

Light

THE CHRISTIAN LIFE COMMISSION OF THE SOUTHERN BAPTIST CONVENTION

JULY-AUGUST, 1996

SBC leaders explore racial reconciliation

By Dwayne Hastings

NASHVILLE, Tenn.—A task force charged with exploring ways to eradicate racism within the Southern Baptist Convention held its first meeting May 26 in Nashville.

The racial reconciliation task force—a panel formed earlier this year by the Inter-Agency Council, a group composed of the chief executives of SBC agencies, boards and seminaries—focused on examining ways SBC entities could become more reflective of the ethnic and racial makeup of the Convention's membership.

"We have to realize that we're the ones responsible now," said Jimmy Draper, president of the Southern Baptist Sunday School Board and a member of the task force formed by the IAC in response to adoption of a racial

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Members of the newly appointed Racial Reconciliation Task Force met May 26 at Christian Life Commission offices in Nashville. Russell Begaye, director of the Language Church Extension Division of the Home Mission Board, and Gary Frost, pastor of Rising Star Baptist Church in Youngstown, Ohio, joined the task force at its first meeting. (From l to r: Leroy Gainey, GGBTS; Begaye, HMB; Daniel Sanchez, SWBTS; and Frost, former 2nd VP-SBC.)

Students ponder what it means to be a 'Citizen Christian'

By Dwayne Hastings

"I may just be a twelve-year-old preacher's kid, but throughout my life I have taken several stands for my beliefs. It hasn't always been easy, and I guess no one ever said it was supposed to be," writes Jennifer Hayes, 12, of Gulf Shores, Ala.

Jennifer joined many other young people to take up the Christian Life Commission's challenge to consider what it means to be a "citizen Christian" in a student essay contest. The exercise afforded the young people an opportunity to reflect on 2 Corinthians 5:20, wherein the apostle Paul exhorts the Corinthians to exercise their calling as "ambassadors for Christ."

"Every believer—young and old—faces the challenge

of living out their faith in an often hostile environment," says Richard Land, president of the CLC. "In each of the essays we received, it was clear these young people were giving serious thought to the notion of being both a follower of Christ and an active member of society."

Oklahoma homeschooler pens winning essay. Page 8.

Limited to students 18 years and younger, the contest called for the submission of an essay of not more than 1,000 words on the topic: "Citizen Christians: God's Ambassadors."

Many of the writers stressed the importance of being a consistent and constant witness for Jesus: "To dwell victoriously in this world, a Christian's household needs to support an exemplary testimony on the local

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change the world"*

PERSPECTIVE

The Burning of Black Churches*

By Richard D. Land



I want to express my gratitude to the House Judiciary Committee for holding these hearings concerning the tragedy and disgrace of the torching of black churches across the South in the past eighteen months. The burning of these black churches is despicable, deplorable and intolerable. They must be condemned forcefully and unequivocally.

Every social entity and every individual in America who believes the burning of these churches to be sickening and disgusting needs to say so publicly and to say so now. First, the perpetrators of these atrocities need to know that their actions are held in contempt by the overwhelming majority of the populace and that for most people these arsonists dwell in the ooze at the bottom of the criminal barrel along with child molesters, drug pushers, pimps and pornographers.

Second, the African-American community needs to hear the overwhelming condemnation of the burning of their churches within the majority community. While real progress toward racial reconciliation has been achieved in America in the past thirty years, the sense of that progress is more viable and real in the majority community than it is among African Americans. The black community needs to know that we are outraged at the arson of its churches and that we are committed to apply the full resources of our society to ending these actions and to helping them rebuild their churches.

Third, the law enforcement authorities at the local, state, and federal level need to prosecute these cases with firm and unrelenting resolve and they need to be seen to do so. The incredibly disparate reaction within the white and black communities to the O. J. Simpson verdict revealed not only a continuing racial divide of tragic magnitude in America—it also revealed a festering mistrust of law enforcement among African Americans at all levels of our society.

Whether or not there is a conspiracy involved in the torching of these black churches, there is clearly a compelling consistency. The churches have been black, and the convicted or suspected perpetrators have been white. In some instances, the arsonists have acknowledged that their crimes were racially motivated and in other cases, the racial slurs and burning crosses left at the scene leave no doubt that racial prejudice and hatred have motivated these crimes. As a Christian and as a Southerner I feel compelled at this point to state unequivocally that racism is the antithesis of the gospel of Jesus Christ and that to use the cross to symbolize racism and white supremacy is blasphemous.

This pattern of racial violence generates tragic consequences for everyone. The people whose churches have been destroyed are deprived of their church facility and justifiably feel violated by the arsonists and betrayed by the law enforcement officials who have failed to protect them from such violence. These racially motivated hate crimes also make it incredibly difficult to build the foundation of trust and understanding upon which any meaningful and comprehensive racial reconciliation in this country must be built.

In fact, some white people in the local communities where these crimes have been committed have expressed bewilderment as to why they happened in their areas because "we don't have a lot of racial tension or trouble here." My first answer to their question is that the white community is most often far less aware than blacks of the racial tension caused by the actions of a racist, white minority in the community. Second, it is at least possible that some elements among militant racists in a local area burn black churches in an attempt to frustrate and to sabotage an increasingly tolerant racial environment.

And, one must admit, there is an evil, insidious, almost intuitive logic to

Testimony on Burning of Black Churches

burning black churches. The church has been a unique and powerful presence in the African-American community since the days of slavery. The church has been at the very heart and soul of the bitter-sweet black experience in America. It was the formative and central structure in developing a vibrant and rich African-American culture amidst the horrible deprivations of slavery, and in the too often prejudiced days since abolition it has sustained, nurtured and transformed the black community in ways to which the white religious community could only aspire to emulate. To strike at the black church is to drive a dagger into the heart of the black community.

Whether the arsonists and the racists are successful in burning down the bridges of racial reconciliation in America will depend largely on the American religious and legal communities. In a very real and profound sense the racism which leads to such atrocious acts of violence is a spiritual problem which will only be resolved finally by spiritual means.

Dr. Martin Luther King, Jr., understood the depth of evil which confronted him, and he was well aware of the insufficiency of mere human power and reason to conquer it. The religious community must speak out against racism as profound sin and as a functional denial of the gospel. We must be the salt of the earth and the light of the world that Jesus commanded us to be in confronting racism and practicing reconciliation with people of all races in our world.

