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REPORT from the **CAPITAL**



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

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International Scope

With this issue we extend a hearty welcome to Porter W. Routh, who in June became the interim executive director of the Baptist Joint Committee on Public Affairs. The retired executive secretary-treasurer of the Southern Baptist Convention represented his denomination as a member of the Committee for 27 years and thus is well qualified to provide interim leadership. Staff is pleased to have Dr. Routh as a colleague in this endeavor while the search committee seeks a successor to James E. Wood, Jr.



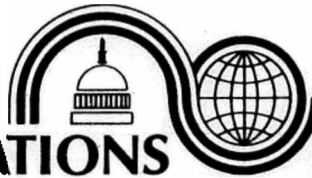
The two feature articles in this issue pick up twin concerns of the BJC. In the public affairs area, Owen Owens, ABC/USA staff member, writes perceptively on world hunger, exploring some implications for the stewardship of resources. Feeding the world's hungry is clearly presented as more than a problem that can be isolated from all other concerns. Its solution may exact sacrifices of each one who seeks to be faithful to the whole of the Christian gospel.

The Soviet setting in which the church and the state are constitutionally separated, as in the U.S., evidences disparities we could not tolerate. Here is a story of one Baptist congregation which we publish after some soul-searching. Admittedly, it was prepared by a correspondent of the Soviet news agency, Novosti, with a bias that is self-evident. Should it have been tossed aside?

But mindful that to be a "believer" in the Soviet puts one at a disadvantage—work promotions, admittance to schools and career professions, and even personal safety are at times jeopardized—we print this article because we are in fellowship with these Baptists and by publication we offer them our support. A brief comment on the congregation at Darnitza has been included, not necessarily as a corrective of facts but as an observation by one who worshipped in that church and "saw the work in progress toward doubling its size." The photographs supplied at our request are typical of scenes this writer has witnessed on a visit to Soviet Union Baptists. A future issue will pick up another perspective of the Christian church in the Soviet, the unregistered evangelicals known as the "initsiativniki."

A hearty welcome also to Harry A. Renfree, author of the guest REFLECTIONS in this issue, who gives insight into the Baptist heritage in Canada. A member of the Joint Committee, Dr. Renfree points out some of the differences between our two nations in the relationships of church and state. It all helps give this issue an international scope.

Victor Tupitza



WASHINGTON OBSERVATIONS **news/views/trends**

AN EXPECTED FLOOR amendment from Sen. Daniel P. Moynihan, D-N.Y., appears to be the best remaining chance in the Senate this year for a legislated ban on intelligence agency use of clergy.

The Senate Select Committee on Intelligence, which in recent weeks abandoned its efforts to send a comprehensive charter for all U.S. intelligence agencies to the Senate floor, unanimously cleared a three-page version of S.2284 aimed at strengthening Congressionals oversight of intelligence activities.

The narrowly focused bill is silent on the use of clergy. The committee's decision to go with only an oversight bill was a matter practicality, according to chairman Birch Bayh, D-Ind, who said the "bill has about all the weight it will bear."

Despite concern voiced by committee leaders that any amendments to the bill would jeopardize its chances of passage, Moynihan told reporters after the committee meeting that he would introduce an amendment which would specifically prohibit paid, concealed relationships between the intelligence community and clergy, journalists and academics as well as ban the use of these professions for intelligence cover.■

THE HOUSE OF REPRESENTATIVES agreed to the conference report on the Civil Rights of Institutionalized Persons Act (H.R.10), clearing the measure for President Carter.

The act grants to the U.S. Attorney General specific statutory authority to bring or intervene in suits to redress violations of the rights of institutionalized persons guaranteed by law or the Constitution. It applies to institutions which are "owned, operated, or managed by, or provide services on behalf of any State or political subdivision of a state." The passage completed months of effort by sponsors of the bill since its introduction in early 1979 by Rep. Robert W. Kastenmeier, D-Wis., and Sen Birch Bayh, D-Ind.■

THE U.S. SUPREME Court declined to review a decision by the supreme court of Kentucky limiting the right of the Kentucky State Board for Elementary and Secondary Education to regulate private church-related schools.

The Kentucky court ruled last October that the state's attempt to impose minimum standards in such areas as teacher certification and textbook approval is a violation of the state constitution which forbids that "any man be compelled to send his child to any school to which he may be conscientiously opposed."

The high court's decision not to hear the case does not necessarily mean that states cannot regulate private schools. It means only that the justices chose not to review this particular case.■

THE HOUSE OF Representatives voted 354-56 on May 13 to provide \$2.56 billion in supplemental appropriations for the food stamp program. Senate action was expected to follow within a few days, according to a Senate spokesman, to prevent interruption of food benefits to 21 million people June 1. (See page 9 for background.)■

Owen D. Owens

Dr. Owens, a member of the staff of National Ministries, the American Baptist Churches, USA, directs the program on Church and Community Development. He is author of *Stones into Bread?* a book on Christian responsibility and global hunger.

Oil, Bread and Blood

Beginning in the early 1970's, the concern for world hunger surfaced in America, and was given great attention. Now it is 1980. About the same number of people in the world are actually starving, while perhaps a third to a half of the people in the world are severely malnourished.

The concern for world hunger no longer is the spotlight of attention. Church people, however, cannot easily leave behind God's concern for those who are hungry, so let us take a deeper look at some of the reasons why people are still malnourished and starving. Then we shall consider ways for feeding those who hunger, in light of the gospel message.

World Hunger, 1980—

In some ways, world hunger is a more pressing concern today than it was five years ago. To see this, we need to be aware that *"Our potatoes are made out of oil"*, in the words of the energy ecologist, Howard Odum. By this he means that the modern process of food production and distribution depends on oil (and natural gas) in every way. Chemical fertilizer is essential to agri-business. To produce it, we use a lot of natural gas and oil. Natural gas is used to make nitrogen, and oil fuels are used in mining and transporting of phosphate and potassium. Farm tractors are powered by petroleum, and pesticides and herbicides are made from this resource. Oil powers the trucks and railroads which carry food to market, and often lights the supermarkets. Plastics, another petroleum product, package vegetables.

"Will our narcotic addiction to oil drive us to steal and make war?"

Thus oil, and other fossil fuels, have replaced the sun as a primary energy source of farming. That is why Odum can say that our food is made out of oil.

As oil began to become more scarce, in the early 1970's, President Nixon, in consultation with the Secretary of Agriculture, decided to make up some of the increasing balance of payments deficit, by selling food for money on the world market. Since that time, agricultural exports have helped us pay back part of our foreign exchange bills (as have the sales of military hardware).

Many of the poorer nations of the world, however, found that they were being squeezed harder than ever before. Some had placed high hopes in the "Green Revolution", which taught them to make their rice and wheat out of oil, just as we in the more "developed" countries were doing. As oil became scarce for the first time in the squeeze on oil supplies in 1973, many farmers in the "third world" found they did not get the oil necessary to run their tractors and drive their pumps, nor could they afford the increasing prices of chemical fertilizers. Only the biggest farmers, with secure sources of supply, could survive.

In the 1970's, international corporations and oil producing nations used limited scarcity to increase their own profits. A few people benefited, but most lost. Inflated dollars bought less, and poor people were forced to cut somewhere. Often the result was malnourishment and sometimes starvation.

