

LIGHT

THE ETHICS & RELIGIOUS LIBERTY COMMISSION OF THE SOUTHERN BAPTIST CONVENTION

NOV.-DEC. 1997



Reflections off the "wall of names" at the National Memorial for the Unborn: Rising out of the rubble of a Chattanooga, Tenn., abortion clinic wherein 35,000 children lost their lives, the memorial is a solemn place of healing and hope for the untold millions of individuals and families whose lives have been scarred by abortion.

See page 4





Ellen's Agenda is Out of the Closet

ABC: SPINELESS AND CLUELESS

By Dr. Richard D. Land, President, Ethics & Religious Liberty Commission of the Southern Baptist Convention

ABC's aborted decision to add a "TV-14" warning label that read, "Due to adult content, parental discretion is advised," to their series *Ellen*, reveals much about the current tragic state of the American media and much of American society.

When ABC issued the warning label, Ellen DeGeneres, the show's star, stated her real agenda clearly and explicitly. She told *TV Guide* she was just trying to let "kids" know that being "gay" was all right and "now they're saying 'children shouldn't watch it.'" Fumed Ellen, "This advisory is telling kids something's wrong with being gay."

"Who does Ellen have in mind when she says 'kids'?" The new content ratings for television this season had placed a "TV-14" rating on *Ellen*, meaning the material "might be inappropriate for children under 14." ABC explained their original rating by saying, "The promise we have made to our audience is to provide them with as much information as possible so they can decide what is appropriate for their children to watch."

The operative word is "children." The new ratings indicated that parents ought to make decisions concerning what's appropriate for children under

14, while Ellen's agenda is to tell *children* who are dealing with the confusing and very adult issues of sexual identity, as she said in accepting an Emmy award: "There's nothing wrong with you. And don't let anyone make you ashamed of who you are."

The new ratings system for which many of us have worked long and hard was working. It was doing what we hoped it would do—flush the camouflaged mind-benders and value-changers in the media out into the open and force them to reveal their true purposes. We have now seen Ellen kiss another woman in prime time—a kiss that ABC News described as "deep, prolonged, possibly employing some tongue"—and upcoming episodes have Ellen's character "and a woman she has fallen in love with walk toward a bedroom, presumably preparing to have sex" (*New York Times*, 10/9/97).

But no ratings system is any better than the people that implement it. Sadly, ABC's executives caved in without a whimper at the first wave of protest from the homosexual lobby and removed the warning label from remaining episodes of *Ellen*. In doing so they revealed themselves to be physically and morally challenged—they are both spineless and

clueless. Should we have expected any better from the network that already has more gay characters in prime time than any other?

DeGeneres' real agenda is now out of the closet. Everyone knows the media changes, rather than merely reflects, social values. The issue has never been about toleration of a deviant lifestyle, but rather indoctrinating the viewing audience, especially the young, with the idea that homosexuality is normal and acceptable and that it ought to be affirmed as a perfectly wholesome lifestyle choice. Ellen says so, her producers say so, and her homosexual and lesbian supporters say so.

The homosexuals are justifiably exultant. The Gay & Lesbian Alliance Against Defamation (GLAAD) Executive Director Joan Garry applauded ABC's rejection of its original "double-standard" and rejoices that "now we can all move forward with a renewed commitment to changing the face of American television each week." And Disney-owned ABC is leading the way.

Their goal is clear. They plan to use the networks to propagandize homosexuality as the

complete moral equivalent of heterosexuality to our children. Anything else they reject as a "double-standard."

Let's try a little experiment. Let's substitute the word "alcoholic" for "homosexual" and try out Ellen's argument. Then she would be saying "This advisory is telling kids something's wrong with being alcoholic."

Are homosexuals genetically different? Are they born that way? Let's assume for the sake of argument, that some may be. Evidence suggests there are genetic tendencies predisposing some people toward alcoholism. Does that make it okay? Does that mean we should affirm alcoholism as normal and healthy behavior? Of course not.

Most Americans believe that homosexuality is abnormal and deviant, and they certainly do not want the public airwaves used to propagandize children for its acceptability any more than they want alcoholism presented in a healthy and favorable light.

The homosexual agenda is real and it is out of the closet. Its human face is *Ellen*, and it wants to normalize homosexuality and to make those who believe it to be deviant the abnormal ones in our society. ■

Cover Photo:
Plaques on the
granite wall of the
National Memorial
for the Unborn in
Chattanooga, Tenn.,
memorialize aborted
babies.

T*o ascribe to a life-view which utilizes and promotes Christian ethics, it is imperative that we know the author—Jesus Christ. While the world offers empty pleasure and only temporal relief, the person of Jesus Christ offers robust and eternal hope. To know Christ is to know your Creator, Sustainer, Redeemer and Judge.*

How can you know Him?

- Admit that you are a sinner and are far short of the glory of God on your own (Rom. 3:23).
- Come to God seeking a relationship by trusting in His Son (Rom. 10:13).
- Be assured that once you have acknowledged your disobedience to and before God, which is common to all, He will forgive your sins and restore your relationship with Him (John 3:16).

Share your decision to accept Christ. Rejoice in your new life. Hoist His standard of morality as your solitary guide and rule.

—ed.



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Suffering in Silence: Abortion's Other Victim

BY DWAYNE HASTINGS

In the face of a society that glibly accepts the horror of abortion, David Reardon insists the procedure is inherently harmful to women.

In his book, *The Jericho Plan*, Reardon notes that God has established such a deeply personal and intimate connection between mother and child that the welfare of each is inextricably tied to the other.

As every mother knows from personal experience, this interdependence is for both good and ill. When a mother's children are joyful, their joy lifts her heart, Reardon says. "When they are troubled by sorrow, their sorrows weigh on her as well," writes Reardon, a biomedical ethicist involved in post-abortion research and education for the past 14 years.

It is because of this, he asserts, that abortion is a deeply painful event, despite the feverish denials of those who argue for a woman's right to choose the fate of her unborn child and the cold judgmentalism of those who condemn a woman for making the difficult decision.

Underlying Reardon's "pro-woman/pro-life agenda" is the belief that the best interests of the child and the mother are always joined. It is the woman, he continues, that pays the highest cost, not only for motherhood, but even more for motherhood's destruction. The only way to help the mother or her child is to help both.

It is critical, he insists, that society come to terms with the "tremendous pressures and feelings of despair which lead to abortion." At that point, not only will others be in an appropriate position to minister to those who have had an abortion, they will be better prepared to reach out to aid the woman in a crisis pregnancy.

"Abortion is an act of despair," he writes, noting over 70 percent of women undergoing abortion believe the procedure is morally wrong. They act against their conscience because they feel they have no other choice, he continues.

"Literally every family has been touched by an abortion," Reardon said in a recent interview with *Light*. "And that abortion is probably something they don't talk about much."

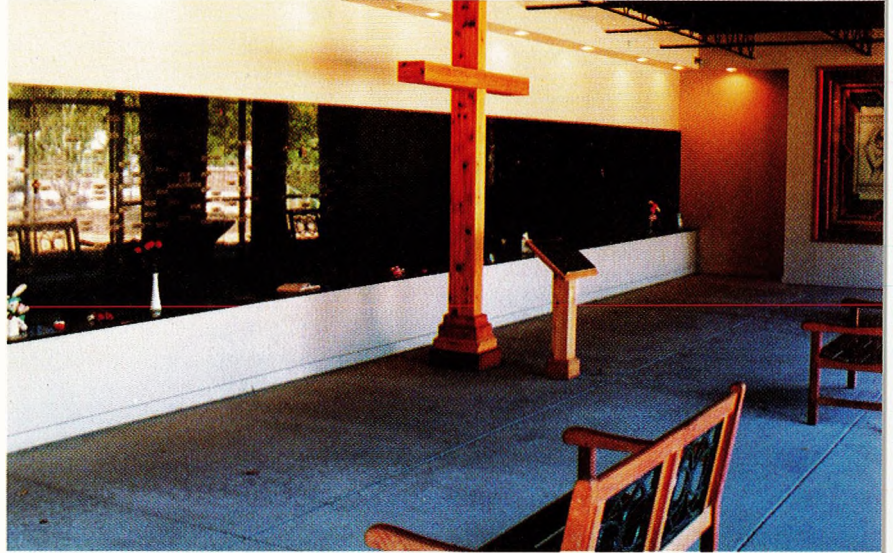
Those who are experiencing doubts, grief or regret about the abortion are unable to share that pain, he said. "They don't feel they can share with their own family, much less within their church, because they're afraid of the rejection."

If they try to share their grief with someone who is pro-choice, they are going to be told: "Just forget about it and go on with your life. It really wasn't a baby yet." Those who favor a woman's right to choose don't want to authenticate the woman's grief for fear of casting the decision as immoral.

"Grieving over abortion is not socially acceptable," Reardon said. "People don't know how to handle it. They just want to say, 'It's OK, you did the right thing.'"

