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WASHINGTON -- FOCA would mandate abortion on demand, Democrat Casey says.
WASHINGTON -- Supreme Court asked to stop religious discrimination by schools.
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FOCA to mandate abortion
on demand, Democrat Casey says By Tom Strode

Baptist Press
2/25/93

WASHINGTON (BP)--Pennsylvania's Gov. Robert Casey, testifying in opposition to the leadership of his own party, recently told a House of Representatives subcommittee passage of the Freedom of Choice Act would place Congress "outside the mainstream of public opinion and on the extreme fringe of the most important value issue of our time.

Casey, a Democrat and the pro-life spokesman in a two-witness hearing, testifies the Freedom of Choice Act (H.R. 25) would "repeal reasonable restrictions" on abortion and would "mandate an extreme abortion-on-demand regime for the entire country."

Meanwhile, a Harvard law professor, Frank Michelman, told the panel Congress not only had the authority to pass such far-reaching legislation but FOCA still would allow states to pass some limitations on abortion.

FOCA, which is S.25 in the Senate, appears assured of being this year's legislative battleground on abortion. The House version of the bill is expected to be voted on by the Civil and Constitutional Rights Subcommittee of the Judiciary Committee in the next two to three weeks, a subcommittee staff member said after the Feb. 23 hearing. It seems certain it will reverse a do-pass recommendation from the panel.

While leading pro-choice House members like subcommittee chairman Don Edwards, D.-Calif., and subcommittee member Pat Schroeder, D.-Calif., voiced strong support for FOCA during the hearing, Casey said the bill would "make abortion the least regulated industry in the nation.

"This act would create a unique place in our federal law for abortion," Casey said, "not because the American people revere abortion, but precisely because the American people are so deeply ambivalent about it.

"Indeed, it will only fan the flames of controversy and further divide our nation, eliminating any possibility of consensus or compromise to reflect regional differences on the issue. You cannot stifle this debate with a piece of paper," Casey said.

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"Virtually unlimited access" to abortion since the Supreme Court's 1973 Roe v. Wade and Doe v. Bolton decisions has resulted in 1.6 million abortions a year, more women in poverty, greater rates of infant mortality and child abuse, as well as dramatically increased exploitation of women through pornography and rape, Casey said. "Nearly half of the abortions in America are repeat abortions," he said.

"I think it is obvious by now that either abortions don't solve women's problems or that 4,400 a day are not enough," Casey said.

The Freedom of Choice Act would permit states to pass some restrictions, such as informed consent of the pregnant woman and parental notice/consent with a judicial bypass for a minor, Michelman said under questioning.

"I am quite confident that the bill will be judicially construed so as to make the word 'restrict' mean, in effect, in any manner not permitted by the Supreme Court in its rulings between 1973 and 1989 following Roe v. Wade," the law professor said.

FOCA will reinstate the standard established by Roe, which addressed three concerns, Michelman said: The woman's right to an abortion; the safety and health of the pregnant woman, and the interest of fetal life.

One of the most striking aspects of the bill is its lack of "mention of the unborn child at all," Casey said during questioning. "You see, in this balancing of rights here, the child is virtually counted out."

Differences in strategy among pro-choice organizations were manifested at the hearing.

In a statement released at the hearing, the National Abortion Rights Action League urged quick passage for FOCA by Congress. The bill "will prevent anti-choice state legislators from enacting obstacles to abortion such as mandatory waiting periods and biased counseling," said NARAL President Kate Michelman, who is not related to the Harvard law professor.

The National Organization for Women, however, said in a written release it favored an earlier version of FOCA but opposes new language in both 1993 versions enabling states to require "a minor to involve a parent, guardian, or other responsible adult" in the Senate bill permitting states to prohibit abortion funding. The release did not say if NOW ultimately would oppose passage.

Other pro-choice members of Congress have expressed the need to add specific instructions to FOCA in order for it to pass.

President Clinton has said he will sign the legislation.

The Southern Baptist Christian Life Commission and other pro-life organizations contend the adult involvement language in FOCA would enable an abortionist to give permission for a minor's abortion. The bill would go beyond Roe, which the Court has ruled allows some state restrictions, they say. FOCA, like Roe, which would permit abortion for any reason at any time, such groups argue, because health reasons allowed for the practice include psychological, emotional and familial well-being, as well as the age of the woman.

The hearing was not the first time Casey has placed himself at odds with Democratic leadership. He sought an opportunity to present the pro-life perspective at the 1992 Democratic national convention but was barred from addressing the delegates. At the convention, Democrats affirmed their pro-choice position.