Not only are we using up our oil, while at the same time polluting land, water, and air with oil based chemicals and exhaust products, but also we are actually mining our soil, water, and "renewable" sources of production. Having large farms, for instance, seems to require that people plow in the fall. This leaves the land exposed to rain throughout most of the year. Soil erodes from the fields, leaving less and less for future production. Despite the publicity, many forests are being cut

down at rates far faster than they are able to reproduce themselves. As once fertile bays and seas are polluted, the fish and shellfish catches drop (as in the Delaware, Chesapeake, and San Francisco bays). Throughout the American West, water is increasingly in short supply, yet some want to divert millions of gallons for coal slurry). The same conditions obtain in many other countries, and each year population throughout the world increases. At the same time, people of the affluent nations continue to demand that their wasteful style of life continue. Rather than cutting back on consumption, even the U.S.A. builds up its military to try to hold on to a supply of oil.

For the next five or ten years, given current patterns of production, there appears to be enough food for everyone. Wars, changing weather patterns, etc., could affect this. *But what there is, must be distributed fairly*, if each is to have her or his own share. Fair distribution is, of course, a big "if". In 1980 the affluent countries and people of the world use up far more than their fair share, leaving the rest to be divided among most of the people in the world.

The Gospel—A word of hope

As John 3:16 tells us, God loves the whole world. The created order praises God: land and rivers, birds and animals, fish and plants are not God's enemies, nor are they ours. Indeed, Jesus plainly teaches those who seek first God's kingdom and righteousness find their life needs met through the care of the loving One who made and sustains all life.

God loves each human being, each woman; each man; each child. Surely on spaceship earth parents must limit births. But once born, in the eyes of God each human being is created in God's image. Therefore, God wants everyone to be nourished, healthy, and strong, so that each may use gifts and talents to contribute to the good of all.

But what about the signs of evil all around us? Again, and again individu-

als and nations, families and corporations, are choosing to take life into their own hands—to do what will satisfy them, *no matter what it costs to others*. We hear them say, "If I don't get it, somebody else will, so I might as well take what I can get for myself."

God is not dead. Our Creator and Saviour says "No" to those who would undo the creation, and trample under foot all of the little ones for whom Jesus died. Those who say "yes" to what is loving, just, and true, God frees from sin and its power. Using modern terms, God is acting to preserve the created order itself, and to establish liberty and justice for all within it.

Choices

At the beginning of his ministry, Jesus faced the choice of whether or not he would turn stones into bread, and satisfy himself, or whether he would trust in the living God. Imagine the world as an eating table. All the people are gathered around this great banquet table. A "big man" sits at the head. Any persons around the table who threaten the reach of the "big man" are cowed and made to pass the dishes to him. He eats and shares what is left with his cronies. When people do not do what he wants, he breaks or destroys them.

Some around the table are demeaned to begging for the crumbs which fall from the table. Others plot secretly to kill the big man and take his place. He knows such plotting goes on, and he forces his chief henchman to taste all his food before he eats it so that he does not get poisoned.

Still others, the religious people, are horrified by their own presence at the ravenous banquet of life. They pray for the conversion of the big man and for his lieutenants who would replace him, and they slip as many morsels from their own plates as they can to the beggars under the table.

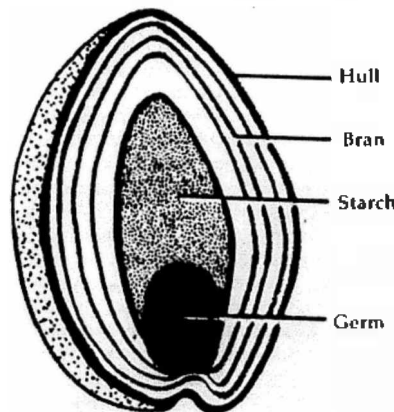
We Americans sit at the head of the world banquet table. With 6 percent of the world's population, we consume—eat up—between 30 and 50 percent of the world's nonrenewable resources. We are in the position of the "big man" of the world, and the nonaffluent nations are in the position of Lazarus, begging for crumbs which fall from our table (see Luke 16:19-31). Now that oil, and therefore food, is getting scarcer, will we Americans be ravenous, grabbing every bit for ourselves? Will our narcotic addiction to oil drive us to steal and make war? Will we shed blood for bread? Or will we ask the Lord, from whom all blessings

flow, for our daily bread, repent our sinful ways, and share what we have with others, even as we would wish to receive were we in their places (see Luke 14:13-14)?

New Possibilities

What can and should the people of God do to feed those who hunger? Those who listen to Jesus, will repent of and leave the way which leads to death, to enter the way of love and to life. For those among us who have been materially blessed, we can *consume less, enjoy it more, produce for ourselves, and share what we have with others*.

Right now in Haiti a Baptist Missionary is raising trees, and seeing that they get planted on barren hillsides. Someday those forests will provide fuel, water, and a new economy for many people. Would you like to have your name go down in the Lamb's book of life as one who gave money to



plant a forest—or as a motor-boat, recreational vehicle, dirt bike or snowmobile owner?

Despite inflation, well-to-do people always have a lot that they can give, provided we really believe in God, and learn how to consume less. What we have left, we will enjoy more. If we use less oil now, moreover, there will be more left for everybody else, and for our own children too.

There are new possibilities, also, for our churches. Indeed, we have an urgent job to do. To begin with, we need to be more serious in our worship of God, and preaching the gospel. Many people believe that science and technology, or a great leader will bail us out of our trouble, and, therefore, that we won't really have to change our way of life much. Such hope is completely untrue. Without repentance, there is no light at the end of the tunnel. In worship we can return to the

One who is the lifegiver and know that God will take care of our each and every need. We can preach the good news of God's love to the poor, so that the billions of persons who are squeezed and crushed down, will be lifted up and find the hope and energy to go on, and sometimes to organize to fight for their fair share in a very limited world.

The people of God can minister, offering time, talent, and service to those who are in need. Some of the hungry people are in our own communities. We can reach out with evangelistic zeal and find out what is happening to them. We can listen and share what we have. That seems small, but out of such acts of love God's work goes forward in this world.

More churches and individuals must become good stewards, giving as we have been blest. Will that make any real difference? If some groups of people in the world care about what is happening to the poor, and show that care in how they spend their money, those who give and receive will benefit. The nations of the world who are responsible to see that their citizens are fed and clothed, will be challenged to do a better job.

We can also learn to produce for ourselves. Many homes and industries could be fitted with better insulation, and solar collectors. Even small plots of land can produce a lot of food, and by gardening organically we can begin to kick the oil habit. People in apartments can band together and secure space for community gardens.

Today massive business and governmental structures affect the lives of millions. Even these "principalities and powers" may be influenced for good. Christians in them may seek God's leading as to their ministries. The churches they belong to can set up lay ministry support groups, to help people learn the meaning of obedience to Christ in their own specific situations. And they may "back up" those who take risks to do what is right.

Christians with no connections to the agri-businesses or governments which affect their lives may band together to assert their rights. Great faith and persistence is required. The Hebrew people were bowed down under cruel oppression for 400 years. But God's power to "let justice roll down like waters" will not be stopped.

World hunger remains a terrible threat to human well-being. According to the scriptures, God will be meeting that threat with new outpourings of loving service. Praise God and join the ministry.

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*.

On April 15, 1980 President Carter signed an Executive Order which extended for nine months the federal restrictions on heating and cooling in offices, churches, factories and other non-residential buildings. The temperature controls which permit heating to no more than 65° and cooling to 78° are mandatory—though there has been little enforcement since they went into effect last July 16. Though there are substantial monetary penalties for failure to conform, Deputy Energy Secretary, John Sawhill recently said that the controls have been largely self-enforcing.