Yet those suffering in silence over an abortion are just as leery of turning to someone they perceive as pro-life. "They are afraid of judgment because of their own judgment on themselves," he said, speculating that those dealing with the aftermath of an abortion judge themselves so harshly they seek to avoid at all costs the risk of being condemned by another person.

"It is extremely important for people who are pro-life to admit that people make mistakes and that we love and care for those who



are experiencing pain over a past abortion," Reardon said. "We want them to know there is healing, forgiveness and acceptance. As children of God, who are we not to forgive what God has forgiven?"

General talk about God's forgiveness and that God can heal all things, which is true, is really not enough for abortion's other victim, Reardon said. It must be addressed explicitly. "They tend to segregate abortion as different from everything else, so they have to hear very specifically that there is forgiveness following abortion."

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The granite wall at the National Memorial for the Unborn features the names of abortion victims. Built on the site of a former abortion clinic, the memorial is dedicated to healing generations of pain associated with the loss of aborted children.

"For those [women] continuing the pregnancy, commitment engendered anxiety about a current goal or life task, i.e., having a baby. In contrast, for those aborting the pregnancy, commitment engendered feelings of depression, guilt and hostility about terminating the pregnancy. The patterns of responses among women who had the highest commitment score but still aborted found that feelings of depression, hostility and guilt were initially modest while anxiety were at ceiling. A month later, anxiety had dropped but instead depression, hostility and guilt had increased." [Bold added by editor]

"Pregnancy Decision Making as a Significant Life Event: A Commitment Approach" (Lydon, Schetter, Cohan, Pierce: Journal of Personality and Social Psychology. 71:1996) as summarized in the Research Bulletin of the Association for Interdisciplinary Research in Values and Social Change.

Getting Over It

The Post-abortion Struggle

BY DWAYNE HASTINGS

The wall of names at the Memorial for the Unborn, adjacent to the AAA Women's Center, stands to aid women, men and families in their post-abortive healing. Memorializing a child by placing his or her name on the wall is a step in healing and a letting go of sorts, says Linda Keener. Mounting a brass plaque on the 50-foot granite with the name of the aborted baby provides a concrete means for grieving moms and relatives to begin to lay their memories to rest, a critical step in the grieving process. The wall of names and the adjacent gardens are a quiet place of remembrance for persons from across the U.S. For more information about the memorial or post-abortion counseling, phone (800) 505-5565.

From p.3

The post abortion healing is a process: Forgiveness is instantaneous, the process of becoming fully healed and working through all the related issues is a process.

Even those who find forgiveness are still being tempted to doubt the transformation of their life, he said, explaining it is the church that must reach out unconditionally to those who still harbor guilt and shame over the abortion. "It took the blood of Christ to remove my guilt but it took the acceptance of others to remove my shame," Reardon recalls one woman telling him.

"That is part of the church's role — pastors and others in the church community have to be in the business of lifting the shame and completing the healing process," Reardon said. "We facilitate that by our embrace of those who have been involved in abortion."

The Jericho Plan: Breaking Down the Walls Which Prevent Post-Abortion Healing is available from the Elliot Institute at (217) 546-9522.

It's been 21 years since Linda had the abortion, yet she still hasn't gotten over it. But, she hastens to add, she has been forgiven and healed. Yet Linda is in the minority. Most post-abortive women are stuck in the grieving process — emotionally exiled by their family and church community's disinterest and refusal to admit their need for recovery.

"I will never be a woman who didn't have an abortion," admits Linda Keener, director of AAA Women's Services, a crisis pregnancy center in Chattanooga, Tenn. "I have a scar, but I can point to it and give God the glory that it doesn't hurt to touch it anymore."

Denying the reality that abortion hurts not only babies but women, men and families as well has crippled the church, Keener insists. "If we have not dealt with the grief and the hurt, giving people permission to walk through this thing, to experience the freedom of forgiveness, they are not going to be able to be free to be who God wants them to be."

Pastors must dismiss their fears of offending church members and speak the truth about abortion, says Keener, a member of Woodland Park Baptist Church in Chattanooga. "Maybe pastors feel if they speak the truth strongly they are putting these women under condemnation, but what they don't understand is that these women who have had an abortion are already living under condemnation," she continues, noting one-third to one-half of all the members in an average congregation have been touched somehow by abortion.

Many churches do a good job of talking about guilt, that Jesus forgives them, Keener says, but they don't know how to deal with the grief. "We find so many men who don't want to deal with the issue," adds Rita Sigler, post-abortion services director at the center and a member of Stewart Heights Baptist Church in Chattanooga. "They want their wives to just get over it. They can't see if the abortion is in the past and if [their wives] have given it over to Jesus, why do they keep picking it back up again and again?"

There is a difference between guilt and grief. The post-abortive woman has asked for forgiveness of her sin, but the biggest hurdle is forgiving herself, explains Sigler, who had an abortion 24 years ago — almost a year to the day after the landmark *Roe v. Wade* decision. "She has never been allowed to grieve. She doesn't know what to do with the grief. It's not something you can get over just like that."

"Until we deal with the pain, we are never going to see the truth because it hurts so much," Keener says. "There are a harvest of people out there who think they have committed the unforgivable sin."

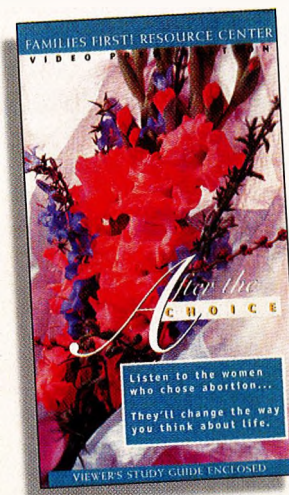
Keener said most post-abortive women who say they are fine are really in denial. "They have never gone through the grieving process and are stuck in the first stage, so they are still telling themselves over and over again — 'It was the best thing to do; it wasn't a baby.' They have to reinforce that, constantly having to prop up that system of denial, using all their emotional energy to keep that thing down."

It's like trying to hold a beach-ball under water, Keener states. The woman in denial remains numb against the pain and numb against the joy. "They can't deal with it; they cut those nerves off, but it really cripples them emotionally."

"I have never talked to anyone who did not have to deal with the reality of what that abortion really did to that child," Keener says.

Until pastors and other church leaders become willing to broach the subject, these women will not be able to experience the freedom to begin to deal with their repressed past, Keener believes. "We as a church don't have to put on a happy face and say that we have never been hurt and that sin doesn't occur."

"God isn't into keeping things in the closet," Keener says, readily admitting, "I have a child who is in heaven..." ■



After the Choice

In this compelling video, real women step forward to share what it's like when the abortion is over. *After the Choice* is a valuable resource for anyone who cares about unborn children and the women considering abortion or who may need love and forgiveness after the fact.

VTAFT (VHS, 25 min.)

\$12.00 ea.

See order form, p. 16.

Snooping in Your Genes:

ETHICISTS RACE TO KEEP PACE WITH SCIENCE

BY DWAYNE HASTINGS

The potential for discrimination in medical insurance coverage is heightened with the rapid advancements in genetic testing technology.

While knowing if an individual has a propensity for a genetic disability or illness may provide the opportunity for treatment to reduce the risk of the illness, the knowledge likewise presents a host of ethical dilemmas.

"Our genetic information is some of the most sensitive and personal information anyone could know about us," explained C. Ben Mitchell, assistant professor of ethics at The Southern Baptist Theological Seminary. There are cases in which employers have used genetic information to deny employment, to cancel insurance coverage, and to make decisions about future employment of individuals, he said.

Few insurance companies require applicants to undergo genetic tests — because of the rarity of most genetic disorders and the high costs of the tests. Yet according to the Ad Hoc Committee on Genetic Testing/Insurance Issues of the American Society of Human Genetics, "They nevertheless do make decisions based on genetic information, including family history or prior diagnostic tests performed in the course of medical care to the applicant and his or her family."

Most insurers anticipate the day when testing for a particular gene as a predictor of illness, death or disability will be as commonplace as a blood test in determining risk factors in underwriting an insurance policy.

In the early 1970s, some insurance companies refused coverage and charged higher rates to African-Americans who were carriers of the gene for sickle cell anemia, according to

an article in *Science* (October 20, 1995). In a Harvard-Stanford University survey of people who expected to develop an inherited disease, nearly half reported experiencing discrimination despite the fact they did not yet suffer from the malady, reported the *National Journal* (January 4, 1997).

The issue is compounded by the fact that merely having the propensity for a particular ailment does not necessarily mean the illness will ever be manifested in the patient.

"While some conditions (e.g., Tay-Sachs disease) have a virtually pure genetic basis, most genetic disorders involve an interaction between a genetic predisposition and environmental factors," the ad hoc committee report said. "Even single-gene disorders (e.g., sickle cell disease and cystic fibrosis) have variable expression depending in part on such environmental factors as oxygen tension in the former and nutritional factors in the latter."

