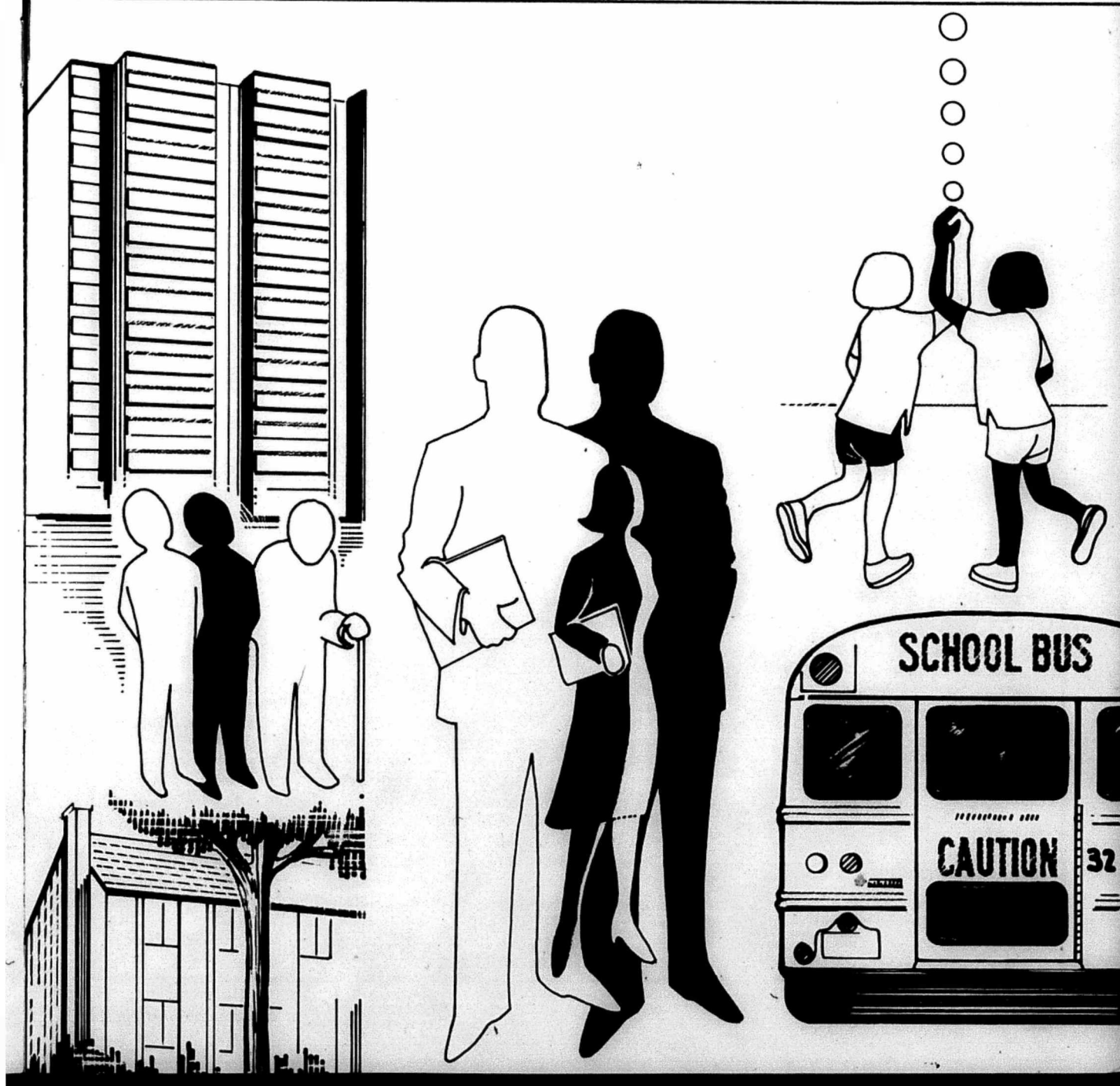


March, 1980

ISSN 0346-0661

# REPORT from the CAPITAL



## REPORT from the CAPITAL

"... a civil state 'with full liberty in religious concerns' "

**VOL. 35 No. 3**  
**MARCH 1980**

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REPORT from the CAPITAL is published 10 times each year by the Baptist Joint Committee on Public Affairs, a denominational agency maintained in the Nation's capital by its nine member bodies: The American Baptist Churches in the USA, Baptist Federation of Canada, Baptist General Conference, National Baptist Convention of America, National Baptist Convention, U.S.A., Inc., North American Baptist Conference, Progressive National Baptist Convention, Inc., Seventh Day Baptist General Conference and Southern Baptist Convention.

Subscriptions: Single, \$4.00 one year; Club Rate, (10 or more) \$3.00 per year each. Student Rate \$1.50 Foreign, please add \$2.00 postage.

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Washington, D.C. 20002

## Some Observations

As you may have noticed, the REPORT tries to stay on top of the development of issues, a pursuit not facilitated by the quickening pace of 20th century existence on an ever-shrinking planet. Public affairs issues, inundating in their volume and scope leave one in a perpetual "catch-up" state—like trying to read the Sunday New York Times—on Sunday—before Sunday School. Impossible.

For example, the image of a child praying before classmates to open the school day may strike one as a heart-warming vision, but its an issue that has burst into the news in Massachusetts. John Baker addresses the constitutional question in Views of the Wall, and James Wood, writing on the topic sees long range implications. Pointedly, he describes proposed prayer legislation as "pernicious." They are not alone. Baptists congregating in annual meetings have rejected mandatory school prayer and they are most vocal in their protest against the practice.

An excerpt entitled "Nationalization, Pluralism, and Secularization" from a book by Glenn T. Miller gives definitions and provides distinctions to categories we all use, helping us in understanding the history of religious liberty in the U.S.

An intriguing story was filed from Moscow by Denton Lotz for the European Baptist Press Service. He gives insight into the manner in which Baptists in the Soviet Union conduct their affairs. It was no *pro forma* event; delegates raised pertinent questions of their leaders and demonstrated some of their reservations in their vote. Not included in the story but reported elsewhere, the top executive staff was returned to the office but by the scantiest of margins. They also questioned what they felt was their excessive travel. Overall, it is a positive story and an indication that Eastern European Baptists are a hardy group.

The Civil Rights Commission in its report on the state of civil rights through 1979 holds that much remains to be done. According to its report, progress depends heavily upon the manner in which communities assume responsibility. Positive steps are being taken by the Commission in the quest for equal opportunity, yet it states there remains a gap between goals and their limited achievement.

This periodical consciously adopted as a logo for the mast, "... a civil state 'with full liberty in religious concerns,' " a statement of John Clark in the mid-seventeenth century. It also appears in a 1939 document, The American Baptist Bill of Rights: A pronouncement upon religious liberty," unanimously adopted by the Southern Baptist Convention, the Northern Baptist Convention (now American Baptist Churches, USA), and the National Baptist Convention, Inc. To realize the ideal of Clark's statement, the REPORT publishes new and articles supporting religious liberty and human rights. The Baptist Joint Committee is deeply committed to this task.



## WASHINGTON OBSERVATIONS news/views/trends

WASHINGTON--A SEARCH committee of ten persons has been named to seek a successor to James E. Wood, Jr., who recently resigned his post as executive director of the Baptist Joint Committee on Public Affairs here.

Gideon K. Zimmerman, chairman of the Baptist Joint Committee and former executive secretary of the North American Baptist Conference, announced that Grady C. Cothen, president of the Sunday School Board of the Southern Baptist Convention, will serve as chairman of the search committee.

Besides Cothen and Zimmerman, other members of the Committee are Harold C. Bennett, executive secretary-treasurer of the SBC Executive Committee; Charles G. Adams, pastor of Hartford Avenue Baptist Church, Detroit; William Cober, associate general secretary of the American Baptist Churches in the U.S.A.; K. Duane Hurley, executive secretary of the Seventh Day Baptist General Conference.

Also, William F. Keucher, pastor of Covenant Baptist Church, Detroit and president of the American Baptist Churches; Pearl McNeil, ecumenical officer, American Baptist Churches; Warren R. Magnuson, general secretary of the Baptist General Conference; and Harry A. Renfree, executive minister of the Baptist Union of Western Canada.

Cothen told REPORT from the CAPITAL that any interested Baptist is welcome to make recommendations concerning the Washington post to Grady C. Cothen, BJC Search Committee, 127 Ninth Avenue, North, Nashville, Tenn. 37234, or to any other member of the search committee. He promised that all recommendations will receive "careful consideration."