However, the fact that racism is at its root a spiritual problem and will be vanquished ultimately only by spiritual means, does not mean that legislative and judicial remedies should not be, must not be, applied to racial discrimination and bigotry. President Kennedy once reminded us that "the great enemy of truth is very often not the lie, deliberate, contrived and dishonest, but the myth, persistent, persuasive and unrealistic." Perhaps our



Rev. Terrance G. Mackey, Sr., left, pastor of Mount Zion AME Church in Greeleyville, S.C., testifies about the fire that destroyed his church. Dr. Richard D. Land, president of the Southern Baptist Christian Life Commission, waits to testify.

greatest enemy is not the "lie" of racism, but the "myth" that "you can't legislate morality." In fact, to a very significant degree, society can and must legislate its morality.

If murder were not illegal, the death rate would soar. If theft were not illegal, property losses would mount dramatically. Legislative and judicial prohibition against murder and theft do not eliminate these evils, but they do significantly retard their incidence. The restraint and punishment of those "that doeth evil" was one major reason God ordained the civil magistracy (Rom. 13:2).

Racial discrimination furnishes a compelling example of this principle. Legislative and judicial remedies radically altered the status of *de jure* segregation and legally institutionalized racial discrimination in our society. Many of us are old enough to have experienced and to remember the dramatic differences between then and now. Our history furnishes many painful examples and memories of the situation prior to such legislative and judicial restraint.

The South furnishes a dramatic illustration of the power of the law. In 1960, the South was the most racially segregated section of the

nation in its housing and enrollment patterns, according to the United States Census. By 1990, in the wake of civil rights legislation, the South had become the most racially integrated section of the country by those same measurements. Laws, and the will to enforce them, do make a difference.

What about *de facto* segregation and discrimination? Here you are dealing with attitudes, not actions. When you enter the realm of the mind, and of the heart, you are moving beyond the power of legal restraint. If elimination, not restraint, of racial prejudice and bigotry is the goal—and for Christians it must be—then we must move beyond legal answers to spiritual ones. However, belief in the necessity of the latter does not eliminate the need for, or our obligation to support, the former.

On the 150th anniversary of the Southern Baptist Convention in 1995 Southern Baptists overwhelmingly passed a resolution committing themselves "to eradicate racism in all its forms from Southern Baptist life and ministry" and to "pursuing racial reconciliation in all our relationships." Southern Baptists also

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Task force tackles racial issues

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reconciliation resolution at last year's Convention in Atlanta.

Members of the task force, representing the entities of the SBC, spent most of the day describing efforts to overturn racial and ethnic bias within the Convention as a whole and their particular agencies.

The task force acknowledged the challenge of getting the racial reconciliation message to local churches, noting there is positive news on the issue that is not being heard by the people in the pews. The group agreed the Christian Life Commission could act as a clearinghouse for reports of reconciliation between believers and for suggested reading lists from the six seminaries in the area of cross-cultural relations.

Richard Land, chairman of the task force and president of the Southern Baptist Christian Life Commission, acknowledged any transformation of the Southern Baptist Convention will have to be worked out on a "person-to-person, family-to-family, church-to-church basis," saying the reconciliation will only be lasting if it begins at "the local level and works its way up to the Convention leadership level."

"Racism is a sin problem," Land said. "It is a functional denial of the gospel of Jesus Christ. We are seeking reconciliation because we have been reconciled in Christ Jesus—that empowers us and impels us to seek reconciliation with others," he said, citing the apostle Paul's "ministry of reconciliation" in 2 Corinthians 5:18.

"There needs to be very clearly taught and proclaimed the theology of reconciliation going right along with our Christology, soteriology, hamartiology and the like," said Gary Frost, pastor of Rising Star Baptist Church, Youngstown, Ohio, and 1995-96 second vice president of the SBC.

"We need reconciliation doctrine in the midst as well so that those who are going to fight against what God is doing will have to fight from other bases than theological," Frost

continued. "We need to lay a very strong theological base."

Task force members called for the development of a "pool of resources"—black and ethnic Southern Baptists who are willing to serve within the Convention's structure.

"The leadership needs to be more reflective of the constituency," Frost said. "Ideally, it would resemble a rainbow—the entire spectrum of American society represented within the structure of the Southern Baptist Convention."

The task force suggested the next president of the SBC meet with the Committee on Nominations immediately after his election at the Convention in New Orleans "to personally appeal to them to increase the ethnic and racial representation on our boards of trust." The panel further called for "an aggressive implementation of programs to increase racial and ethnic minorities on agency program staffs and in student recruitment."

"We have to find ways to make the distinction between acknowledging it has not been a level playing field in the past—apologizing for that and seeking to work redemptively to change that—without getting into a situation where you have different standards for different people," Land continued.

Warning the Convention must not degenerate into setting "quotas and set-asides" to guarantee minorities positions within the Convention leadership, Land said, "First of all, that is wrong and, secondly, such a move would justifiably bring down the wrath of the Convention upon our heads."

Land explained the task force has a responsibility to not be misunderstood on this issue, saying, "There is an enormous difference between voluntary goals and mandated quotas."

Frost noted few blacks had grown up in Southern Baptist churches so there is a lack of awareness of the denominational structure and operation. "There has to be mentoring where you develop

relationships at various levels so you can bring along people to understand how the system works."

Many white Southern Baptists have never met a black evangelical believer, Frost said. "They are shocked you are talking the same language and that you believe the same thing—it comes back to relationships. The strength is relationships."

"Many of the issues we are confronting are not racial but socioeconomic, and suburban versus urban, cultural kinds of things," Frost explained, noting many black Americans living in the suburbs are wrestling with the same issues.

"We must be careful to make those distinctions so we don't lump everything together as a racial problem."

Land said most white Southern Baptists have no awareness of the extent to which racial and ethnic prejudice continues to exist in the U.S. "They are shocked when they hear of that which is part of the daily experience of African Americans and other minorities in this country."

Leroy Gainey, an associate professor of religious education at Golden Gate Baptist Theological Seminary in San Francisco, agreed, noting, "Many students do not know what these groups have gone through and where these walls still exist today. We must instruct them in the strategies that can tear down these walls."

Frost said Southern Baptists need to develop a prayer base in local communities which reaches over cultural, socioeconomic and racial lines.

"If it is going to happen [reconciliation], it is going to happen as people pray together. So many walls have been broken down in our community of Youngstown by people praying together," Frost said. "There is clearly something about praying together in which hearts and souls are bonded and aid people in working through other issues."

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Resisting the Assisted-Suicide Juggernaut

By C. Ben Mitchell

"You shall not murder"

—Exodus 20:13 (NIV)

"I will give no deadly medicine to anyone if asked."

—The Hippocratic Oath

Recent developments in the assisted dying movement demand that evangelical Christians increase their efforts to respond to the culture of death. More frightening than two U.S. Appeals Courts' decisions striking down laws which prohibit doctor-assisted suicide (See "Light from the Capital," page 14), and more frightening than Jack Kevorkian's latest acquittal, is the fact that increasing numbers of Americans seem to embrace assisted suicide. As many as 73 percent of U.S. citizens favor legalizing physician-assisted suicide, according to a 1994 Harris poll.