The committee raised the question whether insurers would "pay for medical services or deny coverage to patients whose genetic disease could be classified as a pre-existing condition."

Individuals may well deny themselves proper and timely medical care by declining genetic testing for fear of discrimination by future employers or insurers, the ad hoc committee said.

"Patients will not be able to maximize the benefits of health care unless they feel secure in disclosing potentially embarrassing and stigmatizing information about themselves," the committee said, pointing out that during the underwriting process health care providers typically release a patient's entire medical record, including genetic information, "even

though it is not specifically requested" by the insurer.

And there is the temptation by applicants to withhold information about their family history or the results of a genetic test from insurers to secure coverage within a lower risk pool at a lower premium.

Genetic tests are available for 450 disorders and diseases. Much of the advancement in genetic technology stems from work within the Human Genome Project, a \$3 billion, 15-year federally funded effort to decode all 100,000 human genes.

The issue of genetic privacy is only beginning to heat up, suggested George Annas, a medical ethicist at Boston University, in *USA Today* (July 15, 1997). "It will loom larger and larger as we get more and more genetic tests and find more genes."

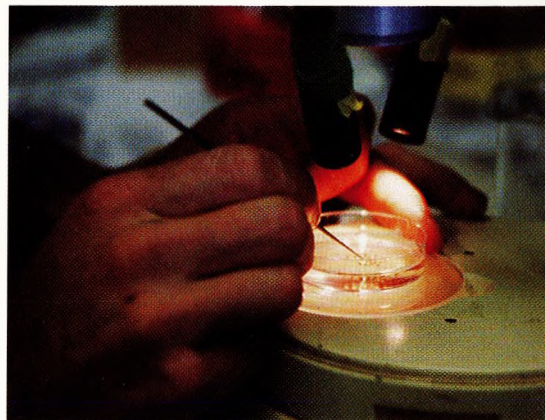
At least 26 states have enacted laws prohibiting discrimination based on genetic conditions. On the federal level the Americans with Disabilities Act forbids discrimination on the basis of disability, but as currently interpreted allows "differences in coverage or benefits for genetic conditions" — latent or future disabilities.

The recently enacted Kennedy-Kassenbaum bill, broadly known for its provision of portability in health care, will make it illegal for insurance companies to charge higher premiums or deny coverage because of one's genetic history.

Yet the new law applies only to people enrolled in group plans, not those covered by individual plans, estimated to be 75 percent of the existing health insurance policies. The law also permits the insurer to move the entire group into a higher risk category, thereby raising the rates and minimizing the insurer's financial risk.

Richard Coorsh, spokesman

for the Health Insurance Association of America, said fears of genetic discrimination are



The potential for discrimination in medical insurance coverage is heightened with the rapid advancements in genetic testing technology. For those enrolled in group plans, the Kennedy-Kassenbaum bill will make it illegal for insurance companies to charge higher premiums or deny coverage, but the bill does not apply to persons covered by individual plans, estimated to be 75% of existing health insurance policies.

"overblown," insisting insurers should have access to customers' "full medical records," according to *Science* magazine.

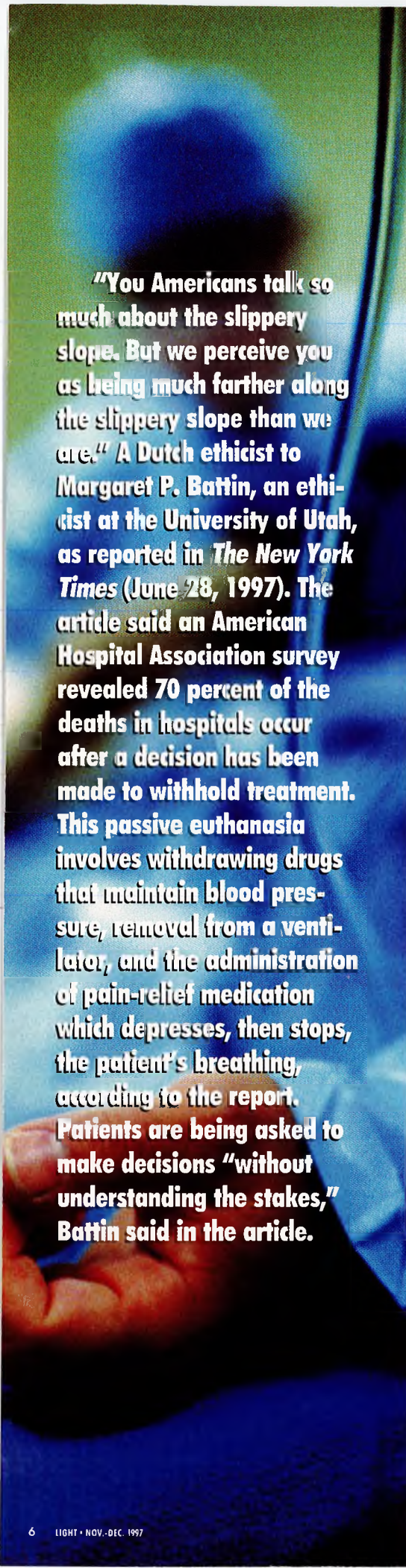
Society does not have a very good track record when it comes to handling sensitive information, said Mitchell, also a consultant on biomedical and life issues for the ERLC. "We have discriminated against persons based on their race for hundreds of years. Genetics allows us to discriminate at the molecular level. If we don't protect such information now, we could be in for a tragic future."

Explaining that everyone carries "a few faulty genes," Carl Feldbaum, president of the Biotechnology Industry Organization that represents almost 700 biotechnology companies and universities, told *Science* magazine, "Unlike other pieces of civil rights legislation that have affected one minority group or another, this will eventually affect 100 percent of us." ■

DISEASES WITH DISCOVERED GENETIC LINKS:

- diabetes
- familial colon cancer
- sickle cell anemia
- spinal muscular atrophy
- hemophilia
- osteoporosis
- muscular dystrophy
- Huntington's disease
- Gaucher's disease
- Tay-Sachs
- amyotrophic lateral sclerosis (ALS, or Lou Gehrig's disease)
- common hypertension
- early onset breast and ovarian cancers
- malignant melanoma

Tumbling Down the "Slippery Slope"



"You Americans talk so much about the slippery slope. But we perceive you as being much farther along the slippery slope than we are." A Dutch ethicist to Margaret P. Battin, an ethicist at the University of Utah, as reported in *The New York Times* (June 28, 1997). The article said an American Hospital Association survey revealed 70 percent of the deaths in hospitals occur after a decision has been made to withhold treatment. This passive euthanasia involves withdrawing drugs that maintain blood pressure, removal from a ventilator, and the administration of pain-relief medication which depresses, then stops, the patient's breathing, according to the report. Patients are being asked to make decisions "without understanding the stakes," Battin said in the article.

BY DWAYNE HASTINGS

The legalization of assisted suicide in the Netherlands has moved the country quickly down the "slippery slope" toward a no-holds-barred "culture of death," the authors of a commentary in the June 4, 1997, *Journal of the American Medical Association* reported.

Noting it was two decades ago the Dutch government legalized physician-assisted suicide and euthanasia, the report's authors said the nation "has moved from considering assisted suicide to giving legal sanction to both physician-assisted suicide and euthanasia, from euthanasia for terminally ill patients to euthanasia for those who are chronically ill, from euthanasia for physical illness to euthanasia for psychological distress, and from voluntary euthanasia to nonvoluntary and involuntary euthanasia."

The commentary was authored by Herbert Hendin of the Department of Psychiatry of New York Medical College, New York, Chris Rutenfrans of the Department of Justice at The Hague, and Zbigniew Zylicz of Hospice Rosenhuyvel in Rosendaal, the Netherlands. The Royal Dutch Medical Association disputed the article's claims.

The report alleged "an erosion of medical standards in the care of terminally ill patients" in the Netherlands, based upon 1990 and 1995 studies by the country's medical association in which doctors were promised immunity from prosecution for the information they gave investigators.

The article's authors suggested the government's inability to contain the life-ending processes within established rules was more slippery than the fact that euthanasia was being extended to more patients than legally sanctioned, noting nearly

every guideline installed by the Dutch—"a voluntary, well-considered, persistent request; intolerable suffering that cannot be relieved; consultation; and reporting of cases"—had failed to protect patients and was being subverted in some way or another.

"Hendin, Rutenfrans, and Zylicz are right on target," agreed C. Ben Mitchell, professor of Christian ethics at The Southern Baptist Theological Seminary in Louisville. "Any honest examination of the data will confirm that Dutch physicians have slid down the slope into the moral abyss."

The *JAMA* report said other studies conducted in the Netherlands have indicated how voluntariness is compromised, that alternatives are not presented, and the criterion of unrelievable suffering is bypassed by physicians.