The ceremonial potlatch is an integral part of the religious beliefs of many northwest Indian tribes. To the Athabaskan Indians of Central Alaska, according to the Alaska Supreme Court, moose meat "is the center piece of the most important ritual in Athabaskan life and is the equivalent of sacred symbols in other religions."

A recent case arose when appellant was convicted of killing a moose out of season. He appealed his conviction on the basis that his First Amendment rights had been violated by the enforcement of this part of the state game law.

The court relied on *Sherbert v. Verner*, 374 U.S. 398 (1963), when it ruled that "in certain cases the free exercise clause requires government to accommodate religious practices by creating exemptions from general laws." The appellant's conviction was reversed. *Frank v. State of Alaska*, ___ P.2d ___ (1979).

The Federal District Court for the Eastern District of Pennsylvania held that plaintiff's constitutional challenges to the Pennsylvania Public School Code provisions which permit the use of public funds to transport students of both public and private schools had been foreclosed by prior decisions. The Pennsylvania Supreme Court had decided that such activities did not violate the religion clauses of the First Amendment and the U.S. Supreme Court had dismissed appeals from that ruling for want of a substantial federal

question. Therefore, plaintiff's claims were held to be insufficient as a matter of law. *Bennett v. Kline*, ___ F. Supp. ___ (E.D. Pa. 1980).

The Court of Appeals for the 5th Circuit has sustained a lower court decision that an employer had not violated Title VII by discharging an employee, a licensed Methodist minister, who absented himself from his job without permission in order to conduct funeral services. *Howard v. Haverly Furniture Co., Inc.*, ___ F.2d ___ (C.A. 5 1980).

A federal district court has denied release in a habeas corpus proceeding brought by a female Army enlistee who sought separation from the service based upon an allegedly improper denial of conscientious objector status. The court held that there was substantial evidence to support the Army's decision not to reclassify the woman as a conscientious objector and pointed out that the record showed that up to the time that the woman had experienced a marital crisis she had been a willing, cheerful, and well-motivated soldier who had not demonstrated any history of religious or pacifist motivation or beliefs in her activities. *Cywinski v. Binney*, ___ F. Supp. ___ (D.C. Md. 1980).

Sectarian schools may no longer participate in the U.S. Department of Labor's CETA job training program according to a federal judge in Milwaukee. The judge held such participation to be unconstitutional in practice and in potential. The judge had ruled the same way last July but later had stayed his own decision to consider the Department of Labor's revised regulations which were designed with an eye to avoid the constitutional problems.

The revised regulations excluded from funding many jobs which had a high potential for excessive entanglement of government with religion (e.g. teachers, aides) but they did not cure the constitutional flaws in the program. The court held that the regulations' provisions which permitted the funding of such jobs as speech and

hearing therapists and remedial education teachers also created a high potential of entanglement.

The court called the sectarian schools' problem a "Catch-22 situation." It said that the program required comprehensive oversight to make certain that public money was spent for constitutional purposes and yet that oversight would constitute excessive entanglement. The court also found that the "very structure of the program amounts to state subsidization of religion" and that the program could lead to political divisiveness along sectarian lines. *Decker v. Department of Labor*, ___ F.Supp. ___ (E.D. Wis. 1980).

A U.S. Court of Appeals has affirmed a district court ruling striking down a Minnesota law barring corporations which performed abortions from receiving state family planning grants while permitting those grants to go to hospitals and HMOs which did perform abortions. The lower court had held this to be an unconstitutional denial of the equal protection of the law because there was no rational basis for differentiating hospitals and HMOs from all other grant applicants. *Planned Parenthood v. State of Minnesota*, ___ F.2d ___ (8th Cir. 1980).

The Supreme Court of Oklahoma has issued a writ prohibiting the state Alcoholic Beverage Control Board from regulating the importation of sacramental wines into the state.

The state Attorney General had advised the Board that its power to control "alcoholic beverages" included the power to control sacramental wines. The court repudiated this advisory opinion and stated that the wines had been made under church scrutiny and had not been purchased through commercial sources. Even though the Board argued that an evidentiary hearing was necessary on that point, the court said that its finding that the state had not intended the regulation of the distribution of sacramental wines obviated the need for such an inquiry. *Salatka v. Oklahoma Alcoholic Beverage Control Board*, ___ S.W.2d ___ (1980).

Stan L. Hastey

Washington Rally

"Christ or Chaos"

Southern Baptist Convention president Adrian Rogers and six other prominent Baptists joined dozens of evangelical spokesmen here in calling the nation to repentance during the "Washington for Jesus" rally on the Mall.

Rogers, pastor of Bellevue Baptist Church, Memphis, delivered the keynote address to a throng of evangelicals and charismatics estimated at its peak by U.S. park police at 200,000.

After offering a prayer for the release of 53 Americans held hostage in Tehran, Iran, Rogers began his sermon by declaring that "Once proud America has become the laughing stock of the world. It seems as though God has turned his face from us."

The Memphis pastor warned that in his view America, "born in Philadelphia in 1776, must be reborn or else join the graveyard of nations." He identified pride as the nation's chief sin, saying that "it is time for God's people to lay their faces in the dust."

Avoiding overtly political themes, Rogers dealt instead with repentance and revival in the church. "It's not the sins of the world holding back revival," he went on, "it is the sins of the saints."

"We are not here to point fingers at the government," Rogers declared.

Other Baptists who spoke during the dawn-to-dusk gathering were E.V. Hill, pastor of Mt. Zion Missionary Baptist Church, Los Angeles; Carl H. Lundquist, president of Bethel College and Seminary, St. Paul, Minn.; Jimmy Draper, pastor of First Baptist Church, Euless, Texas and president of the Southern Baptist Pastors Conference; Buckner Fanning, pastor of Trinity Baptist Church, San Antonio; Charles Stanley, pastor of First Baptist Church, Atlanta; and James Robinson, evangelist from Hurst, Texas.

Other speakers at the controversial gathering, conceived more than



a year and a half ago by Virginia Beach pastor John Gimenez, did not, however, avoid politics.

'Christian' Label

WASHINGTON—Two Baptist executives here joined 17 other religious leaders in signing an interfaith statement challenging any attempt to label positions on political issues as "Christian" or "un-Christian."

James E. Wood, Jr., executive director of the Baptist Joint Committee on Public Affairs, and June Totten, director of governmental relations, American Baptist Churches, USA., signed the statement along with other Protestant, Catholic and Jewish leaders.

The timing of the statement's release coincided with the Washington for Jesus rally sponsored by a coalition of independent, conservative church leaders. Though the rally sponsors disavowed any political goals or methods, several speakers during the all-day program made reference to such sensitive political issues as abortion, prayer in schools and military preparedness.

Recognizing the fact of pluralism within the United States and the need for freedom within the political process, the interfaith statement said "it is unnecessary and wrong for any religious group or individual to seek to 'Christianize' the government or to label political views of members of Congress as 'Christian' or 'religious.'"

The statement further declared, "It is arrogant to assert that one's position on a political issue is 'Christian,' and that all others are 'un-Christian,' 'secular humanist,' 'immoral,' or 'sinful.'"

Program co-chairman Bill Bright, founder and president of Campus Crusade for Christ International, told the throng that he agreed to lend his name to the rally only after receiving assurances that its purpose was non-political.

Bright nevertheless recited a litany of evils he said have been visited on the nation since the Supreme Court prayer and Bible reading decisions of 1962 and 1963.

Claiming that "there's no place for God in the schools," he said the decisions marked the beginning of a "series of plagues" on the U.S., including the assassination of John F. Kennedy, racial conflict, the Vietnam war, Watergate, the increasing divorce rate, the rise in teenage pregnancies, venereal disease, and drug addiction and the present economic crisis.