It was a law signed by the Pennsylvania governor which reached the Supreme Court last year as Planned Parenthood v. Casey. The court endorsed the Roe opinion but said all restrictions in the act, such as parental consent, informed consent and waiting periods, were constitutional except one for spousal consent.

The court first allowed states to pass meaningful post-Roe regulations on abortion in the 1989 Webster v. Reproductive Health Services opinion.

Supreme Court asked to stop
religious discrimination by schools By Tom Strode

WASHINGTON (BP)--Religious liberty advocates argued in back-to-back Supreme Court cases Feb. 24 school districts act unconstitutionally when they discriminate against religion in the provision of facilities or services to student or nonstudents.

In the first case, the court was asked to determine whether a school district can refuse to allow a church to use its facilities when use by other groups is permitted. In the case immediately following, arguments focused on whether a hearing-impaired student attending a parochial school should be provided a government-funded interpreter like deaf children are in public and nonreligious private schools.

"Both cases are essentially about discrimination against religion," said Michael Whitehead, general counsel of the Southern Baptist Christian Life Commission. "Many well-meaning public officials feel obligated to discriminate against religion, for fear that equal treatment of religious people might somehow violate the separation of church and state."

Jay Sekulow, who argued the first case, said he thinks "clearly that the court is wrestling with the issue of religion in society and: Can you saddle the religious speaker with some kind of special disability because you disagree with his message? Our feeling is the answer has to be that you cannot."

In *Lamb's Chapel vs. Center Moriches Union Free School District*, a New York school district rejected requests by an evangelical church to rent space at a high school first to hold worship services and then to show a film series on the family produced by James Dobson's Focus on the Family organization. More than 80 community groups had used the school facilities for a variety of reasons.

The Second Circuit Court of Appeals affirmed a lower court, which ruled a school's facilities are "limited public forums" not required to be open for religious use.

The school district "targeted religious purpose speech for exclusion," Sekulow told the justices. "This court has said viewpoint" exclusion is not acceptable.

The school district has "no problem with free exercise (of religion) in a public forum, but this is a limited public forum," school district lawyer John Hoefling said.

During questioning, which was nearly constant for both lawyers, Hoefling told Associate Justice Sandra Day O'Connor the school's limitation is neutral "because all religions are excluded."

"But people with anti-religious viewpoints are not," O'Connor said.

Chief Justice William Rehnquist interjected, "That's like say a ban on left-wingers is neutral because it contains both communists and socialists."

Hoefling also told Associate Justice John Paul Stevens a communist would be allowed to speak.

When Associate Justice Clarence Thomas asked about an atheist or agnostic, the lawyer said they also would be permitted to speak. What about an atheist debating a minister, or two atheists debating a minister or 10 atheists debating a minister? Thomas asked.

It would depend on "whether proselytizing takes place" by the minister, Hoefling said.

The "addition of the minister is the problem" is that correct? Thomas asked.

"Yes," Hoefling answered.

Afterward, Sekulow, restating what he said in his summary at the close of the arguments, said, "The communists can discuss family issues' the agnostics can discuss family issues' the atheists can discuss family issues, but a church cannot discuss family issues because of its religious perspective. That should not be tolerated by the First Amendment."

Hoefling did not attend the press conference after the arguments.

In *Zobrest vs. Catalina Foothills School District*, the Ninth Circuit Court of Appeals ruled a school district would be establishing religion if it paid for an interpreter for James Zobrest, a student at a Catholic high school in Arizona. The school acknowledged he could be provided an interpreter under a federal program if he attended a public or nonsectarian private school.

"The interpreter will be a window of communication of religion ... That's a given," William Ball told the justices. To refuse to provide an interpreter because Zobrest chose to attend a Catholic school, however, is unconstitutional, Ball said.

"The interpreter is serving as this child's ears," said William Bryson, acting United States solicitor general who also argued on behalf of Zobrest. Providing an interpreter does not "have the primary effect" of advancing religion, he said.

It is the finding of the Supreme Court a "public employee should not get involved in religious activities," school district lawyer John Richardson argued. An interpreter is "integrally involved in the indoctrination" that takes place in a parochial school, he told the justices.

Richardson told reporters afterward when a "public employee is required as part of his or her job to convey to James Zobrest such concepts as to whether there's everlasting life, whether Jesus Christ was the Son of God, those are things that we think are appropriate in the private sphere and not in the public sphere."