According to the report's authors, the most alarming concern arising from the Dutch studies was the documentation of cases in which patients who have not given their consent had nonetheless had their lives ended by physicians.

A Dutch physician who was filmed ending the life of a patient recently diagnosed with amyotrophic lateral sclerosis said of the patient, "I can give him the finest wheelchair there is, but in the end it is only a stopgap. He's going to die and he knows it." Hendin, Rutenfrans and Zylicz reported.

The authors recounted the story of a patient with disseminated breast cancer who had made it clear she did not want euthanasia. Despite her stated wishes, a Dutch physician ended her life because, "It could have taken another week before she died: I just needed this bed."

Nearly 25 percent of the physicians stated they had "terminated the lives of patients

without an explicit request" from the patient.

Mitchell said the medical paternalism demonstrated by many Dutch physicians in the study is "simply frightening."

"When we give physicians God-like power, we should expect them to use it to destroy those they don't think should be alive," said Mitchell, also consultant on life issues with the Southern Baptist Ethics and Religious Liberty Commission. "This is nothing less than institutionalized murder."

The study revealed 59 percent of the country's physicians do not report their involvement in assisted suicide and euthanasia and more than 50 percent of the doctors surveyed "feel free to suggest euthanasia to their patients."

Euthanasia, intended originally for the exceptional case, has become an accepted way of dealing with serious or terminal illness in the Netherlands, the commentary said. Palliative care, the efforts of medical professionals to relieve a patient's suffering, is a casualty in the rush to employ life-ending techniques, the report continued.

The study also discovered an increase in the number of deaths in which physicians gave pain medication with the explicit intention of ending the patient's life. In 80 percent of these cases the patient made no request for death, a finding the authors called "striking."

From a 1990 study, there was an increase of 27 percent in cases in which physicians actively intervened to cause death—counting the deaths that resulted from euthanasia, assisted suicide, ending the life of a patient without consent, and giving opioid with the explicit intention of ending life—the authors said, calling on the U.S. medical profession to "avoid making the Dutch mistake." ■

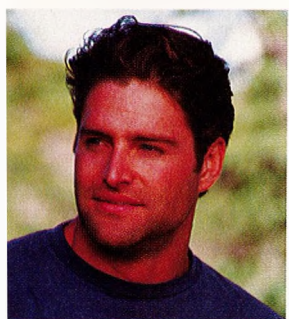
Family Planning by the Book

THE ETHICS OF STERILIZATION

BY DAVID B. BIEBEL



"We're getting married soon, and we don't feel right about bringing innocent children into such a violent world. Does God really care if we have children?"



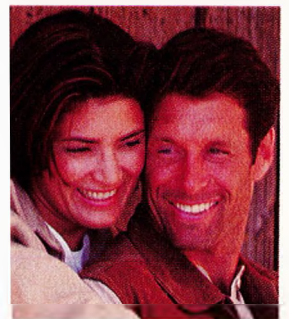
"The doctor said due to my wife's health, she shouldn't have more children. But shouldn't we leave that decision in God's hands?"



"My fiancée, a widower, had two beautiful children with his first wife before having a vasectomy. I love his children very much, but I really would like to have more."



"My wife says that if she could give birth to three children, surely I can endure one vasectomy. I'm not so sure!"



"We have four children under six years old. Should we feel guilty for not wanting any more?"

Sound familiar? Have you heard questions like these voiced by those you know to be committed Christians, concerned about doing the will of God? Have you asked one of those questions yourself? Family planning issues, which were once seen as problematic only for Roman Catholics, are being discussed more and more by Southern Baptists and other Protestants.

When Baker Book House asked David Biebel to put together a book on elective sterilization from a Christian perspective, he wondered if there was a market for it.

"Taking any position on this subject, even the position that God does give family planning advice, may be too risky in a culture that highly values autonomy," Biebel said.

Biebel learned that since the late 1970s sterilization has become the most popular form of pregnancy prevention among married Americans. "It was clear that every year thousands, perhaps hundreds of thousands, of believers were among those making this choice," Biebel said, after extensive research. "But on what basis were they making their decision? Good question."

Harboring his own questions about sterilization, Biebel explained, "My wife and I had considered sterilization—three times. The first occurred minutes after Ann had given birth to our fourth child, a daughter, when her Christian physician asked if she wanted to have her fallopian tubes tied. At that point, the procedure would be relatively simple to perform, he explained. Because we had lost one of our two sons to disease five years earlier, Ann declined, knowing I might like to have another son.

"The most interesting thing about this conversation isn't that we had it, or when and where we had it, but that before that moment we had never had it. The question of sterilization had never been raised—not in my marriage, not during my years in seminary, not in my years of pastoring. This Christian physician evidently felt the decision was one that could be made without much forethought or discussion.

"The second time we considered sterilization came four years later, after our second son had been diagnosed with the same genetic disease that had killed his older brother. This knowledge drove me back to the same doctor, seeking information about vasectomy. He gave me the medical facts, but made no mention of the Christian ethics involved. In his opinion, it was my choice to make. But on what basis? Good question. I deferred.

"The third time, five years ago, another Christian doctor suggested it was time for me to consider a vasectomy. One concern was to get Ann off birth control pills. Beyond that, it seemed obvious to this



David B. Biebel, D.Min., is president of Liberty Ministries, a renewal ministry dedicated to "binding up the brokenhearted" based in Colorado Springs, Colo. Biebel, pictured here hard at work with his spaniel, "Baxter," at his side, also serves the Christian Medical and Dental Society as editor of Today's Christian Doctor.

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physician that at forty-two, I would not want more children. Again, more significant than what this doctor said or implied, however, was what he did not say; specifically, that any spiritual, ethical, or moral issues ought to be considered before proceeding."

Biebel eventually found himself writing *The Sterilization Option: A Guide for Christians*. He wrote with the goal of helping Christians make a medically informed, theologically sound, ethically defensible, morally acceptable choice about sterilization or reversal.

"The main issue isn't whether or not you should go ahead with sterilization, or even reversal," he said. "The real issue is this: As a believer, upon what basis do you make decisions? If in all things you wish to please God, then you will want to know if the Scriptures say anything, directly or indirectly, bearing on these questions."

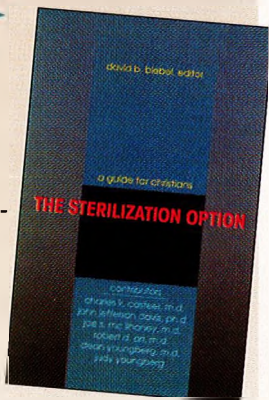
Biebel acknowledged you can't find vasectomy or tubal ligation in a biblical concordance. He said the book will help in a search of Scripture as well as explore the motives of husband and wife in this difficult decision.

"After using the decision-making checklist at the conclusion of the book, you should emerge with a settled and shared perspective that you can live with for the long term," he added.

C. Ben Mitchell, ERLC consultant on biomedical issues, said, "More and more, we're getting calls from pastors, counselors, and lay people who are seeking advice on this seldom-discussed subject. One of the best resources we know of is *The Sterilization Option: A Guide for Christians*, edited by Dr. David Biebel. It is a valuable addition to the library of anyone involved in ministry to families. We are pleased to be able to add it to the inventory of ERLC resources." ■

The Sterilization Option

This short, easy-to-read guide for Christians edited by David Biebel provides medically reliable and theologically sound information regarding the ethics of sterilization, including the psychological and medical implications of male and female sterilization, case studies, and a detailed checklist to help couples examine their motives and evaluate their decision.



BKSTE (102 pages)

\$8.50 ea.



"Before I formed thee... I knew thee"

J E R E M I A H 1 : 5

BY RICHARD D. LAND

God's knowledge of, and involvement with, human life begins long before physical conception occurs. God told the prophet that He "knew" him long before he was conceived in his mother. The Hebrew verb used in this verse for "to know" is *yada*, which conveys great meaning in the Old Testament, going far deeper than mere intellectual knowledge or awareness. *Yada* means personal commitment and intimate experience with the person known. *Yada* is used for the sexual union between husband and wife (Gen. 4:1). God not only knew "about" Jeremiah, he "knew" him and was involved in a personal way with him before he was conceived.

This personal and intimate involvement by God in individual lives extends to this personalized involvement in their conception and development. God says that each human life is "woven" (Hebrew, *sakak* "to weave") by Him (Gen. 2:7; Ps. 139:13) and that He knits together (Hebrew, *raqam* "to embroider") each human frame (Hebrew, *etsem* "skeleton") in the womb (Ps. 139:15).

God's personal, detailed, intimate, divine involvement with each human life is what imparts to each life its sacred value and unique worth. It is God's personal interest in, and involvement with, each human life which reveals that He has a "personalized" plan for each human being even

prior to actual conception (Ps. 119:16; 127:3; Is. 43:7-8; Eph. 2:10).