The worst is yet to come, Bright warned, declaring that the United States is about to be overcome militarily by the Soviet Union. "Unless we repent . . . we can expect to be destroyed," he said.

Bright and fellow co-chairman Pat Robertson, president of the Christian Broadcasting Network, repeatedly equated America with Israel of Old Testament times, saying that the nation must repent if she expects to be saved.

"It's Christ or chaos," he concluded. "This nation is in the balance."

Like most of the speakers during the marathon 12-hour rally, Robertson disclaimed interest in raising political issues. "God didn't call us to be critics; he called us to be intercessors."

Throughout the day, the non-political disclaimers continued, reflecting the sensitivity of rally organizers to charges from mainline denominational leaders that the hidden agenda for the mass meeting was right-wing political causes.

The criticism came after release several weeks before the rally of a "Declaration of Christian Principles" enumerating alleged sins of the government. Rally participants had also been asked to come to Washington a day early to lobby members of Congress on a variety of right-wing political issues.

Both objectives were dropped. Yet criticism of the events persisted in large part because many of the leaders and featured speakers have been identified in recent months with right-wing political organizations and causes.

News in Brief

House Approves Plan For Draft Registration

WASHINGTON—A proposal authorizing funding for President Carter's draft registration plan passed the House of Representatives here, but is expected to meet additional opposition in the Senate.

The amended resolution approved by the House 218-188, authorizes the transfer of nearly \$13.3 million from funds appropriated to the Air Force to finance the administration plan to register 19 and 20-year-old males.

Sen. Mark O. Hatfield, R-Ore., is among those expected to oppose the measure, should it reach the Senate floor. A spokesman for Hatfield indicated that the Baptist senator would consider a filibuster if it becomes apparent that there are not enough votes to defeat the measure.

High Court Hears Arguments In Abortion Funding Battle

WASHINGTON—For the first time since ruling seven years ago that most state abortion laws were impermissibly restrictive, the Supreme Court is faced with deciding whether poor women, exercising their freedom of religious conscience, are entitled to publicly financed abortions.

All nine justices of the high court heard arguments April 21 for and against the constitutional validity of the Hyde Amendment, which restricts payments under the federally financed Medicaid program to women whose lives are threatened by full-term pregnancies or who can prove promptly-reported rape or incest.

U.S. Solicitor General Wade H. McCree Jr. defended the Hyde Amendment as "rationally related to legitimate governmental interest" in protecting "potential human life." New York attorney Rhonda Copelon challenged the Hyde Amendment's preference for fetal life over maternal life, a trade-off she declared to be legally "irrational."

At stake in the high court's decision over the Hyde Amendment, a ruling expected before the justices adjourn the current term in late June, are both direct federal funding and state Medicaid financing of abortions.

ERISA Amendment Insures Inclusive Annuity Plan

WASHINGTON—A "church plan" amendment to pending pension legislation, aimed at correcting what the Southern Baptist Annuity Board considers an unconstitutional invasion into church affairs by the Internal Revenue Service, was to be introduced before May 1, according to Annuity Board general counsel Gary S. Nash.

The amendment, to be introduced by Sen. Herman E. Talmadge, D-Ga., represents the best opportunity to date of overcoming what the Annuity Board sees as serious deficiencies in the Employment Retirement Income Security Act of 1974 (ERISA). That law would drastically affect church pension plans by Jan. 1, 1983 unless corrective legislation such as Talmadge's is passed by Congress.

Nash said the Talmadge amendment would insure that church agency employees may continue to be included in church annuity plans. Among those who stand to lose the right to continued participation in church plans by the Jan. 1, 1983 effective date are employees of Baptist agencies, hospitals, schools, children's homes, and virtually all other denominational workers outside local church ministries.

The Senate Finance Committee, where the nuts and bolts issues will likely be decided, is chaired by Sen. Russell B. Long, D-La.

Hollis Sees Good Signs For Families, 1980 Conference

WASHINGTON—The controversial White House Conference on Families is showing signs of moving past charges of domination by extreme left and right wing interests, according to a Baptist family life specialist.

Harry N. Hollis Jr., director of family and special moral concerns for the Christian Life Commission of the Southern Baptist Convention, sounded a healthy note for the future of both the White House Conference and the institution of the family during a taping for ABC's "Directions," and at a National Research Forum Panel sponsored by the conference.

While predicting failure for single-issue groups attempting to make a battleground out of the conference, Hollis said he sensed "an increasing

amount of support from people throughout the country for this conference and for its goal of looking for ways institutions of this country can strengthen family life."

Hollis, one of 40 members of the conference advisory committee, warned that "the obituary for the institution of the family is premature. The family is not dying and it is not going to die because the family is a God-ordained institution."

Ten Commandments Display Approved For Schools

FRANKFURT, Ky.—A Kentucky Supreme Court judge has ruled that the state's public schools can continue to post the Ten Commandments in their classrooms.

Justice Boyce Clayton said the commandments are "a code of conduct that just happens to be rooted in Judeo-Christian history. For the state to use these particular rules, if you will, to promote moral and legal behavior among its youth seems perfectly acceptable to me."

William C. Stone, attorney for the Kentucky Civil Liberties Union which brought the suit for a coalition of religious groups, said he would appeal the decision to the U.S. Supreme Court. (RNS)

Texan Losses Fight With IRS Over Social Security

WASHINGTON—A Self-employed Texas man who refused to pay Social Security taxes for what he claimed were religious reasons lost in his effort to have the Supreme Court overrule two lower courts which held against him.

In his challenge to the IRS ruling, Jacob R. Ward, a salesman, argued unsuccessfully that his application was rejected in spite of his being a "fervent religious individual." He accused IRS of exempting only "members of state approved organized religious sects."

Nowhere in his legal brief filed with the high court did Ward indicate his denominational affiliation or preference.

The Internal Revenue Service rejected his application pointing out that Ward had not established that he qualified as a duly ordained minister or as a member of a qualified religious faith.

Report from the Capital



School Prayer Movement Plans to Target Rodino

JACKSON—Supporters of a bill allowing voluntary prayer in public schools have announced plans to pass out armloads of pamphlets critical of Rep. Peter W. Rodino Jr., D-N.J., in the congressman's Newark, N.J. district.

Rodino was targeted because of the number of prayer legislation bills which have gone into House Judiciary Committee which he chairs without coming out, according to Meta Hogue, Mississippi chairman of the National Back to God Movement.

Hogue and at least a dozen other women from four states planned to distribute the pamphlets urging Rodino's constituents to call or write him because "God's blessing is missing at our schools. Deep inside Mr. Rodino's Judiciary Committee school prayer legislation lies buried."

The legislation involved is S. 450 passed by the Senate in April, 1979. The bill includes an amendment by Sen. Jesse A. Helms R-N.C., restricting the U.S. Supreme Court from cases challenging voluntary prayer in public classrooms.

Methodist Conference Opposes Peacetime Draft

INDIANAPOLIS—The United Methodist Church's General Conference went on record here as opposing peace time military draft because it could lead to "unauthorized wars."

"Despite the fears of some, we do not believe that military conscription is essential to the security of nations in time of peace," the conference resolution said. (RNS)

Berrigan Urges Youth To Ignore Draft Register

ANN ARBOR, Mich.—An activist Jesuit priest described President Carter's threat to take military action against Iran if the hostages are not released as "rattling of the nuclear sabre" and an election year creation of crisis.