Wood, whose resignation takes effect May 31, will return to the faculty of Baylor University, Waco, Tex., where he will direct the J.M. Dawson Studies in Church and State and become Simon Bunn Professor of Church-State Studies. ■

PRESIDENT CARTER, SPEAKING to more than 3,000 persons at this year's National Prayer Breakfast, declared that the misapplication of religious beliefs is one of the major sources of violence in the world. Despite the obvious reference to the religious revolution in Iran, the President went on to say that he prays daily for Ayatollah Ruhollah Khomeini and the militant Muslims holding American hostages in Tehran.

The true test of New Testament love, he concluded, is to love and pray for those who persecute. His advice: When praying for them, "List them by name." ■

## School Prayer Advocates Organize to Renew Action

By Stan L. Hastey

WASHINGTON—In spite of official Southern Baptist Convention opposition over the past two decades to state-supported religion in public schools, SBC president Adrian Rogers and at least four other prominent Southern Baptists have joined a larger group of conservative religious spokesmen in calling for reinstatement of prayer in the schools.

Announcement of the group's formation came during the annual meeting of the National Religious Broadcasters here. Its purpose will be to pressure Congress to remove the subject of prayer in schools from the jurisdiction of federal courts, an effort spearheaded in Congress by U.S. Sen. Jesse Helms, R-N.C.

The coalition's effort aims at overturning the effect of two historic Supreme Court decisions in 1962 and 1963, rulings which held that states or local educational units may not write prayers and enforce their repetition, nor require religious exercises such as

Bible reading or recitation of the Lord's Prayer.

The Southern Baptist Convention has consistently supported the high court rulings and has fought all efforts to overturn the decisions through its Washington-based Baptist Joint Committee on Public Affairs.

Baptist Joint Committee executive director James E. Wood, Jr. expressed "dismay" and "disappointment" at the news of Roger's involvement in the prayer effort. The SBC president, who is ironically a member of the Baptist Joint Committee by virtue of his position, has "completely repudiated the official resolutions of the Southern Baptist Convention," Wood said.

The SBC adopted resolutions supportive of the high court position in 1964 and 1971, years when battles over school prayer similar to that now shaping up for 1980 were fought.

"Dr. Rogers did not consult with anyone on our staff about the serious First Amendment questions raised by the position of the coalition," Wood added. Rogers' stance "in fact runs precisely contrary to that taken repeatedly through the years by the Southern Baptist Convention, the Baptist Joint Committee, and its other member bodies," he said.

Wood promised that "in view of the

mandate given us," his agency will continue "a vigorous fight" against "all attempts to undermine the First Amendment's ban on establishment of religion by the state."

"I don't see myself in opposition to the SBC resolutions," Rogers told Baptist Press, "although they are resolutions of those bodies meeting at those times. I am strongly opposed to any state-supported religion, but I do not believe in separation of God and government and neither did our founding fathers."

He said that in his view "all this legislation (the Helms effort) does is take this jurisdiction from the Supreme Court and place it in the hands of local bodies. I would be opposed to the enforcement of prayer, but I also feel that local bodies should control and interpret what we mean by voluntary prayer."

At a news conference held in conjunction with the religious broadcasters convention here, U.S. Rep. Philip Crane, R-Ill., a presidential candidate, announced his support for the coalition. Crane is widely considered the most conservative of all 1980 presidential hopefuls.

Specifically, Crane vowed to fight in the House of Representatives to bring Helms' prayer language to a vote. It is

(Continued, p. 5)

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# Civil Rights Commission Charts Bold Course Toward Justice

**T**he end of the decade of the 70s found the nation at a pivotal point as it prepared to meet the challenge of ensuring a discrimination-free life for all its citizens.

Some of the developments in 1979 provide a strong impetus for an action agenda which will consolidate the civil rights achievement already attained and also lead the nation forward on the path toward a society without discrimination.

Other developments suggest that much work remains to be done, according to the report of the U.S. Commission on Civil Rights, which called for action by government and community leadership in the areas of housing, education and employment to deal with widespread discrimination and school desegregation if forecasts of "business as usual" for 1980 are to be repudiated.

The U.S. Commission on Civil Rights, a temporary, independent, bipartisan agency, was established by Congress in 1957 and directed to investigate complaints relating to the vote, discrimination or denial of equal protection under the Constitution and federal laws and policies, and to serve as a national clearinghouse for information in the area of human rights.

Alluding to the inflationary pressures which have seriously affected the ability of many American families to obtain decent and affordable housing, the Commission declared that by

(from p. 4)

currently stalled in the House Judiciary Committee, chaired by Rep. Peter W. Rodino, Jr., D-N.J.

Helms' language passed the Senate last year after being added as an amendment to S. 450, a bill designed to improve the machinery of federal courts. The bill is expected to die in Rodino's committee.

Before passing the Helms language, the Senate stripped it from another bill calling for the formation of the new Department of Education, a measure which eventually passed both houses of Congress and was signed into law by President Carter.

Crane said he will seek the signatures of 218 members of the House on a discharge petition which would force the issue to the floor for a vote. The parliamentary device is rarely used and even more rarely is it successful. (BPA)

passing the Fair Housing Amendments of 1979 Congress can put teeth in the Fair Housing Act. Families headed by minorities and women continue to face the seemingly intractable problem of discrimination in housing.

A study conducted by the Department of Housing and Urban Development, disclosed "blacks are discriminated against in the sale and rental of housing . . . systematically treated less favorably with regard to housing availability, were treated less courteously, and were asked far more information than were whites."

Older Americans, many of them living alone on incomes far below the poverty level, are being forced to spend excessive portions of their income to meet the cost of housing.

Fair housing enforcement, the Commission reported, must be tackled with a far greater sense of urgency and with additional resources by HUD, the Department of Justice and federal financial regulatory agencies. Called for is a reversal of the downward curve of units of assisted housing if the nation's goal of a "decent home for every American family" is going to be something more than rhetoric. Leaders representing business, communications, education, labor and religion are urged to design community-wide fair housing campaigns to bring to end widespread discrimination.

The Fair Housing Amendments provide the basis for effective efforts to halt discrimination in the sale and rental of housing and in the mortgaging and insuring of properties. They also permit HUD to initiate investigations of possible discriminatory practices and to prohibit mortgage loan and hazard insurance redlining, as well as discrimination in the making of real estate appraisals.

In 1979 equal educational opportunity for all children remained an unrealized goal. Parents and affected children and their advocates still found themselves in courts and in Congress trying to secure enforcement of the 1954 *Brown v. Board of Education* landmark decision.

During 1979, members of Congress introduced eight major amendments and bills whose effect would limit school desegregation progress. Four were defeated, one passed and three are pending. All of these congressional proposals, whether proposed, enacted,

or defeated, detrimentally affect efforts to provide equality of educational opportunity. In effect, the Commission charges, "the Congress has aided and abetted the obstructionists in the field of desegregation by attempting to make it increasingly difficult to enforce desegregation policies."

In the area of education, as in housing, strong community action is called for to take the initiative in insisting that school boards recognize their constitutional responsibility to break up their segregated systems. Support will come from the Office for Civil Rights, lodged in the new Department of Education which has authority to enforce all civil rights in all programs administered by the Department of Education.

The third major concern of the Civil Rights Commission, Employment, continues in light of the status of minorities and women whose achievements lag significantly behind that of white men. Affirmative Action programs designed to correct the present effects of past discrimination have themselves been attacked on the ground that action taken to improve the status of minorities and women discriminates against white males.

The record of Affirmative Action in the 1970s has been mixed. It has resulted in more employment (*U.S. Steel Workers v. Weber*) and affirmed a program of promotion (*Detroit Police Officers v. Young*). The Civil Rights Commission calls for a nation-wide drive to bring about the adoption and implementation of affirmative action plans by both private and public employers.

The President's Reorganization Plan, making the Equal Opportunity Employment Commission the focal point for these activities provides both direction and the potential for increased momentum. Those who violate these laws must be held accountable, the Commission contends.

In addition, substantial investments must continue to be made in the Comprehensive Employment and Training Act, with vigilance exercised to assure that programs under the Act are administered in strict conformity with the concept of affirmative action.

All these actions—in the areas of housing, education and employment, must be taken if the nation is to "chart a bold course toward the goal of freedom and justice for all."

John W. Baker

## VIEWS OF THE WALL



The First Amendment built "a wall of separation between Church and State." Thomas Jefferson in a letter to the Danbury Baptist Association

... the line of separation, far from being a 'wall', is a blurred, indistinct, and variable barrier." Chief Justice Burger, *Lemon v. Kurtzman*.