It is difficult to be optimistic about the prospects of turning back the assisted dying juggernaut. It will be a dark day indeed when healers become legally protected killers. Evangelicals and other pro-life citizens are not powerless, however. There are some actions we can and should take, whether or not assisted suicide and euthanasia become realities in America.

First, we need to revisit the issue in evangelical churches. There is no substitute for biblical preaching and teaching of sanctity of human life and the biblical prohibitions against homicide. The Bible is not silent on these issues. Thankfully, Southern Baptists will still hear and heed the Word of God. We should not be afraid to call assisted suicide what it is: *medicalized self-murder*. Hiding the practice behind euphemisms such as "death with dignity" or "the right to die" attempts to take the sting out of the practice, making it sound respectable and even desirable.

Second, churches need to redouble their efforts to provide spiritual and emotional support for dying patients. After everything has been done for a terminally ill patient that should be done, the decision to discontinue *treatment* should not mean

a withdrawal of *care*. In fact, we should increase the amount of care we give patients near the end of life. We can read to, pray with, and demonstrate the love of Christ to dying persons. There is very good evidence that when pain is properly controlled and the alienation and isolation dying patients often feel is removed, most individuals do not want assisted death. Churches cannot treat pain. That is the domain of medicine. But Christians and believing churches can relieve suf-

There is no substitute for biblical preaching and teaching of sanctity of human life and the biblical prohibitions against homicide.

fering. Perhaps we should establish and equip "care teams" to minister to dying patients and their families.

Third, we need to support the medical community in making pain management a top priority. Medical professional organizations have recognized that pain control has not been sufficiently attended to. As a consequence, many professional organizations have established careful guidelines for managing pain.

Fourth, we should cite the lessons of history. The European story in Nazi Germany and, more recently, in the Netherlands ought to be told. Americans need to see the specter of medicine turned to madness. They need to know that thousands of Dutch patients die each year without voluntarily requesting assisted death. Involuntary euthanasia has become such a problem, in fact, that many elderly persons are afraid to go to their doctors.

Fifth, we should support those hospice services that are committed to offering a compassionate alternative to assisted suicide. Many of us

could volunteer to serve the needs of the dying at our local hospice.

Finally, we should insist that Congress pass legislation outlawing physician-assisted suicide. Lawmakers need to know that large segments of the population believe that, as syndicated columnist Charles Krauthammer has put it, "Allowing doctors to aid people in committing suicide is unconscionable."

Even in a perfect world, assisted suicide and euthanasia would be wrong. But in a fallen world of scarce medical resources, the triumphalism of personal autonomy, and the utter disregard for the sanctity of every human life, legalization of assisted dying is a travesty, a license to murder. If ever there was a day in which assisted suicide should be vigorously resisted, this is it.

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

"It is clear why the term *sanctity* has been cold-shouldered. It is an absolute, so it cannot be qualified. There cannot be 'more' or 'less' sanctity as there can be more or less respect. It carries a heavy moral code on its back, representing an immovable obstacle in the path of any idea of medicine which would countenance the taking of life."

—Nigel M. de S. Cameron,
The New Medicine, 1991.

"Patients trapped in the noisy solitude of Alzheimer's disease, those dying by inches with disseminated malignancies, the crippled and the lame, the wearied sick whom we cannot cure—they all deserve the same measure of care we give to those with more promising prospects. For if we fail them, Kevorkian and the experience of the Dutch will not be the odd example but the reigning paradigm."

—Carlos F. Gomez, M.D.,
Regulating Death: Euthanasia and the Case of the Netherlands, 1991.

By Tom Strode

There is no peace without surrender.

Such a statement naturally prompts a question: Who wants a peace which is the result of surrender?

In the geopolitical realm, no one. In the spiritual realm, every Christian should.

In Galatians, the apostle Paul wrote to a body of believers who apparently were plagued not only by the dangers of slipping into legalism or license but by dissension which was threatening the existence of the church. The factions disagreed so viciously Paul wrote words which, according to commentators, normally were used to depict the fighting of wild animals: "But if ye bite and devour one another, take heed that ye be not consumed one of another" (Gal. 5:15).

What did Paul recommend as a solution? Try harder? Call in a mediator? Compromise the truth? Endure?

No, he told them to surrender—surrender to the Lord Jesus by living under the control of the Holy Spirit. If they would live under the Spirit's control, they would not fulfill the desires of the sinful nature (Gal. 5:16).

The "acts of the sinful nature" include not only immorality and occultic practices, Paul wrote, but traits conflicting with peace—"hatred, discord, jealousy, fits of rage, selfish ambition, dissensions, factions" (Gal. 5:19, NIV).

As one commentator has said, while the "flesh," or sinful nature, produces works or acts, the Holy Spirit produces fruit—the fruit of love, joy and, yes, peace. As in the natural realm, this fruit is the by-

'The fruit of the Spirit is love, joy, peace'

(Galatians 5:22)



**Observe Day of Prayer for World Peace
August 4, 1996**

product of being consistently connected to a healthy vine. No person can manifest the fruit of the Spirit unless he or she first belongs to Jesus Christ (Gal. 5:24). Then, he or she must constantly abide in Him by living under the direction of the Spirit (Gal. 5:25).

Then, and only then, will the Spirit produce lasting fruit—and real peace—in a person's life.

The person whose life manifests this kind of fruit is capable of being at peace with others. He or she is able to intercede for others who need this peace.

He or she is empowered and equipped to share the Prince of Peace with others.

If you have not done so, surrender now and constantly hereafter—and not only receive a peace you can live with but become an instrument of peace in your family, your church, your workplace, your neighborhood, your community and your world.

Tom Strode is director of media and news information for the Southern Baptist Christian Life Commission, Washington, D.C.

Observe Day of Prayer for World Peace August 4, 1996

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Task force tackles racial issues

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The task force expressed agreement with Gainey's work in multi-cultural ministry instruction he is pioneering at Golden Gate. As part of the students' objectives at the seminary, they are taught how to be effective in a diverse setting and the importance of having sensitivity and appropriate skills in a cross-cultural ministry.

"A lot of why we are not successful in this area is because we don't have cross-cultural skills," noted Gainey, adding that a lack of cross-cultural understanding and cross-cultural sensitivities blunt an otherwise well-intentioned ministry. Gainey, an African American, was elected as the task force's vice chairman during the meeting.

Frost said the majority community needs to be careful about the

roadblocks it unintentionally erects when it publishes pictures of Jesus and other biblical characters: "I'm not into Jesus with an afro and I'm not into Jesus with blue eyes and blond hair; I think both are wrong. We have to find ways to not be offensive."