Ball told reporters the comparison of an interpreter to a hearing aid is legitimate, a contention with which Richardson disagreed.

"Interpreters regard themselves as nonpersons, and under the code, they simply cannot be personally involved," Ball said. "They simply transmit spoken English into American sign language and vice versa. (He) had no teaching function whatever."

Rather than advancing religion, paying for an interpreter would have the "primary effect of advancing a deaf boy's general education," Ball said. "That's what he had to have in order to survive. And to say that he cannot have that education on religious school premises is to say that religion is some kind of pollutant or a contaminant.

"A deaf person, already having one disability, shouldn't be saddled with a second disability, a religious disability."

Zobrest, who has graduated from high school since the case began, answered reporters' questions through an interpreter, his mother, Sandra.

"I think (the justices) seemed to understand the role of an interpreter and the interpreter's purpose to help my education," Zobrest said. Interpreters "don't teach me anything. They're just interpreting what my teacher tells me," he said.

The Christian Life Commission joined nine other organization in a friend-of-the-court brief siding with Zobrest and asking the court to revise the Lemon test, which governs establishment-of-religion cases.

"School board lawyers rigidly follow the Lemon test, resulting in hostility rather than accommodating neutrality toward religious persons," said the CLC's Whitehead, who observed the arguments. "Justice Rehnquist remarked that the time may have come to clarify some of this hostile confusion and to straighten things out in the First Amendment case law. We surely hope so."

In his arguments, Ball said "nothing in Lemon bars, as we see it," provision of an interpreter for a student in a religious school.

The Baptist Joint Committee on Public Affairs signed onto a separate brief siding with Zobrest but not asking to the court to overturn Lemon.

In Lamb's Chapel, the CLC and BJC joined seven others in a brief asking the court to find the school district in violation of the First Amendment.

**Russians test RTVC radio
programs in St. Petersburg**

By Doug Dillard

FORT WORTH, Texas (BP)--Tatyana Andreeva, director of St. Petersburg Radio Service, told Radio and Television Commission authorities this week that tests of commission produced radio programs are running in St. Petersburg, Russia.

Andreeva confirmed by fax her interest in receiving Radio and Television Commission-produced radio programs on a regular basis, following up on conversations with RTVC president Jack Johnson last month.

Johnson, who presented program samples on his recent visit to St. Petersburg in January, said officials requested a program featuring classical music.

"We've got everything from Powerline's contemporary beat to Streams in the Desert's easy listening," said Johnson, "but we have never attempted classical music in U.S. markets."

"We are already planning such a program," said Johnson. Richard T. McCartney, RTVC's executive vice president, who began his career in radio 48 years ago, will host the new offering.

The Radio and Television Commission produces six radio programs which are aired more than 5,000 times a week across the U.S. and in 87 foreign countries. All six were included in the presentation to St. Petersburg radio authorities.

Except for the Baptist Hour, these programs are mostly music formatted for different music tastes and punctuated with brief, inspirational vignettes that are pertinent to today's living, said Powerline's producer Kirk Teegarden.

Powerline, which celebrates a 25th anniversary next year, is still considered innovative enough to get public service play on 750 radio stations, but it was "mind-blowing" to young people when it was introduced, which is typical of RTVC's approach to radio.

"The programs are secular in nature," said Teegarden, "because they are played on secular stations and are aimed to reach those who probably would never tune in to Christian radio."

"The witness is there," he said, "and the inspiration designed to strengthen believers and enhance their witness."

"The very first listening has shown that these programs present certain interest for us," said Andreeva, in her fax to Johnson, indicating an anticipation that final details might be completed when Johnson returns to St. Petersburg in April.

"I am absolutely sure that our joint activity will be very fruitful," Andreeva concluded.

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**Support groups reach students,
provide healing, ministers say**

By Chip Alford

**Baptist Press
2/25/93**

NASHVILLE (BP)--Last year, Tom McLaughlin began wondering why so many things were "breaking down" in his Baptist Student Union group.

Then he realized a possible source for the pain his students were experiencing.

"Only about 5 percent of my students come from a traditional home setting with a mother and father, brothers and sisters," McLaughlin, BSU director at Mississippi Delta Community College in Moorhead, said. "Most come from broken homes. Some come from single-parent homes; others have had two or three sets of parents."

"No wonder they're confused. They don't have any idea who they are or where they're going. They're really struggling with identity."

McLaughlin said he spends so much of his time counseling students that other vital program needs are often left unmet.