The Supreme Court of Mississippi has held that a statutory religious exemption from a state law requiring all school children to be vaccinated against certain diseases violates the equal protection clause of the Fourteenth Amendment.

The law provided that children in public or private schools had to be vaccinated against diseases specified by the state health officer. However, if parents presented a certificate that parents or guardians of the child are bona fide members of a recognized denomination whose religious teachings require reliance on prayer or spiritual means of healing, the child would be exempted from vaccination.

Suit was brought by a parent who had personal religious beliefs against vaccination but who held membership in a denomination, the Church of Christ, which does not teach against vaccination. The parent argued that the statutory denial of an exemption to his child interfered with the free exercise of religion guaranteed by the First Amendment.

The court held the exemption for any religious reason was invalid under the equal protection clause of the Fourteenth Amendment because the purpose of the law was to protect school children against crippling and deadly diseases and allowing any exemptions would expose all children to the diseases and would, thereby, defeat the entire purpose of the law. The court held that the law serves an overriding and compelling public interest in the health of children and that interest could only be served by having all children vaccinated. This compelling interest permits the limiting of the free exercise of religion. *Brown v. Stone*, 12/20/79.

According to the Supreme Judicial Court of Massachusetts, a state antidiscrimination statute which makes it unlawful for an employer, because of race, color, religious creed, national origin, sex, age, or ancestry of any individual, to discriminate against such an individual in the terms, conditions or privileges of employment did not

apply to alleged discrimination against homosexuals on the basis of their sexual preference. The court noted that the statute did not protect against all instances of arbitrary action or poor managerial judgment. *Macaulay v. Massachusetts Commission Against Discrimination*, 11/29/79.

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A Houston city ordinance controlling charitable solicitation of funds has been found unconstitutional by a federal district court. The International Society for Krishna Consciousness brought suit against the city claiming that the language of the ordinance was impermissibly vague and that in requiring a registration statement and a financial statement the ordinance unduly burdened the free exercise of religion and the right of freedom of association. The court agreed. *International Society for Krishna Consciousness of Houston, Inc. v. City of Houston, Texas*, \_\_\_ F.Supp. \_\_\_, (S.D.Tex. 1979).

The Civil Liberties Union of Massachusetts and the American Jewish Congress have challenged a Massachusetts "prayer" law which has recently gone into effect. The law provides for the possibility of oral prayers in the state's schools in that it requires a teacher, at the beginning of the school day, to invite a volunteer to lead the class in prayer. Those students who do not care to participate in the religious exercise are permitted to leave the room and wait in the hall until the prayer is over. The probabilities that the state's Supreme Judicial Court will side with the complainants are great.

The two seminal cases in the matter are the so-called prayer and Bible reading cases, *Engel v. Vitale*, 370 U.S. 421 (1962), and *Abington v. Schempp*, 374 U.S. 203 (1963). In *Engel* the Court held that New York's program of required daily classroom invocation of God's blessings using a prayer written by the Board of Regents was "religious activity," and that the use of the public school system to encourage such prayer was inconsistent with the establishment clause. Under the Massachusetts law the fact that the teacher,

an agent of the state, requests a volunteer to lead a prayer puts the state in the role of fostering a religious activity.

The law seeks to get around the problem of the forcing of religion on others by having those who do not want to participate withdraw from the room. *Schempp* speaks directly to this point, at 224, 225, "Nor are these required exercises mitigated by the fact that individual students may absent themselves upon parental request, for that fact furnishes no defense to a claim of unconstitutionality under the Establishment Clause."

The requirement that the state provide the opportunity for a religious activity would appear to run contrary to the precedents of *Engel* and *Schempp*. There will be further reports as the case proceeds.

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Because two employees, when they began their employment, told their employer that they were members of the Worldwide Church of God and would require time off for certain religious holidays, the firing of these workers because they did take time off for the holidays amounted to impermissible religious discrimination. The court so held even though the evidence in the case did not support the workers' claims that they had given notice of their anticipated absence approximately a month before the religious holiday. *Willey v. Mahen Manufacturing, Inc.*, \_\_\_ F.Supp. \_\_\_, (N.D.Miss. 1979).

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The defendant in a New Mexico case asserted the belief that the use and distribution of marijuana must be a permitted activity because "God said, Behold, I have given you every herb bearing seed, which is upon the face of the earth . . . ." On this verse from the first chapter of Genesis defendant based his defense against prosecution for possession and distribution of marijuana. The court held that this position was derived solely from the defendant's use of the Bible and was not a "religious belief" which, if it were one, might have federal and state constitutional protection. *State of New Mexico v. Brashear*, 593 P.2d 63 (1979).



# Church-Related Colleges Face Government Intrusion By Accepting Public Funds

By Stan L. Hasley

WASHINGTON—A Baptist church-state spokesman warned here that denominational colleges and universities receiving any form of public financial aid can expect ongoing court battles during the 1980s.

James E. Wood, Jr., executive director of the Baptist Joint Committee on Public Affairs, told a gathering of American Baptist churches educators that "the acceptance of public aid—direct or indirect—by a church related college or university is an open invitation to litigation unless an institution is willing to waive its First Amendment rights."

Wood, who recently announced that he will join the Baylor University faculty on June 1, acknowledged at the same time that to refuse all forms of aid from government "would be difficult for both the institution and its students."

Speaking to the American Baptist Association of Colleges and Universities here, Wood advised the school administrators that their "soundest preparation" for the inevitable legal fights ahead is "to maintain a pervasively sectarian posture."

"The best counsel I have heard relating to church related colleges," he said, "is that they reaffirm and emphasize their church relatedness and religious character." He added that retaining their "religious vision" is the "crucial issue" currently facing such schools.

At the same time, he predicted that strong religious identification will be tested in court during the coming decade as church related colleges become "progressively entangled with both laws and lawyers." One key question facing administrators of such schools, he went on, is "How can our institutions be free to educate students within the law in a litigious society?"

Wood, who taught at Baylor for 17 years before assuming his present post, reviewed the three Supreme Court decisions to date dealing with public aid to church related colleges. In 1971 the high court ruled in *Tilton v. Richardson* that such schools are to be distinguished from parochial elementary and secondary schools in part be-

cause colleges are less church-controlled. In addition, the court held, college students are less impressionable than are children at the elementary and secondary levels.

Two years later, in *Hunt v. McNair*, a case involving Baptist College of Charleston (S. C.), the court upheld a South Carolina law providing public funds for construction of buildings on college campuses not used for religious purposes. Because Baptist College was not permeated with religion and was offering a secular education, the court ruled, it could continue to receive the funding.

Finally, the high court held in 1976 in *Roeper v. Maryland*, that states may provide direct subsidies to church related colleges provided none of the funds are used for sectarian purposes. In that case, involving four Roman Catholic colleges, the court held that the church ties were not strong enough to invalidate the funding scheme.

Acceptance of funds, either through the direct kinds of aid received in the South Carolina and Maryland cases or indirect aid as through student grants or the GI bill, will necessarily mean close government scrutiny and even intervention, Wood warned.

He cited the example of a presidential executive order first issued in 1965 demanding compliance with the Civil Rights Act prohibition against discrimination. That order, amended in 1973 to include all institutions holding a contract with the federal government, was eventually withdrawn after a storm of protest by church related schools.

A current example of government "intrusion" into the affairs of church related institutions, Wood noted, is the effort of the Equal Employment Opportunity Commission (EEOC) to require Southwestern Baptist Theological Seminary to file certain forms with the federal agency. A federal district judge ruled recently that EEOC has no jurisdiction over the seminary and other similarly situated institutions.

But in other instances, Wood said, the government can be expected to attempt to regulate when the institutions involved receive federal aid of either

the direct or indirect varieties. He cited the refusal last December by Department of Health, Education, and Welfare officials to process a grant application from Oral Roberts University on grounds that the school was "pervasively religious."

In a much publicized recent case, Texas education officials have suspended state grants to students at Dallas Baptist College because the faculty was required to sign what Wood termed "a creedal statement professing a loyalty to biblical inerrancy and disavowing theories of evolution."

## NEW

A Staff Report

### Government Intrusion into Religious Affairs

James E. Wood, Jr.

**D**uring the past several years a recurring pattern of U.S. church-state relations has been one of government intrusion into the life of the churches. Government intervention in religion has actually become the dominant trend in church-state relations. While not new to the American scene, it has become in recent years the most crucial single issue facing the churches in public affairs and in the relationship of the churches to government. Unfortunately, the problem is one which is far from resolution and one which will continue to plague the churches in the coming decade.