The group agreed implementation of the Covenant for a New Century, the planned restructure of the SBC which was presented to the Convention this June for a second vote, will do nothing to derail existing programs to minister to racial and ethnic minorities.

"Thirty or forty years from now, people will come back and take a look at what we are doing here," said Bill Summers of the SBC Historical Commission. "We may make history or simply be a dot in history. It's up to us."

Others at the task force meeting: Danny Akin, The Southern Baptist Theological Seminary; Barbara Conner, Stewardship Commission; Tim Fields, Education Commission; Mark Foley, New Orleans Baptist Theological Seminary; Dan Heimbach, Southeastern Baptist Theological Seminary; Don Kammerdiener, Foreign Mission Board; Gary Ledbetter, Midwestern Baptist Theological Seminary; Michael Thurman, Home Mission Board; Bill Merrell, Executive Committee; Elias Pantoja, Annuity Board; Dan Sanchez, Southwestern Baptist Theological Seminary; Mike Day, Brotherhood Commission; Russell Begaye, Home Mission Board.

Dwayne Hastings is director of communications for the Southern Baptist Christian Life Commission.

Students make citizenship statements

(Continued from Page 1)

level, having good business and community relationships, and being known for taking the biblical stance on every issue," writes Sarah Kathleen Melvin, 17, of Memphis, Tenn.

Burr Henson Settles of Lexington, Ky., called for believers to go "MAD," writing, "Now, before you think that I'm interpreting Christ's command as a call to lunacy, let me explain that go MAD is an acronym for go: Make A Difference."

There is no sure foundation except Christ, affirms Dacia Hicks, 18, of Tucson, Ariz. "When everyone was searching for themselves in drugs, alcohol, and acceptance from

each other, I was learning who I was in Christ. I had found the meaning of life."

"Sometimes I feel that my cross is too heavy for me to carry, and I must give the pain I feel for my brothers and sisters to Christ daily. But I am not alone in this war to show love to these innocents who have lost their innocence," writes Elisha Nix, a member of First Baptist Church of Rutland in Inverness, Fla., reflecting on the heartbreak and pain he sees in the faces of fellow students at his school.

"God has called all of His people to reach out to these hurting children, and show His love to them.

We are called to be Ambassadors for Christ, not just to national leaders, and people with authority, but to the lost who are headed down a road of pain. Jesus is their only hope; we must give Him to everyone we meet," Elisha concludes.

Valerie Prentice, 18, of Piedmont, Okla., and a member of Harvest Hills Baptist Church, Oklahoma City, submitted the winning essay. She will receive a plaque and a \$50.00 savings bond.

Burr Henson Settles, 18, of Lexington, Ky., who is a member of Immanuel Baptist Church, was the runner-up and will receive a plaque and a \$25.00 savings bond.

Winning Essay—Citizen Christians: God's Ambassadors

By Valerie Prentice

The year was 3000 B.C. The location was the heavily traveled area of Canaan. Those involved were God and His people, the Israelites. God had given the Hebrew people the land of Canaan, a prized area in which to dwell. They were placed at the crossroads of the known world on a major trade route at that time, the Via Maris. With its central location and the trade that passed through this area, the land was truly the "crossroads" of the world. Whoever was in control of this land had a major influence on the trade and travelers that passed through. By placing the Israelites in this land, the Lord was making provisions for His people to influence His world and represent His plans. In a sense they became His *ambassadors*.

In this important location, the Hebrew people could impact the culture, influence morality, and glorify God so that the entire world could observe them and, consequently, be turned to Him through the testimony of His people. In order to claim God's "provision" and gain the land, there was only one instruction given by God: "Conquer the Canaanites, drive them utterly out, and claim

the land." How did God's children handle this situation? Were the Israelites faithful to God's instruction? What kind of influence did they have as God's messengers and representatives?

Ambassadors for Christ. Concerned citizens. Good examples. What exactly is a Christian's role in today's society? Do we have any obligation to become involved with politics or current issues? Or, is it God's will that we sit back and let "someone else" take care of these issues?

Ambassadors represent something on behalf of someone else. They are considered ministers of the highest rank which portray the power and dignity of their authority. We, as Christians, assume the role of Christian Ambassadors for Christ the moment we choose to serve Him.

Christians, as ambassadors for Christ, have rights and responsibilities in two different worlds—the spiritual and the physical. We are called first and foremost to honor and obey God above all else. Acts 5:29 instructs us to "obey God rather than man." However, this instruction does not give us free rein to disregard God-given authority's instructions. 1 Peter 2:13 commands us to "submit to every ordinance of

man for the Lord's sake." These verses clearly instruct us to obey God and man *as long as* the two do not conflict.

Not only do we have an obligation to obey God and government, we also must be powerful influences in today's society. We ought to stand up *and* stand out for Christ. Our lives need to be led in such a manner that others examine us and through our lives see the one true God. Philippians 2:15 states that our responsibility is to be "blameless and harmless, without rebuke, in the midst of a crooked and perverse nation" and among them we "shine as lights of the world." It is vital that citizen Christians realize that we are called to be the "light" of this world.

Christians should be concerned not only about responsibilities and making an impact, but also be cautious of their manner and attitudes. Often well-meaning Christians may do what is right and follow God. However, the methods used to achieve the means are wrong and damaging to the cause of Christ. We, as God's ambassadors and His representatives, must conduct ourselves, present our appeals, and stand up for what we believe, with

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The burning of black churches

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apologized to African Americans and asked for their forgiveness for not having always stood prophetically against racial prejudice and bigotry, and for in some instances having acquiesced to, or even condoned such prejudice.

While it is true that Southern Baptists have not always stood for racial justice and equality, God has, His Word has, and with His help, we do now and we shall in the future. We have been, and will continue to reach out to the church members victimized by these fires in concrete and supportive ways. We want to help them rebuild their churches, and we want them to know we condemn these terrible crimes. We are committed to doing our part to address this cultural issue.

We ask that the federal government do its part as well. We urge you to make certain that local, state, and federal authorities investigate these crimes rigorously, and when the investigations yield suspects that these suspects be prosecuted to the full extent of the law. Further,

we call on the federal government to intervene whenever there are attempts to intimidate local or state investigations or prosecutions.

We also call upon the federal government to enforce, or to call for the amendment of laws if necessary, to force criminals convicted of these crimes to pay restitution to the churches that have been destroyed, many of which had inadequate or nonexistent insurance.

We believe these church burnings are a serious threat to the progress of racial reconciliation in America. These hearings are a dramatic illustration that you agree. What we in the religious community do to respond in our communities, and what you, the federal government, do here to support the full enforcement and prosecution of the law in these cases, will have a direct bearing on just how bright, or dim, the future of racial reconciliation in America will be.