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"It's really affected our program," he said. "It's hard to get students excited about sharing the good news if they aren't experiencing it themselves."

It's not hard to get McLaughlin excited about the new LIFE Support materials being developed and published by the Southern Baptist Sunday School Board.

He was one of 12 BSU directors and church ministers to college students who gathered in Nashville Feb. 22-24 for a Life Support training conference co-sponsored by the board's national student ministry and discipleship and family development division.

Conference participants committed to using the materials to start support groups for students at their churches or campuses and then be available to train others in their states to do the same.

Three LIFE Support products have been released to date: "Making Peace with Your Past," designed to help adults who grew up in dysfunctional families; "Search for Significance," which deals with self-esteem; and "First Place: A Christ-Centered Health Program."

Though the materials are not designed specifically for students, McLaughlin believes they provide an excellent tool for "reaching students where they're hurting.

"There is a great possibility for renewal if we just give students the tools they need (to find healing)," he said.

Terri Kozlowitz, director of the college department at First Baptist Church of Jackson, Tenn., agreed.

"There is no question these are issues students are struggling with. If we can use these materials on campuses and in local churches, they could really have an impact," she said.

University Baptist Church in Ames, Iowa, already has several ongoing support groups and a few students have participated. Dave Young, associate pastor for campus ministries, sees those numbers increasing.

"As students begin to make peace with their past, to deal with self-esteem and codependency issues, they can begin to really tell their own story for the first time. Then they want to reach out and help others.

"I really see support groups as an outreach. I know our church is committed to them as an important way to minister."

The February training conference was the first step of the Sunday School Board's plan to introduce the support group materials to student ministers. Student ministry consultant Bob Hartman said training also will be offered to student ministers and possibly college students, themselves, during student conferences this summer at Glorieta and Ridgecrest.

"We are interested in training as many student ministers as possible in how to lead these groups," he said. "I know these materials are going to meet the heart-felt needs of students."

Other materials to be released later this year include: "Conquering Codependency: A Christ-Centered 12-Step Process"; "Untangling Relationships: A Christian Perspective on Codependency"; and "Conquering Eating Disorders: A Christ-Centered 12-Step Process." Materials scheduled for release next year will focus on recovering from sexual abuse, hurtful family experiences and chemical dependency.

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RTVC announces two new TV programs
at National Religious Broadcasters meeting
By Doug Dillard

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2/25/93

FORT WORTH, Texas (BP)--The SBC Radio and Television Commission announced the launch of two new programs at the 50th annual convention of National Religious Broadcasters in Los Angeles last week, according to a report by Mike Wright, vice president for network operations, to visiting state paper editors.

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Capital News, a half-hour daily news show will begin on FamilyNet Feb. 22 at 7:30 p.m. Eastern time. Talk to Me, a live talk show, will air on both ACTS and FamilyNet Tuesday through Saturday mornings beginning Feb. 23; 4:00 to 5:00 a.m. Eastern on ACTS and 3:00 to 5:00 a.m. Eastern on FamilyNet.

Capital News, which features national and international news events from a conservative Christian perspective, is produced by a Washington FamilyNet affiliate, WTKK-TV. Lisa Digiavani is news anchor, and Cal Thomas, noted syndicated writer and columnist, will give a commentary twice each week.

Talk to Me, hosted by Jim Cantelon from the studios of WCFC-TV Channel 38 in Chicago, provides a coast-to-coast "meeting place" which allows callers to talk to Cantelon and to each other about a wide range of issues, opinions, fears and concerns.

"But Talk to Me is not your typical Christian talk show," said Michael Wright, RTVC vice president for network operations, noting the creative use of sets and lighting give the nighttime look of an inner-city alley, complete with weathered brick walls, graffiti, beat-up garbage cans, a motorcycle, and a phone booth, and an all-night coffee shop with a waitress and customers.

Talk to Me also includes a cast of on-air personalities providing the latest news items, off-the-street video comments, comic relief, and contemporary Christian music with a message.

"Talk to Me fills a vital need which we discovered in a recent test called Morning Watch," said Wright. "Essentially Morning Watch was a trial of our COPE program at the early hour. We wanted to test the concept and see who, if anyone, would respond to a live show in what many consider 'dead' time."

"And we were overwhelmed," said Wright. Not only were the numbers of calls surprising, so was the depth and intensity of needs expressed. He cited examples including a battered housewife whose husband had threatened her with a warning he had murdered two previous wives.