The increasing attempts of intrusion on the part of government in the life of churches constitutes a mounting crisis in American church-state relations and a serious threat to the prophetic role of religion and to the constitutional guarantee of "a free exercise of religion." The problem appears particularly acute to those groups such as Baptists who throughout their long history have sought to maintain and espouse the institutional separation of church and state and the prophetic role of religion in the body politic—without accountability to government or political advantage or disadvantage to the churches in carrying out their mission in public affairs."

## News in Brief

### Baptist Student Pledge Jeopardizes Aid Grants

DALLAS—More than \$85,000 in state and federal tuition grants for Dallas Baptist College students has been temporarily suspended pending an investigation of a doctrinal statement the school's faculty and staff are being required to sign.

DBC students stand to lose more than \$165,400 in grants for the 1980-81 school year if the statement is found to violate the qualifying guidelines set down by the state and federal education agencies.

The tuition money is paid to students, with the school acting as a disbursing agent. The state appropriates Tuition Equalization Grants (TEG), and the federal government issues matching funds in the form of State Student Incentive Grants (SSIG). The federal money is issued through the state agency which sets the standards for eligibility.

The allegations stem from reports that DBC trustees adopted a statement called "Articles of Faith" which the staff and faculty would be required to sign. Although the statement is based on the Southern Baptist Convention's statement of faith, it was learned two changes were incorporated; anti-evolution and pro-Biblical inerrancy. (RNS)

### Reform Bill Increases Refugees and Funding

WASHINGTON—A U.S. House-Senate conference committee is working out differences in a major refugee bill which would substantially raise the number of refugees admitted annually and increase federal funds for refugee expenses.

The bill represents the first major overhaul of the United States refugee provisions since 1962, and brings the U.S. into closer compliance with United Nations guidelines.

Both the Senate and House have passed similar refugee bills which would raise the ceiling on annual refugee admissions into the U.S. from 17,400 to 50,000; empower the president to admit unlimited numbers of refugees after consultation with Congress; and broaden the definition of refugees.

Both the House and Senate versions for the bill include provisions for

greater federal support to states for the refugee resettlement program. The House version, however, provides a more generous plan. The Senate would make the federal government liable for two years after refugee admission; the House would extend the federal responsibility for four years. The support would include federal reimbursements to states for cash and medical aid and welfare.

The House version contains one significant difference which has aroused the concern of voluntary agencies involved in resettlement. Under the House bill, resettlement activities would be transferred from the State Department to a new Office of Refugee Resettlement in the Department of Health, Education and Welfare (HEW).

Voluntary agencies hold that they have worked well with the State Department for over 30 years and stress that the international aspects of refugee work merit its retention in the State Department. The voluntary agencies have expressed "strong hesitation" about the bureaucratic maze of HEW and its limited experience in refugee processing.

The new House-Senate bills closely follow the United Nations' definition of refugee and permits admission for anyone who fears to live in his homeland because of persecution for race, nationality, religion or social group. Refugee status would also be granted to persons uprooted by military or civil disturbances and unable to return to their usual place of abode. (RNS)

### Jury Awards Damages To NYC 'Sweep' Victim

NEW YORK—A U.S. District Court jury has awarded \$8,500 to a church administrator who was falsely imprisoned in early January 1970 during a police "sweep" for prostitutes in the tawdry Times Square area.

Arlene Carmen, of Judson Memorial Church (ABC) here, charged in her \$150,000 suit that she was held for 23 hours, even after the church's pastor, the Rev. Howard Moody, vouched for her to police. She said she was booked and subjected to repeated body searches before Mr. Moody and an attorney finally gained her release through a writ of habeas corpus. The charges against her were dropped two days later.

She and nine other women from the 200-member church carry out a minis-

try to prostitutes who, she said, are frequently abused by their customers, pimps and police. The group also directs prostitutes to health care, housing and child care services they cannot easily qualify for because their jobs are illegal. (RNS)

### Business Interests Behind Mormon Opposition to ERA

RICHMOND—Sonia Johnson, the co-founder of Mormons for E.R.A. who was recently excommunicated by the Mormon Church, charged that its opposition to the ERA is motivated by business interests.

The Church of Jesus Christ of Latter-day Saints (Mormon) owns many business interests employing women at discriminatory wage scales, and thus has a financial interest in defeating the Equal Rights Amendment (ERA), according to Mrs. Johnson of Sterling, Va.

"The Mormon Church is one of the 20 wealthiest corporations in the United States," she told a news conference here at the Virginia Education Association. (RNS)

### Formula Boycotters, Nestle Disagree

NEW YORK—Infant formula boycotters have accused Nestle Co. of "pretending" to follow internationally-set product promotion guidelines while applying broad "interpretations of convenience" to violate them.

The Infant Formula Action Coalition (INFAC) and Nestle, the world's largest formula producer, have come up with widely disparate interpretations of the framework they both agreed to at a World Health Organization (WHO) meeting held in Geneva last month.

Much of the current sample distribution conforms to the guidelines which limit promotion to the spread of factual and ethical information for "consideration of product composition" according to Virginia Coupe, a spokeswoman in Nestle's White Plains, N.Y. office. She said doctors have to be given the opportunity to examine the infant formula products before recommending them to their patients.

The interpretation "justifies the extensive medical promotion that Nestle



has been doing for decades," said a statement prepared by the Interfaith Center on Corporate Responsibility, one of about 60 religious groups promoting the boycott. "Nestle is using their distorted interpretation of the recommendations to justify activities that the meeting sought to ban."

The boycott was begun in 1976, to protest infant formula industry promotion of products in Third World countries afflicted with widespread poverty and malnutrition. The boycotters have charged that infant formula products are too complicated and expensive to be used by Third World mothers. In many countries, product users may not have access to refrigeration or pure water for mixing and may not be educated enough to read the mixing directions. (RNS)

## Joint Resolution Urges End To American Express Loans

MINNEAPOLIS—A resolution directed at American Express urging that its subsidiary decline to "make any new loans or renew any old loans to the government of the Republic of South Africa has been co-sponsored by the American Lutheran Church and the American Baptist Churches, USA.

The action was in keeping with investment policies of both religious bodies aimed at using the opportunities provided by their investments to try to influence action that could change South Africa's segregation policies.

American Express has invited church officials to meet with company representatives in an endeavor to reach an agreement which would lead to withdrawal of the resolution.

## Alaskan Oil Riches Linked To Mass Eskimo Alcoholism

PHILADELPHIA—The sudden development of oil fields in Alaska's North Slope has resulted in mass alcoholism and violence among the Eskimos there, according to a study released by the University of Pennsylvania.

The researchers said the alcoholism rate is 72 percent among the 2,000 Eskimo men and women in the village of Barrow and violence is becoming the most frequent cause of death resulting from the "explosive and self-destructive abuse of alcohol."

## REFLECTIONS, from p. 15

"not religious, Christian, etc. but natural, human, [and] civil," and therefore it is "improper" for the state to abridge the rights of conscience and the free exercise of religion. Isaac Backus, one of America's greatest Baptist leaders in the eighteenth century, contended before the Constitutional Congress for the separation of church and state, and he did so for theological reasons. "Now who can hear Christ declare that His kingdom is not of this world, and yet believe that this blending of the church and state together can be pleasing to Him?"

For Baptists historically, the separation of church and state has meant a free church and a free or secular state, in which not only is the church independent of state or political control, but also the state is limited to this age or *saeculum*, where, as Backus wrote, "The free exercise of private judgment, and the inalienable rights of conscience are of too high a rank and dignity to be submitted to the decrees of council, or the imperfect laws of fallible legislators."

Whereas generally most of America's theocrats have accepted the wisdom of the separation of any particular church from the state, they have persisted in holding the view of America as a Christian state, the "American Israel."

Repeatedly, throughout this nation's history, America's theocrats have contended against the separation of church and state, i.e., the secular state. Not content with religious means for winning persons to the Christian faith, theocrats have sought by whatever political means available nothing less than the Christianization of the state. Government sanction and support of religion has been a persistent goal. Well over a century ago, John Leland warned that America's theocrats of whatever religious persuasion always seek to violate the principle of the separation of church and state. He wrote, "The honor of religion, the spread of the gospel . . . the good of society, the safety of the state, and the salvation of souls, form the syrup in which the poisonous pill is hidden."