Claiming that the use of military force could help neither the hostages nor the American people who are concerned about their fate, Father Dan Berrigan urged rejection of draft registration and withholding income taxes,

one third of which, he alleged, goes to the Pentagon for war-related research and production.

"The threat of nuclear weapons, the nuclear threat of world devastation, holds all of us hostage," Berrigan said.

Biblical Position Ratings Assailed in Tarheel State

RALEIGH, N.C.—A "Biblical Position Rating" of North Carolina's top political candidates by a fundamentalist church group has drawn criticism from both politicians and newspapers.

Gov. James B. Hunt Jr., who received a rating of only 10 percent on 10 selected "moral issues," has branded the rating system "scurrilous" and "inaccurate."

The rating system was devised and compiled by Churches for Life and Liberty and the findings have been distributed to fundamentalist churches throughout the state. It rated candidates for governor and lieutenant governor on their positions on such issues as the Equal Rights Amendment, abortion funding for poor women, capital punishment, laws affecting marijuana, liquor by the drink and state regulation of independent Christian schools.

A Raleigh newspaper, *The News and Observer*, labeled as "bigotry and demagoguery" the assumption implicit in the ratings that low scorers on "moral issues" were by default, "immoral."

In addition, the Biblical Recorder, state paper of North Carolina Baptists, in an editorial declared the ratings "hit a low level of credibility and integrity."

Judge Enjoins Praying In N.Y. Schools

ALBANY, N.Y.—A U.S. District court judge has dismissed a suit by six suburban Guilford High School students, denying them permission to hold prayer meetings on school premises before classes.

In announcing the decision, Judge Neal McCurn of Syracuse, said he was "not comfortable with the result of the case," but the prayer meetings would violate the separation of church and state provision of the First Amendment.

The students' suit was backed by the Milwaukee-based National Catholic League of Religious and Civil Rights. Attorney Robert Roche said he would recommend to the league that an appeal be filed.

Religious Leaders Push Congress on Food Stamps

WASHINGTON—Religious leaders have mounted an emergency campaign to pressure Congress for passage of legislation to prevent a temporary shutdown of the food stamp program.

Millions of poor citizens stand to lose food stamp benefits June 1 unless Congress approves and appropriates additional funding for the remainder of fiscal year 1980. Funds for the program have run short this year because of inflation and underestimating of recipients.

According to food and hunger experts within the religious community, Congress must finalize action by May 15 or the Secretary of Agriculture will be forced to notify states to shut down the program as of June 1.

Kitty Weiss, a United Church of Christ food policy expert, predicted the program could remain closed for two to six weeks, causing widespread hunger among the nation's poor.

Arthur Simon, executive director of the New York-based Bread For The World, is urging church leaders and pastors to press congress for the emergency legislation before May 15 and to prepare their congregations for a "personal ministry of food-aid to hungry people" if Congress fails to meet the deadline.

"The Christian community in the United States must be prepared to respond to the massive human need in our own backyards," Simon told Baptist Public Affairs. "These next few weeks could be viewed as a test of how serious the Christian church is about responding to human need." (BPA)

Vance Seeks \$510-Million For Refugee Resettlement

WASHINGTON—U.S. Secretary of State Cyrus R. Vance said the government needs \$510 million this year to finance the admission of nearly 250,000 refugees, including those from Indochina, the Soviet Union and Eastern Europe, Cuba, and the Middle East.

Vance told the Senate Judiciary Committee that the U.S. will seek to resettle this year some 168,000 Indochinese refugees, 33,000 Soviet refugees and 5,000 from the rest of Eastern Europe, 19,500 Cubans, and some 2,500 from the Middle East including more Christians from Iraq and fleeing Afghans.

Zinovy Kovtun

The author is a correspondent for Novosti Press Agency, which supplied the article and photographs to the Report.

Church in U.S.S.R. Reported Free

Press Account of Darnitza Baptists Suggests Growth

"I have chosen the Baptist teaching," says Vladimir Upyr, a 28 year-old resident of Kiev. "I have come to believe in God. Though my parents were followers of the Orthodox faith, I decided to make my own choice of religion. So I visited Russian Orthodox churches, assemblies of Evangelical Baptists, Seventh-Day Adventists, Old Believers and other communities in different towns of the Soviet Union where I happened to live."



Vladimir Kunets

Upyr comes from a farmer's family that instilled a religious feeling in him from childhood. He finished secondary school in the Ukrainian town of Cherkassy, and then became a student of the Odessa Technological Institute of Refrigerated Industries, from which he graduated with a sanitary engineer's diploma. Being one of the most capable young specialists, he began working at the Design Research Institute in Kiev, a very lucky assignment.

Upyr's abilities were soon noticed, and he began to get promoted. Now, five years after graduation from the institute, he is a senior engineer.

"Do you conceal your faith in God?"

"No, I don't," said Vladimir. "My fellow students and the professors knew that I believe in God, and so do my colleagues and the management at work. Of course, there are less believers now than atheists, and I sometimes find myself in the spotlight whenever there is a discussion about religion. But I have never been discriminated



against for my faith, and I know that my right to profess any religion is protected by Soviet law."

Several days later Vladimir invited me to attend the Darnitsa Baptist Church with him. It is a rather small congregation with only 350 members.

"We are doubling the space of our church building," said Vladimir Kunets, superintendent of the church. "The plot of land for our church building was given to us by the district Soviet of Working People's Deputies, the local body of power (in the USSR land belongs to all the people and is not bought or sold). We have purchased all the necessary building materials from the state. We could have made use of the services of a building organization on a contract basis, but decided that we would spend less if we built it ourselves."

Kunets is not a professional minister. He is builder by profession and works as a team leader in a house prefabrication plant.

Kunets' wife does not work. They have eight children. Like all families

having any children, the Kunetses get a monthly cash grant from the state. The plant at which Vladimir works has given them a large modern apartment, for which they pay no more than four to five per cent of their budget.

"We enjoy all the rights that atheists or people professing any other religion enjoy in our country," said Kunets. "Being a church superintendent, I can say that none of the members of our community have ever been discriminated against for believing in Jesus Christ."

The members of the Baptist church get together twice every Saturday and Sunday for services in which two choirs take part. The church has bought its own musical instruments and all the holiday services are now accompanied by two amateur groups—a brass band and a string-orchestra. The church's orchestra takes part not only in prayer services, but also in weddings and baptisms.

Vladimir Upyr took me to Yamskaya church, which is the central Baptist prayer building in Kiev. Prayer serv-

DIFFERING PERCEPTIONS

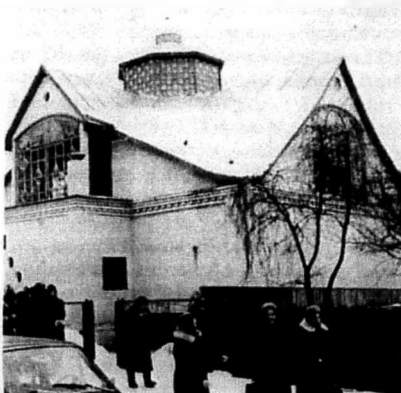
A respected U.S. Baptist leader visited the Soviet Union and this particular congregation, reporting, "we saw the work in progress toward doubling its (the building's) size." He was favorably impressed with the youth choir and the quality of the orchestra. In addition, he offered the following observation:

There are widely differing perceptions of the religious situation in the Soviet Union. The article which follows gives one viewpoint. A booklet "Soviet Persecution of Religion in Ukraine," published in Canada by the World Congress of Free Ukrainians, gives a very different viewpoint; there is considerable truth in both presentations, but neither tells the whole story.