Thus, abortion (the killing of an unborn human being), infanticide (the killing of an infant), euthanasia (the killing of the ill and the infirm), and homicide (the murder of human beings at any stage in life) are all a revolt against God and an attempt to usurp the prerogatives and plans of the Creator. God loathes such bloodshed and rebellion and has made it clear that He will judge those who perpetrate or condone such bloodshed (Gen. 9:5-6; Ex. 20:13).

Richard D. Land is President of the Ethics & Religious Liberty Commission of the Southern Baptist Convention.

Observe Sanctity of Human Life Sunday on January 18, 1998.

See pp.13-14 for products offered by the ERLC to assist you as you address life issues in your church.

Sexual Purity: Worth the Wait

BY TOM STRODE

Sexual activity among teens is on the downswing and a fair share of the credit for this American cultural reversal should apparently go to the growing abstinence movement.

A government-sponsored survey announced in May showed the first recorded decline in teen sex in 25 years. According to a survey conducted in 1995, 50 percent of unmarried women 15 to 19 years of age said they had had sexual intercourse at least once. In 1990, the same survey found that 55 percent of women in that age range reported having had sex. Previous surveys found a steady increase in sexual activity from 29 percent in 1970 to 36 percent in 1974, 47 percent in 1982 and 53 percent in 1988.

Meanwhile, another government-sponsored survey conducted in 1995 and also announced in May reported the percentage of unmarried men from 15 to 19 who said they had had sexual intercourse had declined to 55 percent from 60 percent in 1988. The finding reversed a trend measured since 1979.

An authority on human sexuality cites two reasons for the drop: the abstinence movement and AIDS.

"I don't think there is any question" the abstinence movement is the primary reason for the decline in teen sex, said Joe McIlhaney, a longtime obstetrician/gynecologist who now heads the Austin, Tex.-based Medical Institute for Sexual Health. "I mean, there is nothing else that would be contributing to that decline except that teenagers are hearing the message" to delay sex until marriage.

He added, "I do think there is the fear of AIDS. So I think the two pressures for teens to avoid sex until marriage" are

behind the decline in teen sex.

When the data were announced, even Department of Health and Human Services Secretary Donna Shalala, not known as a cheerleader for abstinence-only programs, sounded like one.

These results "should encourage us to do more, not lull us into doing less," she said in a prepared statement. "We need to change the cultural messages that have been accepted too long. Continual increases in teen sexual activity are not inevitable, and we can take action together to protect the health and well-being of our young people."

Shalala's comments, intentionally or not, served to refute the "safe-sex" message promoted even by the federal government throughout most of the last quarter century. That message holds that teenagers are powerless to control their sexual desires, so they should be taught how to use condoms and birth control.

The "safe-sex" message "has fueled movement by teenagers in the direction of sexual activity because they feel they have been promised by authority figures in their lives that they can transgress moral boundaries without penalty," said Richard Ross, the Baptist Sunday School Board youth ministry coordinator who started the now international "True Love Waits" emphasis in 1993 as a ministry for the young people in his own church. "A growing number of Americans recognize the so-called safe-sex movement as a failed approach to teenage sexuality."

The federal government began promoting virginity in a meaningful way for the first time October 1, when it gave \$50 million in grants to the states for abstinence education. As part of last year's welfare

reform law, the same amount will be given to the states each of the following four years, with the intention of focusing on groups most likely to have children outside marriage.

Congress' initiative will result in 70 percent of young people refraining from sex until marriage and in a large decrease in non-marital pregnancy among teenagers within a few years, McIlhaney predicted.

And from a happily-married couple who knows, it's worth the wait.

Ken and Amber Singleton met and began dating as teenagers at First Baptist Church in Little Rock, Ark. On their wedding night as college students, they gave themselves to each other with their sexual purity unblemished. Thirteen years and six children later, they have remained faithful to each other and testify their sexual relationship, as well as the other aspects of their marriage, continues to get better.

"The trust is a big thing," Ken said. "[Neither of us has] to wonder if there was ever someone else and if we can really let go and trust one another in our relationship.

"We're never comparing what we have to someone else, because there was never anyone else," he said.

"That is so freeing," Amber said, "to know that you have exactly what God made for you

Continued on p. 10

True love not trivial

True Love Waits can now be considered almost as American as apple pie and baseball. With its induction into the Parker Brothers' Trivial Pursuit Genus III edition, the Sunday School Board-sponsored sexual abstinence campaign has found a place in history.

Literally, the "History" question: "What did teenagers pledge not to do when they signed Southern Baptist pledge cards in the 1990s?" was recently found on a Trivial Pursuit card by Sunday School Board employee Kathy Sharp and her daughter, Rebekah.

And the answer is? "Have sex before marriage."

Richard Ross, one of the Sunday School Board founders of the sexual abstinence-before-marriage program, reflected, "It is one thing to discuss True Love Waits within the four walls of the church. It is quite

another thing to see it spilling over into mainstream culture."

True Love Waits was launched in April 1993, and since, hundreds of thousands of young people have signed a covenant to remain sexually pure until marriage. For more information on the True Love Waits Goes Campus (Valentine's Day) campaign, call 1-800-LUV-WAIT. To order a Goes Campus kit, call 1-800-458-2772.

Baptist Press story by Terri Lackey

Photo concept by Diana Lawrence



"We need to recognize that and not try to convince ourselves that we can talk kids out of having sex, but rather... talk to them about the best ways they can make their behavior safer."

— **Kate Shindle**, the 1998 Miss America, saying that while abstinence is the only fool-proof method of preventing the sexual transmission of the HIV virus, teenagers may not be able to refrain from having premarital sex.

The Tennessean, Sept. 15, 1997

From p.9

and you have exactly who God made for you." Because of the self-control Ken showed as a teenager, it "makes it so much easier for me" to trust him now, she said.

"I would like to shout it from the rooftops to young people, 'It is worth the wait!'" Amber said. "I wish there was a way to communicate to them that God made us and He is the one who knows what is best for us. Although it takes a lot of faith to wait until marriage, it is so worth it because the consequences of not doing what He says are life long and the benefits of doing what He says are also life long."

Those are benefits the culture too often has blocked in recent decades.

"When we give kids an easy fix with condoms," said Gracie Hsu, policy analyst for the Family Research Council, "then it really is a false sense of security, when what they are really looking for is love." ■

There is no disputing that the traditional notions of human sexuality and the family—rooted and revealed in Scripture—are being both twisted and stretched far from their scriptural foundation and revelation in our day.

These cultural attacks and perversions present pastors and other church leaders with dramatic opportunities to minister to persons in peril. In an attempt to aid church leaders in these days of confusion, heartache, and hazard, the Ethics & Religious Liberty Commission offers their 1998 annual seminar: **The Family & Human Sexuality: Reaffirming God's Design.**

Set in historic Charleston, S.C., the seminar is scheduled for March 2-4, 1998. Cost is \$39.00, and \$10.00 for your spouse (see form below for early bird registration discounts).



THE FAMILY & HUMAN SEXUALITY

REAFFIRMING GOD'S DESIGN

Some of the featured speakers will include:

- Dr. Wade Horn - *Biblical Manhood: Reaffirming God's Design for Husbands and Fathers*
- Dorothy Patterson - *Biblical Womanhood:*

Reaffirming God's Design for Wives and Mothers

- Mike & Harriet McManus - *Till Death Do Us Part: Covenant Marriage*
- Dr. Ed Young - *Pure Sex: Reaffirming God's Design for Husband and Wife*

- Rick Stanley - *The Bible, Sex, and Rock 'n Roll*

- Dr. Joe S. McIlhenny - *Sex Education, Abstinence, and the Future of America*

Contact the Ethics & Religious Liberty Commission, (615) 244-2495, to register, or send a copy of the form below to: Ethics & Religious Liberty Commission, 901 Commerce St. #550, Nashville, TN 37203, or fax to: (615) 242-0065.