Ironically, it is with the phenomenal and unparalleled growth of organized religion that increasing pressure is most likely to come for religion to receive both the sanction and support of the state and, at which times, the guarantees of the First Amendment with regard to the secular state are in greatest danger of being eroded. Meanwhile, history warns that the concept of the Christian state is as dangerous for true religion as for civil liberty and the very fundamentals of

human rights.

Admittedly, many persons still do not know what the United States Supreme Court has said and has not said with respect to prayer and Bible reading in the public schools. In *Engel*, the Court rightly declared that government, which in this case was a state government, may not require prayer in the public schools, even when it is conditioned on a "voluntary" basis for school pupils. The following year, 1964, the Court in *Abington* ruled that prayer and devotional Bible reading may not be a part of the public school curricular activities. In no way did these decisions deny or prohibit the right of teachers and pupils to pray in public schools on an individual or voluntary basis, but such prayers were not to be a part of the public school program as such.

Most important to remember is that the U.S. Supreme Court has explicitly disclaimed that it has ruled out the study of religion from the curriculum of the public schools, so long as religion is made the object of academic inquiry and not the object of religious worship or faith under the auspices of government or the public school structure. Rather, for more than thirty years, the Court has acknowledged the high value of religion in civilization and in the learning experience of public school children. Speaking for the Court, Justice Tom Clark perceptively observed almost twenty years ago that "It might well be said that one's education is not complete without a study of . . . religion."

President Carter spoke for the vast majority of America's religious denominations when he declared, in response to the Helms Amendment, government "ought to stay out of the prayer business." "I don't think that the Congress ought to pass any legislation requiring or permitting prayer being required or encouraged in [the public] school." Hopefully, Congress will recognize this and not be intimidated for fear of political consequences of a vote which some of their constituents might interpret as a vote against God, against religion, and against morality. That is simply not the issue in the case of the Helms Amendment. Rather, it is that such legislation is unnecessary and does not serve the legitimate interest of the state or true religion.

Finally, it is bad legislation that would seriously jeopardize not only the First Amendment guarantees with respect to an establishment of religion and the free exercise of religion, but also the principle of Supreme Court review of all constitutional issues.

Glenn T. Miller

The author is assistant professor of church history, Southeastern Baptist Theological Seminary, Wake Forest NC.

## Nationalization, Pluralism, and Secularization

Three concepts are useful in understanding the history of religious liberty and of American religion itself since the Civil War: nationalization, pluralism, and secularization. All three are, of course, highly abstract terms that are used to describe the general course of events rather than to describe any one event. Consequently, they must be used with caution and carefully defined. Used incorrectly, they could beg many of the questions that are still up for discussion.

"Nationalization" refers to the process by which Americans came to see themselves as a single nation and to the way in which the characteristic institutions of American life came to be nationwide. Obviously, nationalization is not tied to any one event in our history, and one could argue that the process has been in operation since the colonial period. However, the Civil War marked a major turning point in its development. After the Civil War, the most important political issues were decided at the national level, and the Federal Government expanded accordingly. Washington was no longer merely the seat of government, it was the seat of power as well. The subterranean forces that accelerated the process began to speed up at the time and have continued until today. The railroads wove an increasingly tight web over the nation; manufacturing, fed by government contracts, expanded its markets; technology began to bring in its harvest of inventions; magazines sought more than a regional circulation; advertising became a major industry; brand names emerged; the department store was invented; mail-

order houses flourished. No matter where one looks in the period between the Civil War and the present, forces making for national homogeneity have been predominant.

Nationalization must be distinguished sharply from nationalism. The former is a process of unification, the latter is a secular religion which teaches that the particularities of one's nation are not the result of history, but are rooted somehow in the eternal nature of things. Since the nation is blessed, its will should and ought to prevail around the world. Nationalism is almost never self-critical, and in this it differs from patriotism, with which it is often confused. To be sure, the patriot loves his nation and his people; he is devoted to both. But this love is an ordinate love that puts the nation in perspective and is willing to judge its aims and goals by a humane standard. The distinction is one between ordinate and inordinate love or, in Christian terms, between virtue and vice. Unfortunately, nationalization often resulted in nationalism.

"Pluralism" refers to the variety of opinions that are open to an individual in a particular society. A nation with only one or two religious positions would not be pluralistic. The term also expresses a judgment on the way in which groups and positions interact within a nation. A nation in which all the groups respect each other's positions and attempt to maintain the dialogue between them would be pluralistic in this sense. In the period from the end of the Civil War the nation has moved toward pluralism in its diversity and its ideals.

Despite movements toward consolidation on the part of American Protestantism, the diversity among American religious groups had increased dramatically in the last century. Immigrants from Eastern Europe have brought new varieties of Judaism to our shores, and the remarkable expansion of Eastern Orthodoxy has taken place within this period. Protestantism has produced new denominations that represent conservative, holiness, and Pentecostal positions. The religions of Asia and native American religions of mental and spiritual healing have appeared. Although the phrase "secular religion" sounds strange, it merely refers to a movement that functions in much the same way as traditional religion in the life of its followers. Humanism, some forms of liberalism, Marxism, communism, and spiritualism are all secular religions. Such secular religions have increased in numbers and influence, and their rights are properly protected by the courts. Although we have

had movements, such as the Ku Klux Klan, dedicated to the end or suppression of this diversity, the acceptance of diversity has increased within the nation. It is hard to escape the conclusion that the United States has become more pluralistic in the last century.

"Secularization" refers to the gradual elimination of overt religious perspectives from politics, education, and the arts. In the West, the term is used synonymously with dechristianization. The Christian society and culture of the Middle Ages has gradually lost its hold in European lands and has been replaced by a society that uses human standards for all its important activities. Often religion is little more than the rites of passage—baptism, marriage, and burial—and the fundamentals of the Christian faith are no longer common knowledge. Periods of secularization are not necessarily periods in which religion vanishes, but they are periods in which it changes its form. The closest historical analogy to the present is the reign of the Emperor Augustus and the classical period that followed. It was a period of the birth of cults and new religions, including Christianity, as well as a period of revitalization for the

*The shaping and the direction of public morality have largely passed into the hands of the media and the public schools.*

older faiths. Secularization should not be confused with secularism, which is the advocacy of the completion of the process or its acceleration as a positive good.

Although the United States is not a fully secular nation, it has moved in that direction with an increasing speed. Statements that this is a Christian nation sound hollow, and most of us would be surprised were a law to be proposed simply because it reflected the Christian heritage. At best, the Christian churches constitute one among many groups in the society pressing for social change. And the only way they can affect the political process is by allying themselves with other concerned groups. The opponents of abortion, to cite one example, can no longer simply argue that the church has pressed for such laws for almost two centuries. Rather, they find that they must base their case on an essentially non-Christian argument about the "the right to life." The shaping and the direction of public morality have largely passed into the hands of the media and the public

(Continued on p. 14)

From *Religious Liberty in America: History and Prospects*, by Glenn T. Miller. Copyright © 1976 The Westminster Press. Used by permission.

## Baptist Churches Meet in Moscow

MOSCOW, USSR—More than 500 delegates from all over the Soviet Union gathered in Moscow in December for the 42nd Congress of the All Union Council of Evangelical Christians-Baptists. They represented 500,000 Baptists and Evangelical Christians, 30,000 Pentecostals, and 20,000 Mennonites.

Progress and problems since the last congress in 1974 were noted in the report of General Secretary Alexei Bichkov. The intervening five years have seen 203 new congregations formed and 34,154 baptisms. Because of deaths and nearly 5,000 disciplinary excommunications, the net gain in membership has been 9,393.

Since the previous congress 150,000 Bibles, New Testaments, and hymn books had been imported. During this congress, Bibles printed in Leningrad were handed out from the 20,000 printed recently in the USSR. With the help of the Baptist World Alliance and the Mennonite Central Committee, a multivolume commentary on the whole Bible is being translated into Russian. Ukrainians, Moldavians, and other language groups have requested translations of Scripture for themselves.

In concluding his report, A. Bichkov stressed AUCECB concern for peace as expressed in the November joint statement by representatives of the National Council of Churches in the USA and Russian churches with the title: "Choose Life." He compared the churches of the West with Martha in her social concern on the horizontal level. Jesus praised Mary, however, for her focus on worship, the vertical dimension. While churches of the AUCECB worship in 22 languages, they maintain a remarkable unity in spirit. Delegates were reminded of the words of Karel that Christ called them to show true Christianity in an atheist society. Only as daily living matches the themes of preaching can believers portray Christ to unbelievers and lead them to say, "My Lord and my God."