The new constitution of the USSR may be enlightening, especially these two articles:

"Article 52. Freedom of conscience, that is, the right to profess any religion and perform religious rites, or not to profess any religion and to conduct atheistic propaganda, shall be recognized for all citizens of the USSR. Incitement of hostility and hatred on religious grounds shall be prohibited. The church in the USSR shall be separated from the state, and the school from the church."

"Article 59. Exercise of rights and freedoms shall be inseparable from the performance by citizens of their duties. Citizens of the USSR shall be obligated to observe the Constitution of the USSR and Soviet laws, to respect the rules of socialist behavior, and to show themselves worthy of the honored name of citizens of the USSR."



ices are held there three days a week. I met one of its preachers, Yakov Dukhonchenko, senior superintendent of the All-Union Council of Evangelical Christian Baptists for the Ukraine.

"In our republic there are more than a thousand Baptist churches," he said. "According to our estimates more than 200,000 Evangelical Baptists live in the Ukraine. Special councils headed by a senior superintendent are elected in almost every region."

"In the past sixty years since the 1917 Revolution, we have been free to profess our faith. Soviet legislation, having separated the church from the state and the school from the church,

guarantees complete noninterference in our life, whereas the church, in its turn, does not meddle in the affairs of the state. This also means that the members of the church enjoy all civil rights. All of us are full-fledged citizens of our country."

Yakov Dukhonchenko is a member of the General Council of the Baptist World Alliance. He actively works in one of the commissions of that organization and frequently travels abroad.

"People abroad often ask me whether it is true that believers are persecuted in the USSR. And I tell all those who believe these lies: Come to our church and see for yourself."



INTERNATIONAL DATELINE

Death of Tolbert Evokes Varied Images

WASHINGTON, D.C. Despite the unfavorable publicity which preceded his assassination as President of the Republic of Liberia, many Baptists recall William R. Tolbert, Jr. with mixed images.

Although few American Baptists who knew him would deny his unfavorable side—described in the press reports as a conservative African Leader who permitted little opposition and whose efforts to initiate political and economic reforms seemed half-hearted attempts—several said they knew a different Tolbert when he was active in the Baptist World Alliance.

He had served as President of BWA, 1965-1970.

Carl Tiller, a former executive with that world organization observed "I learned that in the early days when he was a pastor he tramped through the forests and hills in all-day walking trips to do evangelistic work."

"When he visited Eastern Europe countries," Tiller recalled, "he would announce that he wanted to go to a Baptist Church on Sunday. He really helped give the Baptists and other evangelicals more status in the eyes of their governments."

An over-all assessment came from American Baptist Churches general secretary Robert C. Campbell: "As with many international figures, William Tolbert's public record is full of conflict and contradiction. His life reflects weaknesses and strengths, worldly compromise and Christian commitment." Only history can set the record straight, and only God can be the judge.

A telegram to the new Liberian President Samuel K. Doe, from BWA President David Y.K. Wong, and general secretary Robert S. Denny stated: "Baptists of all countries express their deep concern for the well-being of all people in Liberia at this time, and assure you of our prayers for peace and reconciliation in your country."

Southern Baptist missionaries in Liberia decided to remain in the country to continue their ministry to the people. Their action followed the request of President Doe that foreigners remain. (ABNS-BP)

Estonians Ask Boycott

ROCKVILLE, MD.—The Estonian American National Council in the United States has sent a protest to all the national Olympic Committees and to all members of the United States Congress calling for a boycott of the Olympic Games in Moscow. Singled out for special notice was the sailing regatta scheduled for Tallinn, a port city of Estonia.

Estonians, the report holds, would be proud to entertain the participants of the Olympic games in a free Estonia. The Soviet Union, however, brought the country into the union of soviet socialist republics following World War II, an "occupation" free Estonians do not recognize.

Principles Violated

PARIS—France's three top Christian church leaders have demanded that the Soviet Union stop its persecution of religious believers, in a letter to the Soviet ambassador to France.

The letter, signed by the president of the Catholic Bishops' Conference, the Protestant Federation of France, and the head of the Greek Orthodox Church in France, observed, "you may condemn them to silence but we cannot remain silent and we demand justice."

The church leaders said they did not want to join the current anti-soviet campaign (in the wake of the Soviet invasion of Afghanistan), but they insisted that the recent Soviet crackdown on Christians violated the USSR's "own principles" as expressed in the Soviet constitution and as affirmed by Moscow in the Helsinki Accords on Human Rights.

Human Rights Packet

GENEVA—A documentation pack on Human Rights has just been published by the World Council of Churches' sub-unit on Women in Church and Society. The 16 papers are concerned with many facets of human rights but especially with those areas that specifically affect women.

Included among the subjects are the problem of battered women, sexual exploitation in a Third World setting, racism and sexism, women in prisons

and the violation of human rights of women and children in Latin America.

The papers, written by women from their respective areas of the world, are presented as individual pamphlets. They come together as a pack at the price of SW.Frs. 4.90; US\$ 2.50; or L 1.25. Available from the WCC Publications Office, 150 route de Ferney, P.O. Box No. 66, 1211 Geneva 20, Switzerland. (EPS)

Czechs Promote Peace

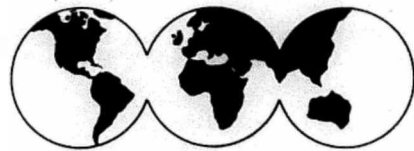
PRAGUE—More than one hundred representatives of the 15-member churches of the Regional Association of the Christian Peace Conference in the USSR and from the Czechoslovak theological faculties took part in the annual assembly which adopted a strong statement for peace. Churches must not let themselves be misused as instruments for fomenting hatred and enmity among nations, the statement pointed out, referring to both national and ecumenical coexistence. The Regional Association appealed to all its members for continuing support for peace, declaring it "is the only alternative that makes possible a dignified life on earth." (CPC)

Note Racism in Europe

STOCKHOLM—"The new growth of racism in Europe has been brought about partly by the increased movement of peoples in Western Europe to meet the demands of industry for labour". This statement comes from the preamble of the report of a European Church Consultation on Combatting Racism, held in Stockholm, with 130 representatives from European churches, councils of churches, Christian organizations, and people involved in combatting racism, including those suffering from racial discrimination.

The preamble to the consultation's recommendations gave warning that increasing unemployment in Western Europe through changed economic circumstances, is making the situation more "conducive to the growth of racism".

The conference declared that racism in all its forms is indivisible. "We do not have the liberty of choosing between white racism and other forms of



racism, or, for example, between racism in Europe and racism in South Africa", said the report, "they are not alternative considerations. The insights gained in one area of witness and struggle should be used as incentives in the other". (EPS)

Oppose Death Penalty

SAN JUAN—The Evangelical Council of Puerto Rico, which represents 500,000 members of seven Protestant denominations, says it is against readoption of the death penalty.

The Rev. Samuel J. Velez, president of the Evangelical Council, said the death penalty is an ineffective as well as an inhumane means of combatting crime.

He called for widespread improvements in the police department and the legal system, prompt hearings and trials, and public cooperation to help reduce crime.

Use of Torture Denied

BUENOS AIRES—The Argentine military government has "categorically rejected" a report accusing it of killing and torturing many people held in detention, saying it was "neither objective nor balanced."

The report by the Inter-American Commission on Human Rights (ICHR), an agency of the Organization of American States (OAS), also expressed concern about thousands of Argentine citizens who are missing and "can be presumed to be dead."