"We may well discover," said Wright, "that what had been thought of by some as 'throwaway' time might turn out to be one of our most meaningful ministries." He recalled that COPE, a program which follows the Talk to Me call-in format, still gets more calls than any other offering on ACTS or FamilyNet.

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After losing son, pastor
reaches out to AIDS families

By Raymond Daye

Baptist Press
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SULPHUR, La. (BP)--A Louisiana pastor discovered through the loss of his son to AIDS that families of people suffering the fatal disorder may have little support.

"They suffer in silence," says James Still, pastor of Central Baptist Church in Sulphur, for the past 17 years.

Still, whose son died from AIDS related illness in July 1991, says there are support groups and trained medical staff to care for the one suffering from acquired immunodeficiency syndrome, but too often there is little or no help for the family.

"There are a lot more out there than we are willing to admit," he adds. "We as Baptists are hiding our heads in the sand on this issue. A person with someone going through this won't say anything because of the stigma that goes with it."

Still's youngest son, Gary Lynn Still, died at the age of 35 after a three-year battle with AIDS. Still and his wife, Jo, kept their son's illness a secret, daring to share their pain with only two close couples.

"I was not sure how my church members would respond. I was afraid they would ask me to resign, or not say anything but just stop coming to church. Like most Baptist churches, we eat a lot and we have covered dish dinners. I was afraid they would not eat the food we brought or ask us not to bring anything."

"However, his members have been great," Still says. "They have supported us and comforted us in our loss."

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"But there also have been some who hold to the belief that AIDS can be 'caught' like a cold or other disease by casual contact. Another couple who are friends of ours, but not in our church, were told by their son-in-law not to eat or drink anything at our house because he didn't want them bringing anything back to their grandchild," Still says. "The HIV virus that causes AIDS cannot be spread that way, but people are not convinced."

Such comments hurt, Still explains, not only because of the slight it throws on their hospitality but because it bears out just how little people know and apparently want to know about AIDS.

That fear of ostracization, of being seen as a modern-day equivalent of the "unclean" leper, causes many to keep silent when someone in their family has AIDS.

Still is 65 years old, has been preaching since 1948 and has been pastor of three Southern Baptist churches in the past 37 years. Besides his ministry as Central's pastor, he is working to shatter that silence and to dispel what he believes are myths that abound about AIDS.

When he speaks about the subject, there is little doubt that the theologically conservative pastor has worked out his beliefs in the white heat of personal experience while losing a much loved son.

While Still's beliefs differ from views widely proclaimed by other religious leaders, he holds steadfastly to them.

He says the belief that a practicing homosexual cannot also be a born again child of God is prevalent, but he said he believes the view is mistaken. He said he hopes Baptists, particularly Baptist preachers, will realize the need for more compassion and less condemnation when they speak on the sin of homosexuality. "I have heard many say, 'What they need to do is repent and get saved.' That assumes a Christian cannot be homosexual. The same verse that says the homosexual will have no place in Heaven also speaks of liars having no part. Can anyone say they have never lied since they became a Christian?"

"Once God makes you one of his children, you are always his child." Still says he believes his son Gary was saved at a young age and was then a model Christian. "I have no doubt Gary had a true conversion experience. He loved the Lord. Then something happened in his life and he turned down a wrong path."

The tone of Still's voice and the conviction in his eyes reveal this is more than just a father's hope for his son's soul. He says he has always believed this, and his son's tragedy did not cause him to reshape his theology.

Gary Still went to Oklahoma Baptist University and was studying music with an eye toward becoming a music minister or missionary. He changed his major to English education but continued to be active in OBU music programs.

Between his junior and senior year, he and a group of OBU students conducted a Christian dinner theater ministry in Dallas. One of the group members took Gary to a gay bar, Still says.

Gary came "out of the closet" in his senior year of college but never told his parents until he was diagnosed with AIDS 10 years later. Still says he and his wife never suspected their son was homosexual.

"When Gary learned a friend had tested positive for HIV, he took a blood test. The doctor told him he had six months to live, so he moved to California to be near his brother. He called us and told us he was gay and that he had AIDS," Still says.

"I told him to come home so we could take care of him. He said he would."

For almost three years, though, Gary kept putting off coming home. In May 1991, he finally made the trip to Sulphur. He died three months later.

"He said he had a fear of dying in L.A. County Hospital hooked up to all of those tubes," Still says.

"He told me, 'I don't want to die hooked up to a bunch of tubes in a hospital. I want to die right here in my bed.' He died in that bed.

"When Gary came back to our house, we had gotten over the fact that he was gay and over the fact he had AIDS. He was home and we were glad. We were willing to help him in any way we could."