Contrary to outside doubts as to the democratic procedures of the AUCECB congress, the 1979 sessions saw many delegates ready and willing to question their leaders and even call them to task for ineffectiveness. Delegates from all sections asked many questions about: the lack of Bibles in their languages, the permission to build, the need for more help from the General Secretary, the needed education of pastors, and

## WOOD Resigns BJC Position; Will Head Church/State Studies

WASHINGTON—The chief executive of the Baptist Joint Committee on Public Affairs here has resigned to return to the faculty of Baylor University, Waco, Tex.

James E. Wood, Jr., since September 1972 executive director of the agency assigned by nine Baptist bodies to work with public policy issues, will become director of the J. M. Dawson Studies in Church and State and Simon Bunn Professor of Church-State Studies at Baylor on June 1.

Wood, 57, taught at Baylor from 1955 to 1972 and became the first director of the Dawson Studies in Church and State in 1959. That same year he founded and became editor of the *Journal of Church and State*, an assignment he held until 1973. He will resume editorship upon returning to the Texas Baptist school.

Before going to Baylor the first time, Wood served for five years as a Southern Baptist missionary to Japan, where he taught religion and literature at Seinan Gakuin University, a Baptist school.

Both before and during his tenure at the Baptist Joint Committee, the Portsmouth, Va. native has been active in larger Baptist circles and ecumenical

so on.

Young people of the AUCECB complained that they were not being used enough in the life of the churches. One youth delegate from Kiev urged pastors and leaders to be alert to their present impact on young people. Their elders should give them spiritual guidance now, consulting with and involving them in the actual work of the churches.

Although only three delegates were women, their voices were heard, and the congress discussed at length the place of women in the church. While the ordination of women was rejected, the congress had no answer to the problem of a congregation that had no male members. Several churches were acknowledged as being led by women. One woman delegate suggested that pastors would have more time for their distinctive work if they would let women share in the ministry of the church.

On occasion, believers debated in a brotherly fashion, revealing their sincerity and maturity. Again and again the theme of God's will for sanctification, however, was emphasized along with the need for believers to witness in their daily lives. **Denton Lotz**



affairs.

He served on the central panel of the Baptist World Alliance (BWA) Commission on Religious Liberty and Human Rights, and presently holds membership on the BWA's Commission on Freedom, Justice, and Peace. He has also been active on various panels of the National and World Councils of Churches dealing with religious liberty and human rights issues.

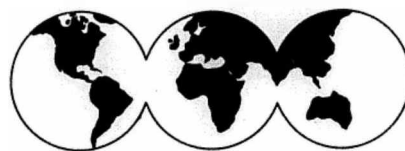
Wood has long held numerous associations with the American Jewish community, including sponsorship of Christians Concerned for Israel, membership on the advisory committee of the America-Israel Friendship League, and sponsorship of the National Christian Leadership Conference for Israel. In 1971 he edited and contributed to a book on the subject, *Jewish-Christian Relations in Today's World*.

Another special interest of the Baptist educator-clergyman has been the proper relation between public education and religion studies and public funding of nonpublic schools. He is currently president of the National Council on Religion and Public Education and serves on the executive committee of the National Coalition on Public Education and Religious Liberty.

Wood is an alumnus of Carson-Newman College (B.A.), Columbia University (M.A.), and the Southern Baptist Theological Seminary (B.D., Th.M., and Ph.D.). He has done postgraduate work at Yale University and the Naganuma School of Japanese Studies in Tokyo.

He is married to the former Alma Leacy McKenzie, a Newport News, Va. native. The Woods have one son, James Edward III, presently a master's degree student at Baylor.

# INTERNATIONAL DATELINE



## Poster for Religious Freedom

PEKING, China—A poster urging that more freedom to propagate religion be permitted in China has appeared on Peking's "democracy wall."

Criticizing a recent article in the government press which said only religious workers could spread religion, and then only in places of worship, the wall poster says, "If our country is to fully implement the policy of the freedom of religious belief, then it should not restrict us from basing our behavior on the Bible. The Bible does not specify that only religious workers should propagate religion, nor that propagation should be carried out only in churches."

The poster declares that "we should have faith in the intelligence of the masses . . . if religion really is a swindle, why not let it come out so that the masses can see even more clearly what its basic character is like?" (RNS)

## Development Role in Africa

TANANARIVE, Madagascar—A challenge to the churches to drastically re-think their development role in Africa and work in solidarity with the most oppressed sectors of society has come at the close of the Africa Church Aid Committee Colloquium on Development.

Meeting in Madagascar, the Colloquium criticized the "elitist" tendency of national councils of churches in Africa and of the service agencies. "In their anxiety to keep their privileges and their prestige the leaders of our churches have very often kept silent when they should have spoken out. They have preferred to maintain the status quo and have given their tacit blessing to the situations of exploitation . . ."

Development with the people, not for them became the keynote for the Colloquium which brought together some 60 church leaders, service agency representatives and development workers from 31 countries.

A hard-hitting declaration by the Colloquium's women participants featured strongly in the later stages: "We have noticed, in the course of this meeting, a certain paternalism on the part of church leaders and we want to

ask the question: Are you ready to share power with African women?" The declaration called for women to be fully represented at every level of decision-making in church and development bodies. In the light of the Colloquium's recommendations the Africa Church Aid Committee which selects projects for the WCC project list has decided to draw up a new strategy giving greater emphasis to people's participation, development education and the "de-colonisation" of women. And efforts to pool experience are to continue next year with a series of African workshops for project workers on specific issues of common interest. (EPS)

## Baptist Appeal Rejected

MUNICH, West Germany—The West German state of Bavaria has denied a request of the Baptist Church there to be recognized as a legal, incorporated church body, entitled to tax exemption and other privileges accorded legally recognized denominations.

The Bavarian association of the Union of Evangelical Free Churches (Baptist), which was organized as a separate Baptist community in 1977, had applied for state recognition as a necessary first step toward its federal recognition.

Bavarian Baptists number some 3,400, have 18 churches and 31 mission stations in this heavily Roman Catholic state.

Manfred Otto, executive director of the Union of Evangelical Churches, said that Bavarian authorities demand that Bavarian Baptists have a membership quota of "one in a thousand" of the state's population, before they are entitled to formal recognition. (RNS)

## Ernest A. Payne Dies

LONDON England—Dr. Ernest Alexander Payne, former general secretary of the Baptist Union of Great Britain and Ireland, and a past president of the World Council of Churches, died here (Jan. 14) at the age of 77.

Upon Dr. Payne's retirement as general secretary of the Baptist Union in 1967, Baptists from all parts of Britain honored him at a service of recognition

in Westminster Chapel. In a resolution, the assemblage declared that "he is held in honor in all parts of the Christian church, and his Christian devotion and wisdom is deeply appreciated." (RNS)

## Plan to Curb Population

NEW YORK—China, the world's most populous country with a current population of 960 million, has introduced a drastic family planning program aimed at reaching "zero population growth" by the year 2000.

The program includes liberal economic benefits for couples who limit themselves to one child and heavy taxes for couples who have more than two children, according to a report by Chinese Vice Premier Chen Muhua.

Birth control efforts in China since 1971 have already reduced the natural increase rate from about 23 per 1,000 population in 1971 to 12 per 1,000 in 1978. A natural increase of 12 per 1,000, however, results in the addition of 11.6 million Chinese per year—a number larger than the total population of more than half the nations in the world.

The new birth control program was developed after Chinese demographers decided that the country's existing program of advocating later marriage, longer spacing, and no more than two children wasn't enough. They projected that because of the high numbers of reproductive age women, China's population would continue to grow for at least 500 years before reaching zero growth, even if all eligible young couples practiced the recommended norms. (RNS)

## League a State Front

JOHANNESBURG, S. Africa—The Christian League, a right wing pressure group that has been outspoken in its condemnation of the World Council of Churches and the South African Council of Churches, has finally been confirmed as a front organization which was financed by the South African Government through its scandal-ridden former Department of Information.

South Africa's Foreign Minister, Mr. Pik Botha, who was made responsible



for the review of the former department's special propaganda efforts, confirmed during the last week of November what many people had long suspected, that the League had received government funds for its anti-ecumenical propaganda. Earlier in 1979, the British paper the Guardian had disclosed an amount of money which it alleged had been paid to the League. (EPS)

### Arrest Assailed

SYOSSET, —Metropolitan Theodosius, Primate of the Orthodox Church in America (OCA), has protested the arrest by Soviet police of Father Dmitri Dudko, a Russian Orthodox priest.