The OAS human rights commission investigated the human rights situation in Argentina for two weeks last September.

The Argentine government's response, which did not specifically answer the report's findings, accused the ICHR of "systematically silencing and minimizing positive factors and accentuating all negative elements."

Helder Camara Visits WCC

GENEVA—"When the church was too much associated with the rich and the governments no one accused us of being in politics, now when we preach and work for and with the poor people they say we are subversive and communists", said Dom Helder Camara,

the "prophet of the Brazilian poor", Archbishop of Olinda and Recife, Brazil, during a press conference held at the Ecumenical Centre, Geneva.

Dom Helder has been Archbishop in his present see since 1964 and both before and since that time has built up a formidable reputation as a champion of the poor and a defender of human rights. He has been persecuted by successive governments in Brazil for his stand on social justice and human rights issues.

In the press conference Dom Helder spoke about the complex issues of human rights. "No country is completely free of human rights problems", he said. "Dictatorships of the left are very similar to dictatorships of the right—we can go from one to the other without noticing much difference." (EPS)

Amnesty in South Korea

SEOUL—Several prominent Christian activists were among 676 persons whose civil rights have been restored by the South Korean government in a Feb. 28 amnesty.

In announcing the amnesty, President Choi Kyu Hah said it was done for the sake of "national harmony and concord."

In New York the Rev. Pharis Harvey, director of the North American Coalition on Human Rights in Korea, said, "As long as martial law is in effect and the military continue to influence the life of Korea, the threat of social upheaval remains very serious. That would threaten the security of the Korean peninsula. We in the Coalition are asking Congress to attach to the foreign-aid bill the proviso that no aid will be shipped to Korea until the president ends martial law and the military have retreated from a political role."

Finns Withdraw Aides

HELSINKI—The Finnish Missionary Society has recalled its eight workers from Angola, citing "a decisive deterioration of work opportunities due to continuing unrest."

While Finnish mission workers reported "negative attitudes to mis-

sionaries" on the part of local authorities in the Kunene district, they stressed that this is "purely a local phenomenon," since the ruling MPLA party in Angola has adopted a positive attitude toward missionaries. They also noted that Angolan authorities have granted visas allowing missionaries to return to the country.

AI Charges Paraguay

LONDON—Amnesty International (AI), the human rights organization, has charged that Paraguayan security forces have recently killed more than 20 peasants and arrested several hundred others in raids in several parts of the country.

The London-based organization that champions the cause of political prisoners around the world said the raids appeared to be a renewal of "repressive campaigns," which it said have followed attempts by Paraguayan peasants to organize themselves.

AI said the raids against peasant communities were launched in March after "a small group" of armed peasants stopped a bus and demanded to be taken to Asuncion, the capital, "to draw attention to the conditions in which they lived and to the death of several children from malnutrition."

El Salvadore Military Aid

WASHINGTON—Less than twenty-four hours after four gunmen assassinated El Salvador's activist archbishop Oscar A. Romero, a close friend of the slain cleric asked a House appropriations subcommittee here to deny a request of \$5.7 million in U.S. Military aid to the Central American country's ruling junta.

Dr. Jorge Lara-Braud, assistant general secretary of the National Council of Churches and a leading Protestant expert on U.S. Latin American relations, told the House subcommittee on foreign operations that new military aid to El Salvador should be rejected because "at stake are . . . the lives of countless other Salvadorans." He said the choice in the troubled Central American nation is "between freedom and tyranny."

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: In your recent report on the so-called "new right" I was both disappointed and intellectually offended by reporting Wesley Forsline's "smear" and "name calling" condemnation of certain support methodology as "slick." What does "slick" mean in this context? Are we to infer dishonesty or deception in methodology? I would be very interested in knowing if any of the representatives of the "new right" were invited to appear before the BJC and offer rebuttal to Forsline's "name calling" campaign.

Also, in regard to the issue of "voluntary prayer" in the public schools I invite your publication to extend an invitation to Adrian Rogers to express and defend his point of view in sup-

port of the Helms proposal and the concept of "voluntary prayer". Because your committee and personnel have taken a stand on the issue, your bias in reporting has been most evident. I pastor a Southern Baptist church and the feeling I have encountered is one that would be supportive of Rogers on this issue among our people. May we please have both sides of the issue reported?

Gary W. Schwitz
Dearborn, MI

(Ed. note: As an ex officio member of the Committee, Dr. Rogers is invited to all meetings and may present his views at any time. The articulated position of BJC on prayer in public schools is that adopted by the SBC in annual convention.)

To the Editor: [James Wood] I send to you my congratulations and my gratitude for all of the very important work which you did on behalf of religious freedom during your years in Washington.

Robert F. Drinan
Member of Congress

To the Editor: I greatly wish the Baptist Joint Committee on Public Affairs would be more outspoken about our Baptist brethren in Russia and China (who) are being agonizingly deprived of liberty because they are faithful to the Lord Jesus Christ.

Mrs. H. M. Pierce
Wilburton, OK

To the Editor: [James Wood] Your exposition of the right and wrong kinds of attitudes toward social involvement is cogent and compelling. Your discussion of the distortion of religious involvement is also extremely important.

Daniel Polish
Synagogue Council of America

To the Editor: I treasure this magazine (REPORT) . . . because the editorial and other articles in the magazine are most challenging, thought provoking and educative, furnishing much of the information on human rights and religious liberty covering almost all the countries in the world.

P. Sadanandam
Secunderabad, India

Please send the following:

STAFF REPORT

- ☐ Baker, John W. *Nontheistic Religions and the First Amendment*—The courts, . . . have equated nontheistic systems of ethical and moral thought with theistic systems of thought and have included both under the rubric of religion. . . . Single copies free. \$3.00 dozen, \$20.00 hundred copies

FREE PAMPHLETS

- ☐ Religion and Public Education: Some suggested Guidelines
- ☐ The American Tradition and Baptist Insights
- ☐ The Commitment and Witness of Baptists in Public Affairs
- ☐ Religious Liberty and the Bill of Rights

NEW STAFF REPORT

- ☐ Wood, James E., Jr. *Government Intrusion into Religious Affairs* (Single copy, \$3.00; dozen copies, \$3.00; one-hundred copies, \$20.00)

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REFLECTIONS

The Scene in Canada

Unlike the United States where from the earliest days, long before the Declaration of Independence and the formulation of the Constitution, a Protestant ethic was dominant, Canada has been profoundly influenced by two streams of thought, and never more so than in the area of public affairs and church-state relations.

Indeed, it was at least symbolic that the initial explorer, Jacques Cartier, who made his first voyage into the Gulf of St. Lawrence in 1534, claimed New France in the name of both his country and his church, erecting over Gaspé a huge cross, upon it in bold relief a shield bearing the fleurs-de-lis of France. This church-state partnership has continued over a long history in Canada's second largest Province, Quebec, being guaranteed early by Britain. The influence, of course, has spread far beyond Quebec and has dictated a somewhat modified attitude by Canadians, even Canadian Baptists, to church-state relationships.

A further disability in the arena of public affairs faced by the limited number of Baptists in Canada in pioneer days was the dominance of the Church of England in parts of the country where Roman Catholics did not predominate. That Church also supported strong links with the civil authorities and, although actual "establishment" did not persist as in the United Kingdom, special rights and favours were long enjoyed. In New Brunswick, for example, Baptist and other "dissenting" clergymen were unable for many years to secure authorization to perform marriages; indeed, for a time they had to secure a licence even to preach.

In Ontario, then "Upper Canada," the Government set aside lands as "clergy reserves" to provide revenue for Anglican ministers. In both regions there were strong movements toward church control of education.