**Dr. Land's testimony before the U.S. House Judiciary Committee May 21, 1966.*

Winning Essay

(Continued from Page 8)

love, honor, humility, respect, and reverence toward those God has put in charge. As representatives of Christ, our ultimate goal needs to be to turn people toward the one true God through our godly lives. The godly ambassadorial message we are charged to give can be lost in the attitudes of the messenger. Although we should be up front and center, fighting for Christ, we need to remember that we are representing God. Many times we are the only testimonies of God that nonbelievers see. 1 Peter 2:12 commands us to "live such good lives" among the non-Christians that they see our example and consequently "glorify God." Our actions and words should focus on every Christian's ultimate goal. We ought to have lifestyles so pure, so honest, so exceptional that nonbelievers will

notice our different lives and desire to know Christ.

But what of the Israelites? Did they seize the opportunity to become "ambassadors for God"? The Israelites' story is found in Joshua 15-16. Had they been obedient in taking this land they were instructed to obtain, the impact and influence they could have had on the world would have been immeasurable. In being disobedient to God's command and failing to drive the Canaanites out of the land and claim it, they allowed the pagan Canaanites to retain control. We must ask, how could the future of the world from that point forward have been changed if the Israelites had been obedient in representing the Lord with a godly life? The same responsibility God gave to the Israelites is one he gives to every Christian. We must live God-honoring lives and stand up *and* stand out for Christ. Whenever anyone

House steps up action on probing church arsons

WASHINGTON — The House of Representatives has moved quickly to answer the concerns of federal law enforcement agencies seeking to stop a spate of arsons at black churches.

Two days after a dramatic House Judiciary Committee hearing on the arsons, Chairman Henry Hyde, R.-Ill., introduced a bill on May 23 that would give federal investigators more power to go after the arsonists.

The bill, written in response to requests by federal agencies, removes language from existing law that makes church burning a federal crime only if it "affects interstate and foreign commerce."

The bill also would lower the limit of the damage that must occur before the crimes can be prosecuted in federal courts. Current law requires the loss to be more than \$10,000—which is more than the value of some of the church burnings or defacements, agents told Congress. The bill would drop the limit to \$5,000.

"This legislation will give federal authorities the tools necessary to prosecute and bring to justice people who burn, desecrate or otherwise damage religious property," Hyde said. "There is no crime that should be more vigilantly investigated."

The government is investigating 25 church fires that have occurred in seven Southern states since January 1995. Arrests have been made in four of the fires.

Article by Penny Bender of *The Tennessean* Washington Bureau. Reprinted by permission.

sees our lifestyle, they should recognize a difference and realize that our God is sovereign. This is the message that we, as citizen Christians and ambassadors for Christ, are obligated to convey through our obedience, actions, and attitudes toward God *and* our God-given governmental authorities.

Southern Baptist agencies make major commitment to confronting world hunger

By Dwayne Hastings

In an acknowledgment of the unceasing tragedy of world hunger, three entities of the Southern Baptist Convention have forged a cooperative new working relationship to equip Southern Baptists to more effectively respond to the needs of the hungry.

Alarmed by the precipitous decline in giving to world hunger needs by Southern Baptists, the Foreign Mission Board, Home Mission Board and the Christian Life Commission have reaffirmed their responsibility to confront the problem of hunger in the U.S. and around the world.

Southern Baptist world hunger offering receipts peaked in 1985 and have been falling since then. Don Kammerdiener, executive vice-president at the Foreign Mission Board, noted the general public's interest in hunger seems to rise and fall depending on television news reports featuring stories of famine and starvation in faraway lands.

"Something seems to have changed in our culture," Kammerdiener said. "We are far more concerned about things close at hand. We seem to have more local concerns now."

Kammerdiener suggested SBC agencies "have not been as effective as (they) could have been," saying it is at least partially a "public relations problem."

He applauded the decision of the agencies to pool resources in an emphasis on hunger, "If we all promote the same things, it's bound to have a greater impact."

"We are excited about this historic new working relationship in the area of hunger awareness among Southern Baptists," said Richard Land, president of the Christian Life Commission. "The personnel of all three agencies are enthusiastic about the potential inherent in this new working partnership."

The entities agreed to jointly underwrite the cost of a new staff person at the Christian Life Com-

mission; the individual's sole assignment will be hunger awareness.

"This arrangement reflects a unique and selfless commitment by the Home and Foreign Mission Boards, allowing us to most effectively zero in on the need for a unified response from Southern Baptists against the plight of the victims of malnutrition and starvation," Land said.

The entities are also cooperating in the publication of a hunger guide; the booklet is designed to help local church leaders build hunger awareness within their congregations.

"We cannot afford to look the other way while millions around the world and in our own nation are slowly starving to death."

The theme for the guide is, "A Dollar In—A Dollar Out," Land explained. "When Southern Baptists send money designated for hunger relief to the Christian Life Commission, they can be assured all one hundred cents of their dollar goes directly to hunger relief." According to longstanding agreements, 80 percent of such gifts goes to relief efforts overseas, with the remainder sent to the Home Mission Board for hunger relief in the U.S.

Such a funding system is not common to all organizations asking for money in the name of hungry people. "Southern Baptists need to be aware that many so-called ministries don't use 100 percent of their receipts for hunger relief efforts," said C. Ben Mitchell, Christian Life Commission consultant on life issues.

"Southern Baptists have a tradition of excelling in helping ministries such as hunger relief. This partnership celebrates that tradi-

tion and puts it to work even more effectively," Mitchell remarked.

"We have to do more and do more in a coordinated way," Land said, citing the new partnership as evidence that Southern Baptists are committed to ministering to those they know are in need. "We cannot afford to look the other way while millions around the world and in our own nation are slowly starving to death."

"It's not a shortage of requests for money, but a shortage of supply that makes this a crisis," Kammerdiener said, noting hunger relief efforts in the field are tied directly to the level of designated giving by Southern Baptists.

"If we don't give, missionaries don't have the funds necessary to feed the people," he said.

Join CLC on-line

Subscribers to SBCNet, the Southern Baptist Convention's data communications network, may receive information on ethics and religious liberty issues from the Christian Life Commission and also "talk" with CLC staff members.

The CLC posts on a regular basis a number of items in the General Ministry B Forum of SBCNet, which is found on CompuServe, the computer on-line service. These include alerts about pending federal legislation, statements from news conferences, commentaries, as well as articles from its regular publications, *Light* and *Salt*. In addition to accessing such items in the CLC library of the B Forum, subscribers may communicate with CLC staff in the B Forum message section.