"In this hour of testing for Father Dmitri," said the metropolitan, "and for us all I reaffirm my support for Father Dmitri. I testify to the integrity of his pastoral character and ask the Orthodox people and our fellow Christians to join in prayer for him."

In December 1975, Father Dudko was removed from his parish Church of St. Nikita the Martyr in the village of Kabanovo-Zuyevske, about 40 miles from Moscow, because "he systematically included political matter of an anti-social character in his sermons and talks, containing biased criticism against our government."

The priest also held a highly popular series of Saturday night question-and-answer sessions at the church in which he reportedly criticized both the Soviet system and the Russian Orthodox hierarchy. (RNS)

### Gypsies Issues Appeal

BONN, West Germany—Two organizations of German gypsies have appealed to West German Chancellor Helmut Schmidt to acknowledge publicly "the guilt of the German nation" for the slaughter of 500,000 gypsies during the Hitler period.

The organizations—the Association of German Sinti and the World Union of Romany—have also requested a "collective reparation" in the form of a "restitution fund" to be made available to the descendants and survivors of the Nazi's "gypsy holocaust."

According to church sources in West

Germany, no post-war government in the country has openly recognized or expressed formal regret over the liquidation of half a million gypsies in the early 1940s.

The sources say that "public opinion" and "local authorities" in West Germany still "criminalize" gypsies. (RNS)

### Taiwan Christians Harassed

NEW YORK—Ten members of the Presbyterian Church in Taiwan have been arrested in what may signal a government crackdown on the church for its long-standing advocacy of democratic elections, according to overseas reports received by a National Council of Churches official here.

The sketchy accounts trickling in to the Rev. Edwin M. Luidens, East Asia and the Pacific Office director of the council's Division of Overseas Ministries, said three students and three graduates of the Tainan Theological Seminary in Tainan were seized along with four office workers at the church's General Assembly headquarters in Taipei. It is not known what charges have been brought against them.

The church, comprised mainly of native Taiwanese, has long been a critic of the martial law government, Mr. Luidens said, but has never been party to opposition riots and demonstrations.

"All this seems to indicate that the Kuomintang, or the government of nationalist China, is beginning to harass the Presbyterian Church of Taiwan, all of whom have lived in Taiwan before the arrival of Chiang Kai-shek," Mr. Luidens said. "There's something sinister about the arrest of lower echelon people." (RNS)

### Violations Catalogued

LONDON, England—The growing tendency to use the death penalty and resort to abduction and murder to eliminate political opposition is highlighted in the Amnesty International Report 1979, a country-by-country survey of the organization's efforts to combat human rights violations in some 100 countries covered by the report.

Despite the release of large numbers of political prisoners in some countries

during the year, the report indicates that arbitrary arrests, political imprisonment, torture and the use of the death penalty continued to constitute a global pattern of human rights abuse.

The report reflects the three aspects of Amnesty International's work. The organization campaigns for the release of all "prisoners of conscience" throughout the world. It seeks fair and early trials for all political prisoners. It opposes torture and the death penalty in all cases and without reservation.

In his introduction to the 220-page report, Amnesty International Secretary General Martin Ennals acknowledges that the organization's reports on human rights inevitably arouse controversy. He points out, however, that "when governments change and regimes fall, the criticisms voiced by Amnesty International are normally found to have been cautious understatement of the situation which in reality existed." (EPS)

### Freedom on Increase

NEW YORK—Though fewer than four persons in ten reside in free countries, their number—1,601.3 million—is the largest yet recorded in a comparative survey of political rights and civil liberties made by Freedom House, a New York-based national organization.

The annual survey, initiated in 1973, found that 1979 was a year of "expanding freedom," with 42 percent of the world's population graded as "not free," 37 percent "free," and the remaining 21 percent as "partly free."

Of 161 countries surveyed, 51 are free, 55 partly free, and 55 not free, according to Freedom House, a nonprofit group founded in 1940 to "defend and strengthen free institutions at home and abroad."

The group's findings are contained in the January issue of *Freedom at Issue*.

The survey defines freedom as "a relatively objective" concept "based on human desires and wants irrespective of particular economic systems or levels of development."

"Freedom," says the report, "is judged by the degree to which people have an equal right to play a part in governing their society—their political rights and civil liberties. (RNS)

## CORRESPONDENCE

*Baptist Joint Committee staff believes in two-way communication. Reader response to the actions taken by this office and reported in this publication, and to the feature material on these pages creates worthwhile dialogue and helps sharpen our understanding of the issues. Letters should be kept to about 200 words, signed, with address. Editors reserve the right to edit for length.*

**To the Editor:** I hope the Baptist Joint Committee will continue to touch the consciences of many Christians . . . for a more responsible awareness of the human rights situation . . .

Roger Velasquez  
Valley Forge, PA

**To the Editor:** I am sending my order on this paper. The REPORT from the CAPITAL is too informative to allow as much as one inch to be cut out."

May McCoy  
Franklin, NC

**To the Editor:** I write . . . to praise your two powerful essays on Arms Control and World Peace," and on "Senate Ratification of the Treaties on Human Rights." Peacemaking and human rights fit together: Surely God wills that there be a human right not to be destroyed by nuclear warfare, and a human right not to have the probability and destructiveness of nuclear war increased by an uncontrolled nuclear arms race. And surely past insensitiv-

ity to the violation of human rights has helped cause war and hostility, as in Iran. I pray that increased timeliness of Baptist statements on peacemaking and human rights will be reflected in the preaching and the praying of local churches . . .

Glen H. Stassen  
Louisville, Ky

**To the Editor:** . . . appreciate the new look you are bringing to the publication; especially appealing are the cover graphics and Gene Tennell story. January

Gary Gunderson  
Decatur, GA

**To the Editor:** the latest issue of REPORT from the CAPITAL has inspired me to pass along my appreciation for its fresh new look.

This periodical, always an important part of a Baptist's continuing awareness of First Amendment issues and the world at large, has become an even more essential contributor to our continuing education. In recent months the periodical has become more interesting, more readable, more timely, and more attractive than ever before. I think it is well on its way to become the—well, second best—Baptist periodical in the U.S.

Philip E. Jenks  
Editor  
The American Baptist Magazine



## REGISTER CITIZEN OPINION

*Register Citizen Opinion*, a 32-page publication made available by the Baptist Joint Committee on Public Affairs, provides a wealth of information to assist you on how best to communicate your concerns and views and lists the appropriate elected representatives in the nation's capital. It also contains members of the President's Cabinet, and the Supreme Court.

Exercising a bit of stewardship, we have made the few changes that have occurred in the 96th Congress and Cabinet and offer this edition at a reduced price: 25¢ each, ten for \$2.00, 100 for \$15.00.

Order at these prices only from the Baptist Joint Committee on Public Affairs, 200 Maryland Avenue, NE, Washington, D.C. 20002

## QUOTING

Baptist Times  
London

"Flirtation with God" is how the Moscow Communist part newspaper describes the growing and demonstrable interest of Russian young people in religion.

They wear crosses. "Jesus" T-shirts are the fashion. Parish churches are described as "packed with young couples". They are interested in baptisms and more and more desire "church weddings."

What the newspapers and the party authorities cannot understand is why, after more than 50 years of atheistic and materialistic education

and propaganda, religion thrives, faith is alive, and the young, of all people, are showing concern and interest.

Perhaps Moscow Pravda unconsciously hit the nail on the head by describing all this as "Flirtation with God."

Flirtation is a prelude to mutual interest which may lead to love. Are love and compassion what the young miss in the atheistic, materialistic society of communism as practiced by Russia and her satellites?

## NATIONALIZATION, from p. 10

schools. This has caused many Christians to realize that some of their most basic values are indirectly challenged or even repudiated by public institutions. A century ago, in what was essentially a Christian America, Protestants did not have to concern themselves with private education. The Christian state would see that basic Protestant values were incorporated in the school's teaching of morality. That is clearly no longer the case. A century ago the problems relating to religious liberty largely concerned those who dissented from Christianity. Today such problems tend to concern those who advocate Christianity, especially in its social forms.



## REFLECTIONS

FROM THE  
EXECUTIVE DIRECTOR,  
JAMES E. WOOD, JR.