In opposition to all of these trends, Baptists were in the forefront. Barred from higher education in an Anglican college, one of their leaders refused a chair at the Presbyterian, Nova Scotia Baptists founded Acadia College (now University) in 1838, having from its inception "no denominational restrictions on professors or students." It was an early graduate of that College, the Hon. Charles Tupper, son of a Baptist minister, who in 1864 was responsible for inaugurating that Province's free school system.

When, in Ontario, the government of 1840 ended the monopoly of the Church of England with respect to financial subsidies, offering support to other denominations, Baptists did not accept, continuing to insist upon the separation of church and state. Fourteen years later their position was vindicated, the legislature voting to use the balance of the Clergy Reserve fund for municipal public works. Similarly the Baptist stand respecting education was supported when funds previously allocated for an Anglican college were turned over in 1849 to the University of Toronto, founded on a public, nonsectarian basis.

The design of public education which has developed in Canada in the 20th century has been influenced greatly by

the fact that the Provinces, not the Federal Government, bear the responsibility. Thus in Quebec, still largely French in origin and Roman Catholic, there are two distinct systems, one dominated by that Church, the other at least nominally "Protestant", but both "public" in the sense that the municipal taxes of Roman Catholics go to their school system, those of Protestants to the other. In British Columbia, on the other hand, there is but one public school system, with Roman Catholics (and some others) having private schools.

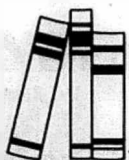
The Province of Alberta has an interesting variation. The public school is the one representing the majority of the taxpayers in a municipality, the "separate" school the minority. Another Province, Newfoundland, which entered the Canadian Confederation fairly recently, has retained many of its church-operated school systems, all supported by the public purse.

This variety in public education has undoubtedly tempered Baptist attitudes toward religious influences which have been present historically. Lacking is the intensity of feeling one senses in American attitudes toward the rulings of the United States Supreme Court as to public prayer and devotions. Canadian Baptists have not been as thoroughgoing as many of their American brethren in holding such a strict view of separation as to insist that there shall be no religious "exercises". While equally insistent that the schools be "public", Baptists have generally been willing to allow at least for reading of Scripture and the use of the Lord's Prayer. When the Ontario government in 1944 made religious studies a part of the public school curriculum, Baptists became one of the participating denominations.

The Baptist Federation of Canada, which represents nationally and internationally its four constituent bodies—the United Baptist Convention of the Atlantic Provinces, the Baptist Convention of Ontario and Quebec, The Baptist Union of Western Canada and the French speaking Union d'Eglises Baptistes Francaises au Canada—has had a major interest in questions of religious liberty and church and state since its inception in 1945. Significant submissions were made to the Royal Commission on Bilingualism and Biculturalism with respect to French-English relationships within the nation. Recognizing that the situation could become explosive (more than twelve years before the election of the separatist Parti Quebecois), a Federation brief recommended a graded national effort to dissociate language and religion; the reinforcement of the separation of church and state by integration rather than apartness and in non-sectarian schools, with a federal system of education; the teaching of two languages to all children and a strong federalism.

The Baptist Federation has been responsible for establishing the Baptist Committee on Canadian Public Life, now involved in church-state matters both provincially and nationally, with volunteer associates in the capital, Ottawa, in liaison. The Federation has long been represented on the Baptist Joint Committee on Public Affairs.

REVIEWS



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THE OAK AND THE CALF A Memoir

By Aleksandr I. Solzhenitsyn
568 pp. New York: Harper
and Row. \$15.98

We have come to regard Aleksandr Solzhenitsyn as one of Russia's most prolific and controversial writers, perhaps the greatest since Tolstoy, and that splendid array of 19th century poets, novelists and social commentators. All of them took issue with the nation's political, economic and religious institutions, critically but without loss of passion for God, the land and its people.

Writers were free under the Tsars to write critically, and in so doing they literally did "rock the framework of the state." Under the Soviet regime all that, apparently has ceased, that is, until publication of *One Day in the Life of Ivan Denisovich*, when embers reminiscence of the past sparked through briefly. But the Soviet Union would have no more of its social revolutionaries coming from among the writers; they're uncontrollable and too dangerous, so that following Khrushchev those sparks soon died. "Voluntarism in the field of literature" ended.

Solzhenitsyn writes agonizingly about writers and the oppressive literary climate, having himself experienced a dramatic albeit fleeting moment of rehabilitation and acclaim. That breather under Khrushchev, when the novel based on his prison experience threatened for a time to expose other dark and hidden excesses of Soviet rule, brought hope that but intensified the eventual despair.

"*The Oak and The Calf* (from a Russian proverb, "You're banging your head against a stone wall") defies easy review, so varied are its themes and as a memoir so heavily personalized are the observations. Essentially, it is an obsession with truth and therefore with the integrity of Russian writers; not the hacks who mouth the party line, the "ideologically stalwart"; but names so unfamiliar that to list them seems unnecessary.

The staff of *Novy Mir*, the periodical which printed *Ivan Denisovich*, included persons Solzhenitsyn pointed out as the "three guardian angels—

[who]—would have gobbled up my Ivan Denisovich alive."

Its courageous editor, A. Tvardovsky, befriended Solzhenitsyn and by his personal efforts moved that compelling novel above and beyond would-be censors and on to the printed page. Yet, his own indoctrination reflects the intensity of impact made by state ideology, Solzhenitsyn noting "he could not reproach me with not telling the truth. But to admit that it was the whole truth would have undermined his political and social beliefs at their foundations."

In an analysis of these years of the early 60s, when the eyes of the world were drawn to a single Russian novelist, Solzhenitsyn found new hope for a breakthrough:

"The regime has been reinforced with concrete to such an extent that neither a military coup nor a political organization nor a picket line of strikers can knock it over or run it through. Only the solitary writer would be able to do this. And the Russian younger generation would move on into the breach.

The breach closed quickly and as impenetrably as before, and the single person whose faith sustained him at that time of literary thaw was soon exiled. Cast out into freedom against his will, he now with incisive pen addresses world audiences.

MARX AND TEILHARD Two Ways to a New Humanity

By Richard Lischer, 174 pp.
(paper). Maryknoll, NY:
Orbis Books, \$6.95.

The roots of the book lie in the European Christian-Marxist dialogue more fashionable in the 1960s though continuing today in diminished key and with minimal exposure in the media. Christian theology, though now a discipline separate from philosophy, has never lost its fascination, much less dependence upon the latter, nor its broad impact.

Lischer's acknowledged study of "what was once known as the doctrine of man" through the thought of Pierre Teilhard de Chardin, Christian philosopher—priest and insightful paleontologist, and Karl Marx, atheist

philosopher-editor, is a sorting out of ideas, both Christian and humanistic. Yet, he notes, "Luther and Lutheran ideas surface in every chapter of the book." His conclusion vis a vis an appraisal of Teilhard and Marx focuses on a new man in a new day.

"When we question the validity of all utopias, and especially Marx's kingdom of freedom, we do not do so in order to celebrate original sin or to revel in the 'human condition.' For, as Teilhard's work proves, just as integral to the Christian human condition is the believer's creativity and hope in an absolute future. By criticizing a premature absolute, such as communism, Christianity does not mean to dampen the spirit of its aspirations and achievements, but rather to avoid the petrification that hinders the further development of love, justice, and personal expression. A Christian witness to God, then, is vital to every utopia, for it must shatter the complacent self-deception of those who would erect upon some preconceived human possibility an absolute system of values."

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