Free SBCNet membership kits are distributed by the Baptist Sunday School Board. They are available in DOS, Macintosh and Windows versions and may be ordered by calling 1-800-325-7749.

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How to Preach on Ethical Issues

(Second in a series)

By Mark Coppenger

The notion of "edge" is commonplace in the media. Does the magazine or television program skirt offense or does it tangle with provocative issues? If the latter, then it has edge. When I ask folks whether the Bible has edge or not, they immediately say it does. It cuts and divides. It confronts and offends.

Of course, Scripture has many tender and reassuring passages, from Psalm 23 to Philippians 4:6-9, but it does not present them in a nest of pleasantries. The context is blunt and uncompromising. If, then, one is to preach the Bible faithfully, his sermons will frequently have edge. Wear slippers, a cardigan, and flowers in your hair, speak in a whisper, and smile while you preach; you'll still offend if you stick with the Word.

A good deal of the Bible's edge concerns what we call ethical or moral issues. The patriarch expels the sinner in the camp. The psalmist decries the abominations of the wicked. The prophet rails against injustice in the courts or condemns mistreatment of the poor. Jesus condemns the heartless and foretells the Judgment. Apostles stigmatize such invalid alternative lifestyles as homosexuality and brawling, and prescribe conduct in the church and society.

We've spoken of offense, but there is the other side as well. What offends some will encourage others. Every negative is also a positive. For instance, when you preach against the sins of drink, you lift up the virtue of sobriety and hearten those listeners who fear their family will be injured by alcohol. When you condemn the killing of innocent human beings in the womb, you stand for the sanctity of their life and strengthen the spirits of those who are defending the unborn.

Beware. The Bible doesn't give chapter and verse on a variety of public policy issues, from handgun control, to term limits, to zoning

restrictions, to genetic engineering. And woe to the preacher who wades into these topics unreflectively, applying verses willy-nilly to suit his predetermined message. But woe as well to the preacher who thinks he can avoid engagement with the tough social concerns of the day and still be God's man in the pulpit.

That being said, let me offer some tips for preaching on ethical issues.

1. Be holy. Perhaps the greatest barrier to anointed ethical preaching is sin in the preacher's life. If he is morally compromised and ruled by unclean thoughts, he has little or no heart to consistently and comprehensively proclaim the counsel of God. If he cuts corners in giving, he will be slack in preaching stewardship. If he cherishes his anger, he will soft-pedal his treatment of wrath. If he's a racist, his word on racial sin will be muffled or skewed. Unless you're prayed and practiced up, your preaching will be an ineffectual fraud.

2. Preach books. Topical expository preaching series are fine, but if you tackle tough ethical issues, your people may ask, "Why did you pick that?" When you preach through books of the Bible, the simple answer is, "It was next." By preaching books, you discipline yourself to present the whole counsel of God. You're forced to take what comes, and what comes is wonderfully stout.

3. Use biblical terms. So often, the battle is won or lost on the field of vocabulary. If you translate "sin" into "mistake" or read "wicked" as "unhealthy," then you rob the Bible of its moral grandeur, and, yes, edge. You'll never go wrong using God's terms. The world may not like it, but what authority does the world have over your preaching?

4. Consider implications. If you think you've surfaced an ethical principle in the biblical text, test drive it. Does it steer you into absurdities? Outlawing sin may sound good for pornography, gambling, and drug use, but what about blasphemy, gluttony, and indifference to the

Lord's Day? Do we imprison one who denies that Jesus is Lord? Do we fine the person who overindulges on Twinkies? Of course not. Then what's the difference? When you call abortion "murder," are you also saying that the complicit mother should be executed or imprisoned for life? Think it through. Check the implications of what you say. Don't suffer the paralysis of analysis, but don't be thoughtless.

5. Don't strive to be nicer than God. One of the hardest lessons to learn in the Army is loyalty to your superior. You resist the temptation to disassociate yourself from an onerous order. You don't roll your eyes and say, "Well, the old man said we have to clean up the barracks before we go on leave. I can't believe it, but I guess we have to," in order to ingratiate yourself to your troops. You adopt the policy as your own and administer it accordingly. The preacher should do the same with the Word of God.

6. Know your stuff. One of the weirdest sermons I ever heard included a rant against the comedienne Joan Rivers. The normally vague preacher took off on something he'd heard her say on television, and he treated her as the epitome of evil in the land. You could tell he didn't have a clue about the range of damnable humor in America and Joan's place well back in the pack of offense. It was clear to almost everyone there that he was out of touch with popular culture. That was fine in itself; it's not a required course. But if we presume to address it, we need to show that we've done our homework or taken the counsel of a Christian who has. He meant to be prophetic, but he came off silly.

Let me add that you should have more than one Christian source. Good folks can have blind sides, ride hobby horses, fall for nutty conspiracy theories, and such. Read and talk with others about these issues. You can save yourself a lot of embarrassment and grief.

7. Don't confuse the prophetic with the angry. Passion is fine in

preaching, but you needn't thunder in manner to thunder in effect. If the text and the facts are in place, calm still shouts volumes. Christian journalist Marvin Olasky counsels his writers to offer up "dazzling facts and ordinary words." Trust the truth to ring, and don't try to make up for weak material with a red face.

8. Mine revival accounts for illustrations. One way we can identify sin is to see what goes away when awakening comes. Study the great revivals and notice the decline in crime, in drinking, in divorce, in profanity. See the emergence of godly schools, hospitals, orphanages. Watch for prison and child labor reform. The awakenings are rich in illustrative material concerning the reign of Christ. So too are the accounts of personal awakenings, biographies of conversion and restoration. Put heroic and winsomely instructive examples before your people.

9. Don't expect clean disagreement. Biblical rebuttal is relatively rare when you preach ethics. For every person who brings you a commentary with a contrary reading of the text, there are dozens who attack your manner, your attitude, your character—"You're unloving," "Who are you to judge?" etc. The logical fallacy "argument ad hominem" (attacking the man) comes readily into play when your opponent has no real answer to your claim. It is a cruel diversion, one that is almost impossible to answer since it concerns invisibles, the makeup of the heart. Just don't crumble when it comes.

10. Respect the armchair. Ethical relativists love to say that you're in no position to judge unless you've lived it. How can you say abortion is wrong if you've never been a poverty-stricken, expectant mother? How can you condemn Lt. Calley if you've never been in combat? How can you draw a tough line on divorce and remarriage if you've never had a child in that situation? That sort of thing.

Of course, there's a point to human sensitivity borne of experience, but it's also a dangerous thing. The crisis may be the worst place to draw ethical conclusions. We tend to

lose our heads in the flurry of pains and voices. Better to sort things out in the calm of the armchair or study so that you have your answers in place when the fur starts to fly.