1998 ERLC SEMINAR REGISTRATION FORM

Name _____ Phone (____) _____

Address _____ City _____ State _____ Zip _____

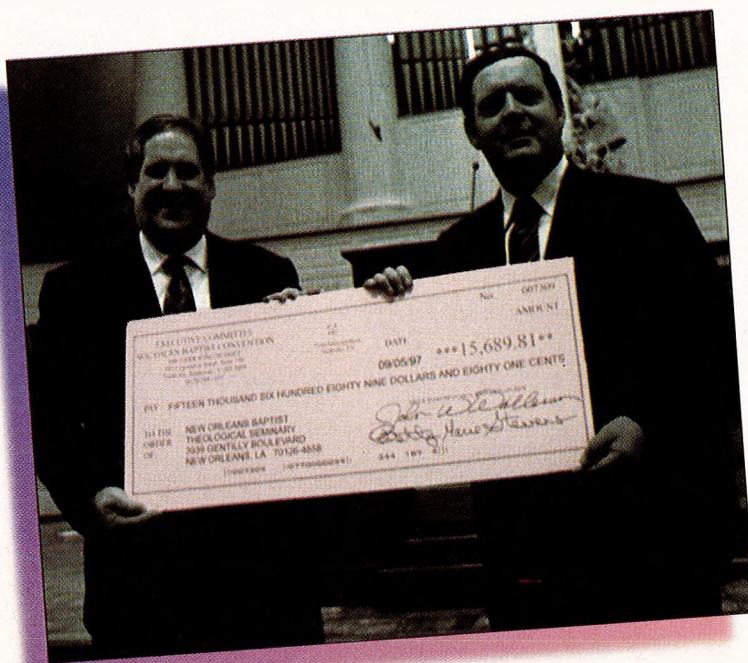
☐ \$39.00 registration fee enclosed

☐ \$29.00 early bird registration fee enclosed (received through 1/15/98)

☐ \$10.00 spouse fee enclosed

☐ \$5.00 early bird spouse fee enclosed (received through 1/15/98)

Name of spouse _____



ERLC President Richard Land presents Chuck Kelly, President of New Orleans Baptist Theological Seminary, a check for \$15,689.81. The money will be used to endow a scholarship fund at NOBTS for African-American students. The SBC followed the recommendation of the Racial Reconciliation Task Force to distribute the money left in the 1996 Arson Fund for African-American churches equally among the Convention's six seminaries for such scholarship funds.

Worship is a Verb

REDEEMING CREATION BY FRED VAN DYKE, DAVID C. MAHAN, JOSEPH K. SHELDON AND RAYMOND H. BRAND (DOWNERS GROVE: INTERVARSITY PRESS, 1996), 213 PAGES, \$14.99 SOFTCOVER

A constructive Christian response to the need to care for creation (read, the environment) begins with worship, according to the authors of the book, *Redeeming Creation*.

The answer to the ecological problems facing mankind today is not the worship of creation but rather an expansion of our understanding of what it means to worship God, the authors allege.

Traditionally, the church has worshipped God as the Redeemer of lost mankind through the work of Jesus Christ on the cross. What these authors point out is that the worship of God out of gratitude for our redemption should be only the beginning point of our response to Him.

Our response to redemption should include a renewed attitude and care for creation. Romans 8:18-22 is offered as a foundation text for this renewed response. The passage notes that because of the entrance of sin into the world creation itself has been subjected to corruption and, along with mankind, awaits the final restorative act of God. In the meantime, redeemed humanity must recognize a God-given need to care for this hurting world as a trust from Him. The authors state, "Because we live in covenant bond with God, we [should] begin the process of restoring creation."

This restorative activity represents a return to God's original intention for mankind's relationship to the creation. The authors cite two passages in the book of Genesis which describe the nature of this relationship.

In Genesis 1:28 man is told to "subdue" and "have dominion" over creation. But this authority was intended to have a beneficial effect on creation. The authors note, "The Bible states that we have a special place in creation as rulers and that we have a responsibility to care for it because God entrusted it to us."

Additional evidence for this responsibility is found in Genesis 2:15. In this passage we are told God placed the man in the Garden to "cultivate" and "keep" it. The authors note the word "cultivate" is the Hebrew word *abad* which means "to serve." This means mankind is to serve cre-

ation by assisting it to fulfill God's purposes for it. In addition, they observe that the word "keep" is the Hebrew word *shamar*; which is used in the blessing of Numbers 6:24, "The Lord bless you and keep (*shamar*) you." They conclude, "Clearly, humankind is instructed to 'keep' the garden as the Lord 'keeps' us."

This understanding of mankind's responsibility to care for creation requires a fourfold response from Christians.

First, we must become knowledgeable of the connections that exist between all created things. Second, we must begin to concern ourselves with the things that impinge upon creation. Third, we must develop ways of living which demand more sacrifice for us and less torture for everything else. Fourth, we must work to redeem creation for that is the ultimate goal for it.

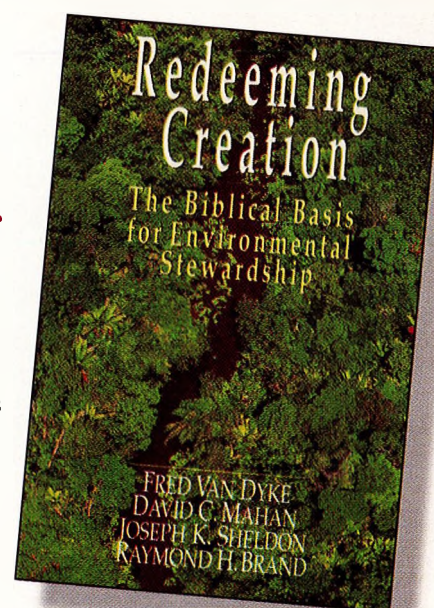
Historically, this fourfold response has rarely characterized the church's attitude toward creation.

The authors level a serious charge at the church, saying, "The church has been guilty of limiting its attention to the human members of creation and forgetting that our responsibility extends as servants to the whole garden."

They remind us, "The goal and outcome of our work as rulers of creation is to assist it to be 'fruitful and multiply,' a blessing given not only to humans but to all living things."

For those who seek to live a life of moral purity, we must remember that this morality is determined not by our standards, but by God's. His standards include a call for our care for creation. The authors sum this up well when they state, "Moral conduct has ecological implications."

Our desire to offer ourselves as pure vessels to God in our worship



should extend to the work of our hands as well. Certainly, if we participate in the destruction of creation, we cannot offer it up to God in gratitude for His many blessings. When we see our care for creation as an act of worship of the God who has redeemed us, we will have realized a pure, mobilizing motive for doing so. ■

By Barrett Duke, who handles environmental issues for the ERLC.

"The earth is the Lord's and the fullness thereof" ... But what are we doing to care for it?

The Ethics and Religious Liberty Commission wants to know what Southern Baptist churches are doing to care for God's creation. Would you please take a few minutes to cut out this survey, fill it out, and return it to us via fax, U.S. mail, or e-mail. We will share what you are doing with other churches and encourage them to consider becoming involved as well. Thanks for taking the time to share your ministry with us.

When you return this survey, we will send you a complimentary copy of the ERLC book, *The Earth is the Lord's*.

At our church we are doing the following things to care for God's creation: _____

Do you have a committee, group, or person in your church that helps the church implement environmental care activities? ☐ yes ☐ no

Does your church participate in community recycling efforts? ☐ yes ☐ no

Your church's name _____ Your church's phone number _____

Your church's address _____

DETERMINED TO MAKE A

DIFFERENCE

The youth of Burdette Baptist Church in rural Adrian, Mo., conducted a 24-hour fast to heighten their sensitivities to the underprivileged and malnourished in their community, then served in a number of hunger ministry projects in inner-city Kansas City. At the conclusion of their awareness projects, the group sent a check for \$758.65 to benefit the Southern Baptist World Hunger Fund.

It was a weekend the youth of Burdette Baptist Church won't soon forget. Determined to make a difference for the world's hungry, the youth agreed to conduct a 24-hour fast to heighten their sensitivities to the underprivileged and malnourished in their community. In the midst of the fast, the group also left their rural setting near Adrian, Mo., and plunged into inner-city Kansas City in Jesus' name to participate in a host of hunger ministries.

Linking arms with another group active in this ministry,

they delivered clothing and food to residents in an urban housing project. "Our young people gave of themselves and thoroughly enjoyed it. We plan to go again, and are beginning to collect items to take with us. It was really a great experience," said Glenna Callen, a youth worker from the Burdette church.

Other activities to increase hunger awareness among the teens included a hunger banquet billed as an "Unlucky Potluck": Each person draws a ticket with the number 1, 2, or 3 imprinted on it. Those holding a number one represent those in the world who do not lack for anything material — allowed to choose from any foodstuff on the table. Those with a number two are limited to beans, rice, potatoes, or the dish they brought from home.

Finally, those with the number three tickets are the world's "have nots." They are allowed only a meager serving of beans, rice, or potatoes. A money basket received donations for world hunger.

Having seen the pressing needs of residents in the inner city and even in their own community, this group took more

seriously Christ's admonition to help the hurting. In the process, they created an opportunity for others to help as well. The youth held a food scavenger hunt in which each group had a clipboard with a food list attached. They were awarded points for each item in a competition for the most points received in one hour. Some of the food was shared with those in need locally while the rest was sent to a Christian homeless ministry in Kansas City.

Many youth groups and churches think they can't make a difference due to their small size or limited budget, but the youth at Burdette Baptist Church proved otherwise. The church averages fewer than 100 in worship attendance. After the fast had concluded and the awareness projects were over, the group sent a check for \$758.65 to benefit the Southern Baptist World Hunger Fund as evidence they remain committed to making a difference for the lost and hurting of the world. ■

This article was written by Steven S. Nelson, Director of Hunger Concerns for the Ethics & Religious Liberty Commission.