Baptists who pronounce only condemnation from the pulpit or around the Fellowship Hall coffee maker that all homosexuals are nothing but "no-good sinners" cause unmeasurable pain to fellow church members who have a homosexual in the family, Still said. "Such a judgmental pronouncement leaves the wrong impression and we drive them and their families away."

Once driven away, the chance to reach an unsaved homosexual is gone and so is the opportunity to minister to a saved but homosexual Christian brother in need of special support, Still explains.

He tells of one family who called him to talk about their homosexual son. They said they could not tell their pastor. He would lambast homosexuals from the pulpit, say they all need to be born again and be saved. He had no sympathy or compassion or understanding for them or their families. "He had no idea of the hurt he was causing people in the front row of his church, people who love him and support him and look to him for help."

Still said this does not mean homosexuality should be condoned as an acceptable alternate lifestyle.

"It's wrong from the word go. It's sin. It's against the Bible teaching and against God's plan for human relations," Still says. "I am convinced homosexuality is not genetic, like some are claiming. It is an acquired desire. But what comes home is that I believe a person can be a Christian, go to heaven and still be a homosexual."

"Yes, homosexuals need to change their lifestyle. We all do in some way or another. I don't apologize for them or condone what they are doing or make excuses for them. The fact is, we don't always live what we believe."

Somewhere between the condoning and condemning is the proper approach to dealing with the sensitive issue of homosexuality and AIDS, Still says.

"We need a good Christian approach to dealing with this, and a good compassionate approach. There are a lot of helplines for AIDS victims, but not many are spiritually based and few of those are biblically sound," he notes.

"The whole AIDS program, from the government on down, is not based on the Bible. There is a need for Bible-based help, but one reason there are so few is because our own people have such crazy ideas about it."

"One of those ideas is that AIDS is a judgment of God on the homosexuals," Still notes. "That is not true. AIDS is no more a judgment of God on homosexuals than a drug overdose is a judgment of God on drug abusers or a fatal car accident is a judgment of God on the drunk drivers. It is a natural result of their action, but it is not a judgment from God."

Being compassionate and understanding about homosexuality and AIDS does not mean shirking the responsibility to warn others about the consequences of homosexuality.

"It is just about a fact that if you are homosexual, it is just a matter of time before you get AIDS," Still says. "The notion of 'safe sex' is malarkey and needs to be exposed. The only 'safe sex' is following the Bible plan of both partners being monogamous from youth on up."

AIDS is also not just a disease of gays and drug users any longer, Still says.

One of the people he has talked to since beginning work with AIDS affected families is an 18-year-old girl who became infected with HIV in high school. She found out when she tried to give blood and it was rejected.

"She had been intimate with two boys in high school," Still notes. "One of them was HIV positive. When she told him, he refused to do anything about it. He is probably still spreading it."

"AIDS victims, homosexuals and their families need to talk it out," Still maintains. "We need to tell the story. There are others out there hurting like my wife and I, and we want to be there to help them if we can. Even if it's only to provide a sympathetic ear to listen to them. They have to talk about it."

Someday, he said, he hopes to install a toll-free number for what he envisions as "a silent witness" program for AIDS patients and their families. Presently, he says people can call him at (318) 527-8270. Callers do not have to give their names, but those who do will be held in strict confidence.

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Raymond Daye is a correspondent for the Louisiana Baptist Message.

Radio series reveals riches
from new archeological finds

By Doug Dillard

Baptist Press
2/25/93

FORT WORTH, Texas (BP)--One of Israel's foremost authorities on historical Jerusalem, Yitzhak Yaacobi, will be featured on a series of radio interviews in May, according to Ed Malone, vice president of the Radio and Television Commission.

Malone and three producers from RTVC's radio division toured "all the biblical sites" in Israel in February as guests of the Israeli Ministry of Tourism and El Al Airlines.

"We recorded commentaries and interviews with several biblical and archeological authorities for the Commission's six radio programs," he said, "including exciting revelations about the discovery of the tomb of Joseph Caiaphus, the high priest at the trial of Jesus."

The producers were Kirk Teegarden of Powerline, Eddie Reed of Country Crossroads, and Chuck Ries of MasterControl. Their programs all observe "benchmark" anniversaries in 1994 -- 35 years for MasterControl and 25 each for Powerline and Country Crossroads.

Yaacobi will visit the Radio and Television Commission in March for further interviews and post-production, while on a speaking tour of the U.S.

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