11. Show them it's same old same old. One fellow observed that New Age is the oldest lie. In the Garden of Eden, the serpent told Eve that she would be like a god and that she would live forever. Now Shirley MacLaine is saying the same thing, what with her divinity within and reincarnation.

Sometimes, I like to follow a reading of a sin-laden passage with

**It's a wonderful thing
to realize and proclaim
that God offers
abundant life, and that
His principles
are consonant with
the way He created
us and our world.**

the observation that it sounds like the afternoon lineup on the soaps and talk TV. It's important too for them to know that the prophets and the early church faced the same issues and that the Bible is very much to the point of today's sin.

12. Offer them steak. Fayetteville, Ark., pastor H.D. McCarty told our college religious emphasis week audience that it's awfully tough to take a dirty bone away from a dog. He'll fight you for it, much as a lost man will fight you over his precious, dirty sin. But throw a steak out in front of him, and he'll drop that bone in a minute. There's an important element of truth here. In your preaching on ethical topics, don't neglect to sketch the abundant life of faithfulness in marriage, stewardship of resources, care for the needy, discrimination in entertainment, reverence for innocent life, and integrity.

13. Expect to make a difference. Not long ago, a man came forward at the invitation to say that he was planning to murder someone in revenge that week, but having

heard the message of Amos on the Day of the Lord, he knew he did not want to face God having done what he was planning. I was shocked that such a thing was at stake that morning.

Don't assume that your words are old hat. All sorts of sin has gotten into our congregations, and many of the people don't really know God's counsel. Understand that the biblical word is pointed and effectual in your own setting. You're not just going through the motions. Call for repentance and then look for it.

14. Exegete, don't eisegete. One of the strangest books I ever read was *A Bible Defense of Slavery*, published in Louisville in 1860. Slavery was a fact of life in those days, and the author took pains to show that it was just fine. Spinning in everything from the slaveholding of the patriarchs, to the curse of Ham, to Paul's admonitions to slaves, he justified the world's agenda. So did our Southern Baptist forerunners on this issue. We have to doublecheck our perspectives and motives. The Bible is inerrant. We aren't. Are we letting political correctness, secular "wisdom," party spirit, or other sub-Christian forces shape us? Be very careful.

15. Appreciate the created order. God, in His power, might have commanded things against the human grain. He might have stipulated grotesque rules, treating us as fraternity pledges wanting to demonstrate our loyalty despite the absurdity of commands. He might have taken pleasure in our contortions under the limbo bar of His directives. But He did not. He gave us salubrious, life-giving commands. As Amos asked sinners rhetorically, "Do horses run on the rocky crags? Does one plow there with oxen?" (Amos 6:12) Of course not. Then why do you sin? It's stupid. It's self-destructive. It's a wonderful thing to realize and proclaim that God offers abundant life, and that His principles are consonant with the way He created us and our world.

*Mark Coppenger is president of
Midwestern Baptist Theological
Seminary, Kansas City, Mo.*

Light from the Capital

Court decisions lift assisted-suicide bans

Two federal appeals court rulings this year striking down laws against physician-assisted suicide threaten further the sanctity of human life for the seriously ill, the elderly and the disabled.

A congressional subcommittee was told, meanwhile, terminally ill Americans need adequate care as they approach death rather than a right to doctor-aided suicide. In the same hearing, some witnesses predicted legalizing assisted suicide will result in the involuntary deaths of many who are not terminally ill.

A three-judge panel of the Second U.S. Circuit Court of Appeals struck down April 2 a New York law prohibiting physician assistance in a suicide. In his opinion, Judge Roger Miner said there was no difference between the prescribing of drugs for a suicide and the withdrawal of artificial life support.

On March 6, the Ninth Circuit Court in California overturned a Washington law banning assisted suicide. In its opinion, the Ninth Circuit said there was a "constitutionally protected liberty interest in determining the time and manner of one's own death."

Since earlier decisions upheld the right of surrogate decisionmakers to act on behalf of the patient, "there is no legal reason why even patients in a coma or patients who are mentally incompetent may not have a 'right' to lethal medications," said Ben Mitchell, consultant on biomedical and life issues for the Christian Life Commission.

Miner's opinion "rejected the long-held rule that the state has an interest in preserving life at all times," Mitchell said. "Ultimately, active nonvoluntary euthanasia is certain to follow.

"In an era in which managed care, through HMOs, for instance, is on the rise, assisted death becomes a very attractive way to manage health care costs. Managed care

becomes managed death. It's not hard to imagine a scenario in which an HMO says, 'Mrs. Smith has used up her allocation of health care resources; it's time to help her end her suffering.'"

In the Washington case, the Ninth Circuit has asked for briefs to be submitted to decide whether the full court should rehear the case.

Both circuits' decisions are expected to be appealed to the U.S. Supreme Court.

Witnesses both opposed to and in favor of physician-assisted suicide testified at an April 29 hearing before the Constitution Subcommittee of the House of Representatives Judiciary Committee. Rep. Charles Canady, R.-Fla., chairman of the subcommittee, scheduled the hearing in response to the rulings in California and New York.

The current debate needs to be moved from "its very narrow focus on the question of the legalization of physician-assisted suicide to the much broader issue that concerns the American public—the need to provide good care of the dying," said Kathleen Foley, chief of the pain service at Memorial Sloan-Kettering Cancer Center.

Overwhelming evidence shows physicians are not trained to treat pain, she said. "Providing care for the dying" is not occurring, she said.

"In my clinical practice, I have been asked by suffering patients to aid them in death because of severe pain," Foley said. "I have had the opportunity to see these requests for aid in death fade with adequate pain control, psychological support, provision of family support and with the promise that their symptoms would be controlled throughout the dying process."

Terminally ill patients need and desire a "system of medical care that will tend to their needs—the needs of the ill and their family—more than whatever economic or institutional imperative may be at hand," said Carlos Gomez, assistant



professor at the University of Virginia School of Medicine and medical director of the school's hospice. "It is, unfortunately, a system of care which we American physicians have been slow to understand and, moreover, have at times resisted outright.

"That we have not yet obtained this sort of system is not, in any way, to sanction the alternative now before this committee, the American courts and the American people," Gomez said.

"It is, in fact, my most deeply held belief that were we to pursue assisted suicide and euthanasia as our response to the terminally ill, we would soon find ourselves—ourselves, my fellow physicians and allied health-care workers—quite literally putting to death hundreds of thousands of others under the guise of mercy and autonomy. If the experience of other countries and other cultures with this allegedly benign practice is any guide—and I have no reason to invoke American exceptionalism in this regard—we will be engaged in a poorly disguised expedience of eliminating the 'least desirable' among us."