CHRISTIAN PERSECUTION

World Prayer Calendar

Make it a season of prayer. Don't let your voice fall silent. Use the World Prayer Calendar to continue to remember the persecuted church around the world. Developed by The Voice of the Martyrs organization, this monthly full-color calendar features a different country each month and serves as an invaluable daily prayer guide to lift up our persecuted brothers and sisters...all year long!

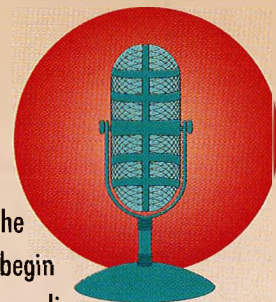
RLCAL

\$8.00 ea.

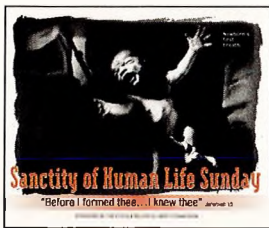


"For Faith & Family" Radio Program Begins Airing in January

In January 1998, the Ethics & Religious Liberty Commission of the Southern Baptist Convention will begin a nationally syndicated live, call-in radio program entitled "For Faith & Family," which is available worldwide at LightSource of AudioNet on the Internet (www.audionet.com/lightsource) and nationally by syndication on radio. (Call the Ethics & Religious Liberty Commission at (615) 244-2495 for information on when and where you can listen to this challenging and informative radio program in your area.) An electronic bookstore which includes on-air offers plus an Internet site provides listeners opportunities to obtain valuable resources related to the program topic which can be purchased to enhance your ministry.



Sanctity of Human Life Sunday



Bulletin Insert*

A compelling visual aid when sharing critical issues dealing with the sanctity of human life. Color/undated. One of a series.

SABUL \$0.06 ea.

1997 Sanctity Poster*

This full-color 11"x17" poster complements the bulletin insert above to promote Sanctity of Human Life Sunday. Undated. One of a series.

SAPOS \$0.95 ea.

Sanctity of Human Life Sermon Outline*

This new sermon offers a biblical perspective on critical life issues and is suggested for Sanctity of Human Life Sunday. It can be used in its entirety or as a resource.

SASER \$0.22 ea.

Sanctity of Human Life Fact Sheet*

This valuable resource offers facts on issues such as abortion, euthanasia, assisted suicide, genetic engineering, and reproductive technology.

SAFAC \$0.22 ea.

Reversing Roe

This video shares the story of Norma McCorvey, who for 22 years worked inside abortion clinics and promoted legalized abortion... until 1995 when her life was changed through the friendship of a pro-lifer and a 7-year-old child.

VTREV (VHS, 30 min.) \$18.25 ea.



Help, I'm Pregnant

This video introduces Christians to the growing ministry of crisis pregnancy centers—evangelistic ministries that offer practical help.

VTHL (VHS, 14 min.) \$9.50 ea.



Hard Truth

This video shatters the myth of "choice." Warning: Contains explicit abortion photos.

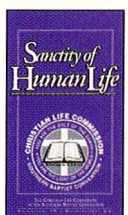
VTHAR (VHS, 10 min.) \$14.95 ea.

ERLC RELEASES:

The Sanctity of Human Life

Produced by the ERLC, this video educates and motivates Christians about abortion, euthanasia, and genetic engineering.

VTSAN (VHS, 18 min.) \$9.95 ea.



Blood Money: Getting Rich Off a Woman's Right to Choose

Speaker Carol Everett directed and owned abortion clinics from 1977 until 1983. Her message contains firsthand information about the atrocities of this uncontrolled industry.

VTBLO (VHS, 53 min.) \$12.50 ea.

The Myth of Safe Sex

Joe McIlhenny speaks frankly on fallacies regarding "safe" sex presented in the media. From the 1993 "Crisis in Medical Ethics" conference.

VTMYT (VHS, 60 min.) \$7.00 \$12.50 ea.

Our Southern Baptist Heritage of Life

Timothy George gives a comprehensive overview of the pro-life legacy passed down through generations of Southern Baptists.

VTSOU (VHS, 53 min.) \$7.00 \$12.50 ea.

BOOKS

Who Broke The Baby?

Jean Staker Garton offers a brilliant disclosure of what the abortion slogans really mean.

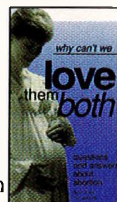
BKWHO (108 pages) \$5.75 ea.



Love Them Both

This question and answer book by Dr. John C. Willke, M.D., and wife, Barbara C. Willke, R.N., is a powerful educational tool on behalf of unborn babies and their mothers.

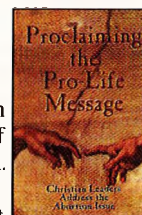
BKWHY (376 pages) \$4.95 ea.



Proclaiming the Pro-Life Message

This compilation of messages on abortion includes the works of Charles Colson, W.A. Criswell, James T. Draper, Carol Everett, Beverly LaHaye, Richard Land, et. al.

BKMES (190 pages) \$10.00 ea.



Should I Keep My Baby?

Martha Zimmerman offers practical help for young women facing pregnancy alone. *Should I Keep My Baby* is an essential tool for ministers and counselors called upon to minister in this situation.

BKSHO (91 pages) \$6.50 ea.

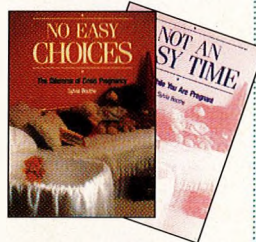


No Easy Choices and Not an Easy Time

Sylvia Boothe offers advice to concerned Christians who want to minister to a woman with a crisis pregnancy in *No Easy Choices*. *Not an Easy Time* is a booklet for young women who are single and pregnant which offers advice on care during pregnancy and help in making critical decisions.

BKNO (No Easy Choices, 76 pages) \$3.00 ea.

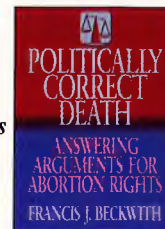
BKNOT (Not an Easy Time, 20 pages) \$1.25 ea.



Politically Correct Death: Answering Arguments for Abortion Rights

This book responds to biological, philosophical, and moral justifications for abortion, confronting pro-choice arguments in a detailed, systematic way.

BKPOL (256 pages) \$19.99 ea.



Helping Women Recover From Abortion

Author Nancy Michels offers sensitive advice on dealing with the guilt, the emotional pain and the emptiness.

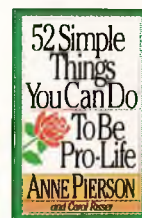
BKHEL (186 pages) \$7.50 ea.



52 Simple Things You Can Do To Be Pro-Life

Practical ways Christians can use their gifts to make a difference.

BKSIM (96 pages) \$5.99 ea.



Brave New Families

Author Scott Rae discusses biblical ethics and reproductive technologies in a sensitive and practical way.

BKBRA (247 pages) \$12.90 \$15.20 ea.



Gathering the Missing Pieces in an Adopted Life

Author Kay Moore offers sensitive and practical advice for adoptees seeking their birth families.

BKGAT (201 pages) \$4.50 \$11.99 ea.

Life at Risk: The Crises in Medical Ethics

A hard look at genetic engineering, tissue harvesting, and the prospect of doctor-assisted suicide.

BKLIF (287 pages) \$5.00 \$9.99 ea.

Abortion Rites: A Social History of Abortion in America

Marvin Olasky reveals startling facts in the history of abortion, offering invaluable insight for pro-life activists.

BKABO (318 pages) \$13.50 ea.

VIDEOS

The Procedure: The Whole Truth About Partial-Birth Abortion

This documentary features an account by Brenda Pratt Shafer, a registered nurse who has witnessed a partial-birth abortion. While she describes the procedure in detail, the video contains no graphic footage. Clips from U.S. Senators and Congressmen arguing in favor of the ban plus comments from former surgeon general C. Everett Koop and other health care professionals are included.

VIPRO (VHS, 30 min.) \$14.00 ea.



CLOSEOUT SALE

CRITICAL ISSUES SERIES

"Bioethics"

This pamphlet offers scenarios dealing with organ transplantation, fertility technologies, abortion and euthanasia, offering scriptural insight for individuals facing critical decisions.

CIBIO

\$.33 ea.

"Infertility and the New Reproductive Technologies"*

A look at fertility drugs, artificial insemination, in vitro fertilization, egg donation and surrogacy.

CIINF

\$.33 ea.

"What The Bible Teaches About Abortion"*

A look at what the Bible says about when life begins and the soul of the unborn child. This pamphlet addresses whether abortion is ever justified, discussing rape, incest, and physical abnormalities of the unborn child.

CIWHA (English)*

\$.33 ea.

CIWHAS (Spanish)*

\$.33 ea.