*James E. Wood, Jr.*



### Government Sponsored Prayer

**O**n January 23, 1980, Congressman Philip M. Crane (R-Ill.) and Senator Jesse Helms (R-N.C.) formerly announced their renewed and vigorous support to a drive in Congress to remove all restrictions and rulings by the U.S. Supreme Court and all Federal District Courts with respect to prayer in the public schools and public buildings. Aimed specifically at circumventing and circumscribing the U.S. Supreme Court decisions of 1962 and 1963 (*Engel v. Vitale* and *Schempp-Murray*), the proposed legislation in the form of an amendment to S.450 would permit state sponsored and state written prayers to become a part of the program of the public schools and public education throughout the nation. By removing government sponsored prayers and religious exercises from the jurisdiction of all federal courts, the place of prayer in the public schools would be determined by the states and local communities.

To accomplish this political reversal of the landmark decisions of the U.S. Supreme Court, a national prayer committee has been officially announced and endorsed by Congressman Crane, comprised of James Robison, president; Bill Bright, Pat Robertson, Jim Bakker, Paige Patterson, E. E. McAtter, Jerry Falwell, and Adrian Rogers, among others. Interestingly enough, none of the persons named on the committee officially represents any religious denomination. By contrast, the strongest support for the Supreme Court decisions outlawing government sponsored prayers in the public schools and the most vigorous opponents of congressional efforts on behalf of constitutional amendments or legislation to overturn these court decisions have come from the major religious denominations of America, both Christian and Jewish. No denominations have been more in the forefront of support for the U.S. Supreme Court decisions and in opposition to government sponsored prayers in the public schools than have the various national Baptist bodies.

Almost two decades ago, in a resolution supportive of the Supreme Court decisions, the Southern Baptist Convention in annual session declared "our support for the concepts and the vocabulary of the First Amendment, including both its prohibition upon government roles in religious programs and its protection of free exercise of religion and the people." In reaffirming its commitment to religious liberty, the resolution declared that "this freedom does not entitle them [public officials and public servants] to use public or official powers for the advancement of religious commitments or ideas." This position was reaffirmed and enlarged in 1971 and again in 1975.

The American Baptist Churches in the U.S.A. have similarly declared, "In the light of . . . Supreme Court decisions, we affirm our historic Baptist belief that religion should not be a matter of compulsion and that prayers and

religious practices should not be prescribed by law or by a teacher or public school official." More recently, in its 1977 Biennial Meeting, American Baptist Churches in the U.S.A. forthrightly declared by ballot vote (with only 51 "no" votes out of 1200 cast), "We affirm the United States Supreme Court stand that prayer and Bible reading as prescribed acts have no place in a secular, pluralistic public school." Opposition to efforts to overturn the Supreme Court decisions have been strongly voiced by leaders of American Baptists, Baptist General Conference, North American Baptist Conference, Progressive National Baptist Convention, and the Southern Baptist Convention, in addition to the repeated declarations of the Baptist Joint Committee on Public Affairs. Many state Baptist conventions have voiced the same position.

In this area, however, Baptists by no means stand alone but are joined by a wide range of religious denominations throughout America, including the Lutheran Council of America, Church of the Brethren, the United Methodist Church, United Presbyterian Church, USA, American Jewish Congress, and the National Council of Churches. In a letter written to all members of the Senate during the past year, the Washington office of the National Council of Churches declared, "The National Council of Churches, representing 32 major Protestant and Orthodox communions in this country, believes that religious experience of children is not the business of either the government or the public schools . . . rather, a responsibility and a sacred trust of the family and the church." Again, it is highly significant today, as during the past two decades, that the strongest support for state sponsored prayers in the public schools comes from individuals (within and without the religious community), public officials, professional evangelists, and nondenominational religious associations and not from mainline churches or religious denominations as such.

The call for government sponsorship of religion has a long history in this nation. Nine of the thirteen colonies had established churches. Out of a European experience, the theocratic notion of a Christian state gave rise to the "Bible Commonwealth" of colonial New England in which religious liberty was expressly denied and religious matters were vested in the hands of civil magistrates who served the cause of the "Christian" state.

It was against the theocratic notion of a "Christian" state that Baptist leaders such as Roger Williams, Issac Backus, and John Leland vigorously contended in order to advance the concepts of a free church and a free state in which religion, without government sanction or support, would wait upon the voluntary responses of the citizens. Without secular means of coercion or support, religion would be required, they reasoned, to depend upon religious means for accomplishing its mission.

The acknowledged architect of the American tradition of church and state, Roger Williams, spoke perceptively for Baptists when he declared that the authority of the state is

(Continued on p. 9)

# REVIEWS



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## Theology in a New Key

### Responding to Liberation Themes

By Robert McAfee Brown, 212 pp.  
Philadelphia: The Westminster Press, \$6.95 (Paper)

Scoring his book on a musical model, Robert McAfee Brown risks losing audiences from the musically disinterested along with those for whom themes of liberation have become repugnant. The loss would be severe for all Christians, particularly those in Latin America, who have been exposed to the dissonant clamour of critics who have yet to delve seriously into the scores of works (Gutierrez and others) on the subject.

Abstractly, it is not hard to agree with Brown that we all need "to see the world and the gospel in ways that . . . are surely more accurate" than those to which we seem committed. Concretely, the author holds, we must listen to Latin American voices because the problems they address are not distant but "distressingly near," and often because we have had a hand in creating them.

The issues explored by liberation theologians—political, economic, and theological—are important ones for those open persons who would risk identifying with "the remnant within the remnant" of the human family. These may reside outside the institutional church. But the author is also concerned lest North Americans in their desire to be supportive of their Latin American brothers and sisters lose their own sensitivity to the danger of co-opting their message and by reducing it to manipulative dimensions [for U.S. consumption?] "destroy its potency for radical change."

The likelihood that more than a handful will agree with Brown at his deep level of concern and participation appears minimal; but there is no honest reason for not becoming familiar with the discourse of liberation theology to a degree that will no longer suffer its caricatures, and avoids dismissing it by condescension.

## U.S. Foreign Policy And Christian Ethics

By John C. Bennett and Harvey Seifert,  
235 pp. Philadelphia. The Westminster Press, \$7.95.

The failure of the churches to utilize their resources in behalf of the world's poor should become a matter of conscience in that this neglect results in a "betrayal of need". Resistance to change is a factor. Thus, the gap of inequality and injustice visibly widens between rich and poor nations. This need not be, according to the authors who believe a more just global society can result without mass structural changes. As a nation, they say, our international intentions would be enhanced by accompanying attention to domestic discrimination and efforts in behalf of more justice and equal opportunity.

This is not a book of final answers.

## The Church and the National Security State

By Jose Comblin, 256 pp.  
Maryknoll, NY: Orbis, \$8.95 (paper)

Latin American military rulers view their nations as involved in total warfare for the preservation of Western civilization with the Catholic Church sucked into the struggle because it does not recognize the danger or, worse still, takes the wrong side.

This explanation of the underlying cause of the church-state crisis in the military dominated governments of Latin America is given by the author. Father Comblin, a professor of theology and a social scientist who has been working with basic Christian communities in Brazil and Chile since 1958, is an advisor to the Chilean national bishops' conference.

In the book, he contends that the crisis throughout the Southern cone of South America and parts of Central America is caused by a clash of ideologies over the role of the state and the value of the individual citizen, with the military advocating the supremacy

The concern is to delineate some of the issues raised in foreign policy in general and the relationship of political and economic judgments to Christian ethics, the authors "more concerned to suggest direction than precise legislation, structures, actions."

One of the intentions is to reinforce the need to move beyond the double stand that separates personal from state/national interests. "The moral commitment and sensitivities inspired by their [Christian] faith should be determining factors in their chain of national goals and in their motives as citizens," they write.

After setting forth theological and ethical presuppositions in Chapter One, the authors conclude with the timely study of economic and political realities in a chapter on the New International Economic order and its meaning for the ideal of interdependence and justice.

of the nation and the church defending the rights of the person.

According to the author, the worldview of Latin American military rulers conceives of nations locked in the unremitting warfare of international communism vs. Christian civilization. To wage this war, the military elite have developed what Father Comblin calls the "national security ideology," a Fascist-like doctrine that has erased constitutional democracy as the governing force in Argentina, Brazil, Chile, Uruguay, Guatemala, Honduras and other nations.

The church, confronted by the national security ideology, has two principal options, according to the Belgian theologian.

The first is a "conservative strategy" which would seek "to save as much as possible of the Christian heritage while awaiting at the end of the crisis"; it likewise advocates that the church support "all true movements for the liberation of people by undertaking their struggles and sufferings, their slavery and hope, their rebellion and martyrdom," a strategy of liberation."