Some witnesses cited the experience of The Netherlands, where assisted suicide and euthanasia are accepted practices, as evidence of such abuse. According to statistics

from 1990, about 50 percent of deaths caused by physicians are done without the patient's permission.

In a study of euthanasia in Dutch hospitals, an investigator concluded "the families, the doctors and the nurses were involved in pressuring patients to request euthanasia," said Herbert Hendin, executive director of the American Suicide Foundation.

"The public has the illusion that legalizing assisted suicide and euthanasia will give them greater autonomy," he said, adding, however, the opposite is true. The doctor "can suggest it, not give patients obvious alternatives, ignore patients' ambivalence and even put to death patients who have not requested it."

—Tom Strobe

Land, Rogers call for GOP to maintain pro-life plank

Christian Life Commission president Richard D. Land and Southern Baptist megachurch pastor Adrian Rogers joined 10 other pro-life/pro-family leaders in calling on the Republican Party to readopt without change the pro-life plank in its platform.

The statement was drafted in the wake of comments attributed in early May to Christian Coalition Executive Director Ralph Reed by *The New York Times* which indicated a willingness to liberalize the platform language. Reed later labeled the report "totally inaccurate" and said he opposed any change which "would signal a retreat from [the platform's] defense of innocent human life."

The statement signed by Rogers and Land supports readoption of the GOP pro-life plank from the 1984, '88 and '92 platforms "without any change or deletion." While it did not refer to Reed's comments, the statement said, "In the past week, there has been considerable media comment about proposals to change this language. Such comments show any change or deletion would be interpreted as a retreat from the Republican Party's principled position."

Among other signers of the statement were James Dobson, president of Focus on the Family; Chuck Colson, chairman of Prison Fellowship Ministries; Gary Bauer, president of Family Research Council; and Beverly LaHaye, chairman of Concerned Women for America. The statement, released May 14, appeared with its list of signers as a full-page ad in the May 15 issue of *The Washington Times*.

Rogers, a three-time president of the Southern Baptist Convention, is pastor of one of the SBC's largest churches, Bellevue Baptist Church of suburban Memphis, Tenn.

A focus of the statement is the pro-life plank's "support for a human life amendment to the Constitution." Some conservative Republicans have called for removal of this portion of the plank and for change in other parts of the plank.

"We believe that the goal of constitutional and legal protection for unborn babies is the transcendent moral, social, cultural and political issue of our times," the statement says.

"A constitutional amendment is necessary because the 1992 Supreme Court decision in *Casey v. Planned Parenthood* declared abortion to be a constitutionally protected liberty. A constitutional amendment is the means provided by the Constitution itself to return this great question to the American people.

"Though this point has been greatly obscured in the media, this is the heart of the issue," the statement says. "It is not our position that is unyielding. Our position has been made necessary by the usurpation of power by the justices of the Supreme Court."

In the statement, the signers deny it is a partisan issue:

"We long and pray for the time when the platform of the Democratic Party and any other party is as pro-life as the current Republican Party platform. We seek a day when all parties and the country as a whole are so overwhelmingly pro-life that abortion will not be an issue of dispute in the nation's political life."

In interviews, Rogers and Land

both said the statement transcends party politics.

"While we are fully aware some will interpret this politically, it is absolutely apolitical and totally moral to stand up for the unborn," said Rogers. "Had the Democratic Party a pro-life plank they were thinking about removing correspondingly, this would have been directed toward them.

"It rises above the political. It's just a plea for anyone to protect the unborn. Somebody has to speak up for the unborn, because they cannot speak for themselves."

Land said, "In our system it is absolutely essential that at least one of the two major parties be committed to the pro-life position. As the statement makes clear, we long for the day when all major parties in American political life will be committed to the pro-life position, just as all major parties in American political life are now committed against slavery and for civil rights. That was not always the case, but it is now.

"In the slavery controversy, one party was anti-slavery and the other party was pro-choice on slavery," Land said. "One party had to have as its goal changing the status quo. Similarly, in the civil rights controversy one party was increasingly committed to civil rights legislation, and eventually both parties accepted the need for civil rights legislation. But for the status quo to change, at least one party had to be committed to change."

—Tom Strobe

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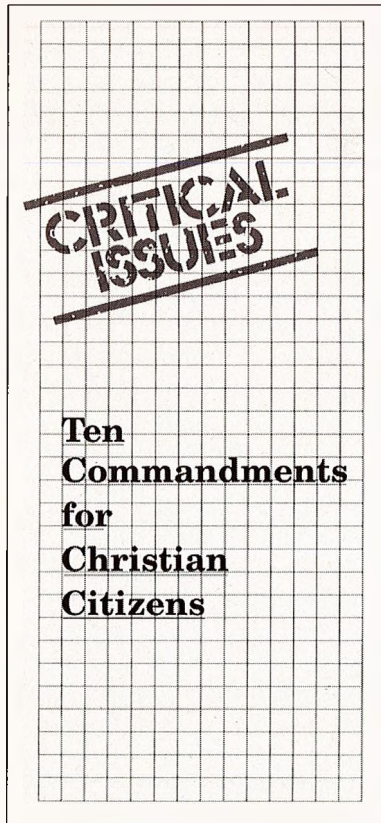
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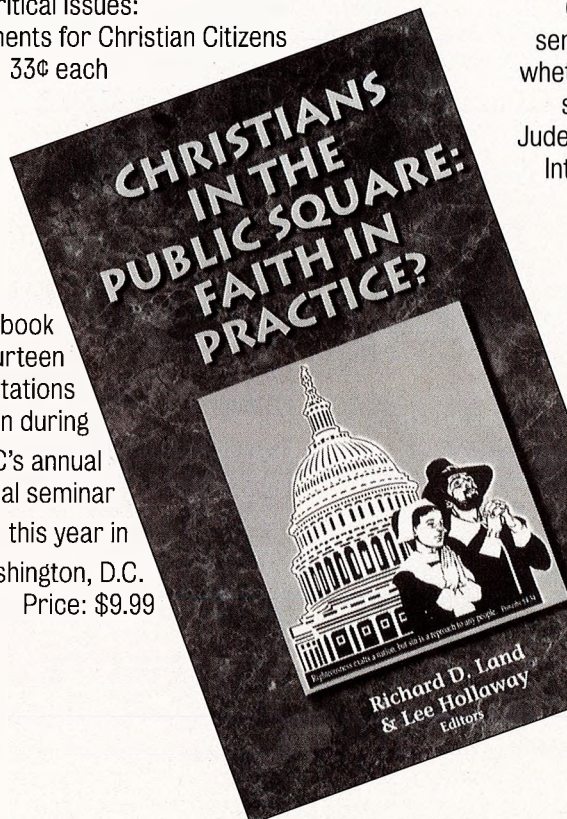
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