"Euthanasia"*

A Christian perspective on euthanasia, including infanticide, mercy-killing and doctor-assisted suicide.

CIEUT

\$.33 ea.

"Rape"*

Includes statistics and advice to pastors and churches in addressing the subject and providing counseling and support opportunities for victims.

CIRAPE

\$.33 ea.

"Our Southern Baptist Heritage of Life"*

Timothy George gives a comprehensive overview of the pro-life legacy passed down through generations of Southern Baptists.

CIOUR

\$.33 ea.

"Why the Killing of Abortion Doctors Is Wrong"*

Why lethal force is not morally justified, murder in Christian perspective, and legitimate forms of Christian response to abortion and those who commit them.

CIKIL

\$.33 ea.

THE SANCTITY OF HUMAN LIFE SERIES

"A Time to Live, a Time to Die: Advance Directives and Living Wills"*

This pamphlet offers a biblical perspective on and alternatives to the living will. Also available in Spanish.

SADIE (English)*

\$.33 ea.

SADIES (Spanish)*

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"Alternatives to Abortion: Suggestions for Action"*

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Statistics and real life stories convict the Christian of his obligation to help the child and love the abuser. Contains scriptural instruction plus practical information regarding resource agencies.

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Sanctity of Human Life Resource Set

Includes one of each item on pp. 13-14 indicated by an asterisk (*).

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MORE PAMPHLETS

"Is Life A Right?"*

Author Richard Land uses Scripture to define the sacredness of life from God's perspective.

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"Life Before Birth"

A chronological account of an unborn baby's life.

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Roles of parents and churches in teaching sexual values to children.

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Amazing facts about the first nine months of your life.

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Carolyn Everett's firsthand account of the atrocities in the abortion industry.

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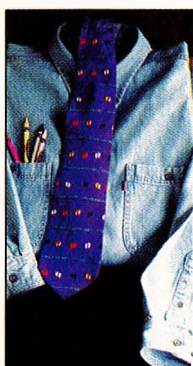
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"Operation Rescue: Yes or No?"*

Is it okay to break the law to protest something that breaks God's law (i.e., abortion)? Two Southern Baptist viewpoints.

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"All Are Precious" Silk Tie

From the tiny multi-colored footprints to the woven words from Scripture, "All are precious in His sight," this unique product speaks volumes about what you feel is important. Handmade from 100% jacquard weave silk.

SATIE

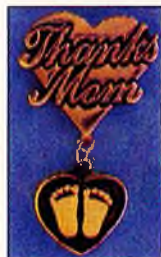
\$18.50 ea.

"Thanks Mom" Pin

As a special tribute to mothers, the ERLC offers this gold-colored pin which says "Thanks Mom" and features tiny feet the exact size and shape of an unborn child's at 10 weeks after conception, a precious reminder of the humanity of the unborn child.

SATHA

\$3.50 ea.



Precious Feet and Precious Hands Lapel Pins

Symbolizing the pro-life stance internationally, the tiny feet are the exact size and shape of an unborn baby's feet at 10 weeks after conception (hands are size and shape of unborn baby's at 10-12 weeks after conception).

SAFEE (Precious Feet/14K plated)

\$2.50 ea.

SAHAN (Precious Hands/14K plated)

\$2.50 ea.

SAFEET (Precious Feet/gold color)

\$.99 ea.



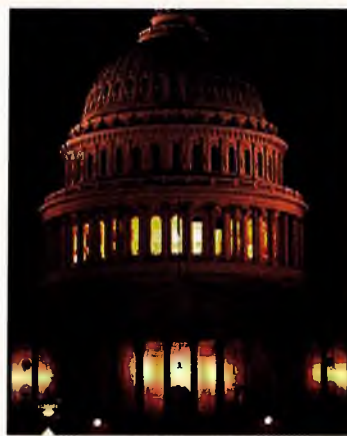
"Baby Hope"

This exquisitely crafted resin model is identical to the size of an unborn child at 12 weeks. A gentle reminder that life *does* begin at conception.

SABAB

\$5.15 ea.





Restrictions on Religious Speech Relaxed in Federal Workplaces

BY TOM STRODE

President Clinton, acting with the support of organizations spanning the ideological spectrum from liberal civil liberties advocates to conservative evangelicals, has issued guidelines clarifying the extent of religious freedom for federal government employees.

The presidential directive requires all non-military, federal agencies to allow to the "greatest extent possible" personal religious exercise, to not discriminate on the basis of religion and to "reasonably accommodate" religious practices by employees.

The "Guidelines on Religious Exercise and Religion Expression in the Federal Workplace" specify an employee will be able to:

- Share his faith with fellow employees;
- Keep a Bible on his desk and read it during breaks;
- Wear religious apparel, religious jewelry, or clothing with religious messages;
- Invite co-workers to church services;
- Be protected from discrimination based on his religious beliefs;
- Meet with other employees for Bible study and prayer during lunch in a conference room used on a first-come, first-served basis;
- Have his observation of the Sabbath or a religious holiday accommodated;
- Be exempted from an assignment he finds objectionable on religious grounds.

Limiting factors are workplace efficiency and activity that would lead a "reasonable observer" to conclude the government is endorsing religion.

"Whether by allowing religious speech, preventing religious coercion or harassment, or making accommodations to religious practice, the federal government must act to ensure that the federal workplace is generous to followers of all religions, as well as to followers of none," Clinton said in a memorandum to agency heads.

Endorsers of the guidelines included such diverse organizations as the Southern Baptist Ethics & Religious Liberty Commission, People for the American Way, the National Association of Evangelicals, the Baptist Joint Committee, and the National Council of Churches. The Christian Legal Society and American Jewish Congress were prime drafters of the guidelines.

"The President's directive to all federal employees makes it clear that Americans have the right to freedom of religious expression in the federal workplace," said Richard Land, president of the Ethics and Religious Liberty Commission. "The President's leadership initiative in issuing these binding guidelines will have an enormously positive effect not only in the federal workplace but by example in the private workplace as well.

"The presidency is a 'bully pulpit,' and the President has used that

pulpit to reassert, underscore and act to protect the First Amendment rights of federal employees directly and all Americans indirectly."

Land and the ERLC's Washington staff joined other supporters of the guidelines in an August 14 White House ceremony at which Clinton announced his directive.

"Employees should not have to choose between their conscience and their livelihood," said Christian Legal Society General Counsel Steve McFarland in a prepared statement. "And as CEO of the nation's largest employer, the president with the stroke of a pen can make sure no federal worker has to make such a choice."

In his 10-minute speech, Clinton said his "great hope is that we can enter this new century and this new millennium as the most successful multiracial, multiethnic, multireligious democracy the world has ever known. We will get there through efforts like this—men, women from all walks of life coming together to respect and celebrate our differences while uniting around the ideals that bind us together, more importantly, as one America."

In commenting briefly on foreign policy during the speech, the President said his administration's "commitment to religious liberty is, therefore, and it must remain, a key part of America's human rights policy and an important focus of our democracy."

Some critics of the Clinton administration's foreign policy, including the ERLC, have said the White House has not given Christian persecution a high enough profile and should have withheld most-favored-nation trade status for China, a leading persecutor of the church. Congress approved Clinton's renewal of MFN for China this summer.

The new guidelines followed by three years a controversy ignited when the Equal Employment Opportunity Commission proposed religious harassment guidelines. The ERLC and other organizations opposed them on the basis of their threat to religious expression. After the EEOC received a record 100,000 comments, the guidelines died.

In 1995, the Clinton administration issued guidelines on religion in the public schools. The ERLC refused to endorse the public school guidelines, in part because they had no binding authority on schools, whereas the workplace guidelines have the force of law within the federal government.

In introducing the President, Vice President Al Gore, like Clinton a member of a Southern Baptist church, cited the school guidelines and the 1993 signing of the Religious Freedom Restoration Act, rejected this year by the Supreme Court, in calling the President the "best friend religious freedom ever had in the White House," surpassing apparently even such founding fathers as Thomas Jefferson and James Madison. ■

COMING TO
A THEATER
NEAR YOU...



The scenes Michael Eisner and others at the Walt Disney Company would rather you wouldn't see are now collected on a new video, *A Just Cause: Why Boycott Disney?* This groundbreaking video presents a compelling case for refusing to support The Disney Company—providing the sordid facts about a company that many of us have trusted for years.

The video features the Ethics & Religious Liberty Commission's Dr. Richard Land, Focus on the Family's Dr. James Dobson, Bellevue Baptist Pastor Dr. Adrian Rogers, and American Family Association's Don Wildmon addressing the new Disney agenda. It includes clips from several of Disney's productions which promote the homosexual agenda and smear the institution of the traditional family. For those who have heard the chorus of concerns about the new direction of The Disney Company and doubted the seriousness of the charges, seeing is believing on this informative video.

Product code: **VTDIS** (approx. 30 min.)
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