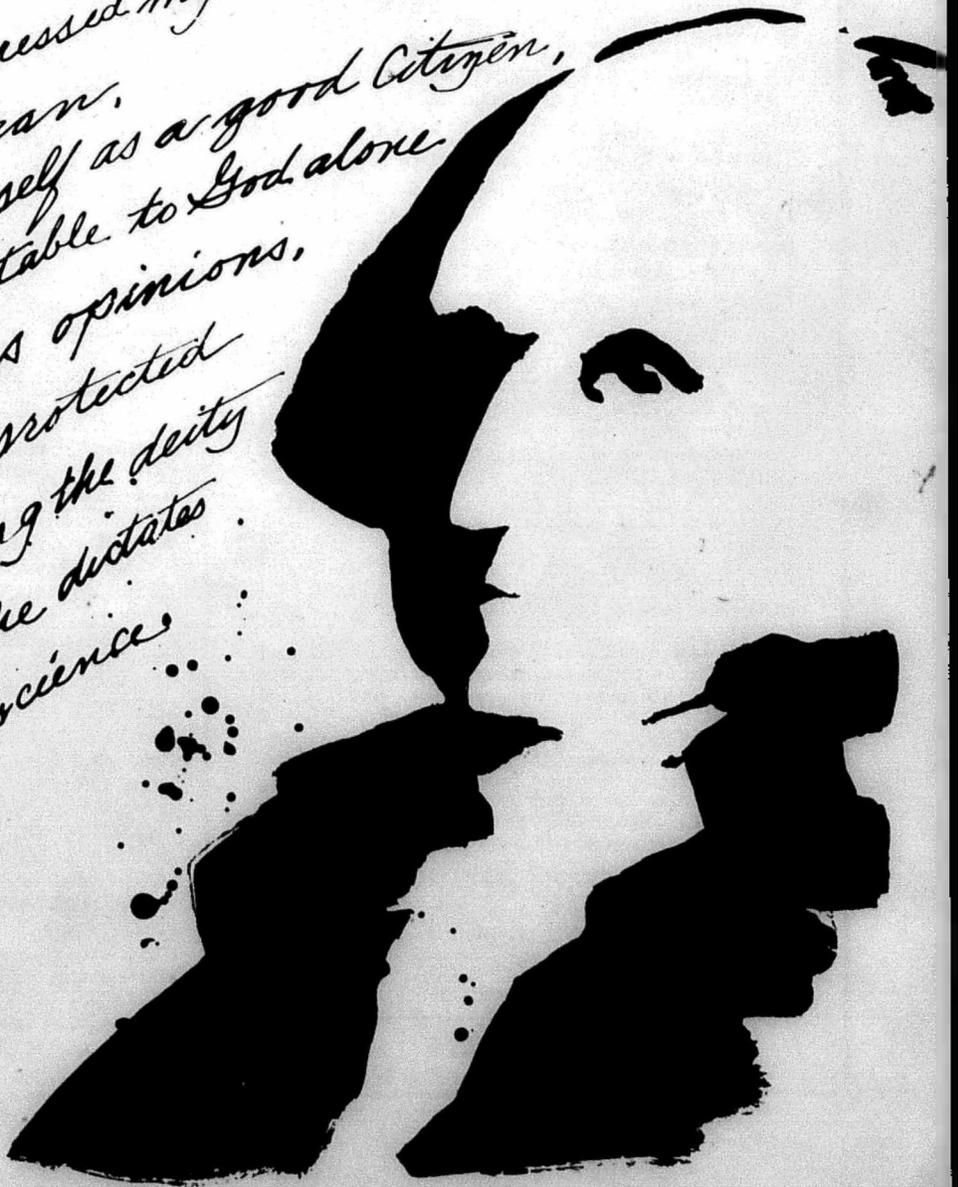


February, 1982

ISSN-0346-0661

REPORT from the CAPITAL

*I have often expressed my sentiments,
that every man,
conducting himself as a good Citizen,
and being accountable to God alone
for his religious opinions,
ought to be protected
in worshipping the deity
according to the dictates
of his own conscience.*



REPORT from the CAPITAL

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

Vol. 37, No. 2 February 1982

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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 each year. Student Rate \$1.50; Foreign, please add \$2.00 postage.

**BAPTIST JOINT COMMITTEE
ON PUBLIC AFFAIRS**
200 Maryland Avenue, N.E.
Washington, D.C. 20002

*Between the idea
And the reality
Between the motion
And the act
Falls the shadow*

—T. S. Eliot

There is a philosophy at large in the land that says a limited nuclear war can be fought (perhaps on the European continent alone) and that the scope of such a confrontation would not be as destructive as dissenters to that philosophy believe. From the religious sector comes another opinion, this inspired of deep faith, that God will intervene in the event world-wide nuclear destruction somehow gets started.

Without undue editorializing, it is safe to observe that war is not fought on the basis of a gentleman's agreement but for the final victory; and, to question how global nuclear holocaust could be more of an affront to God than that perpetuated by the Nazis without reducing the value of 6,000,000 lives, and all human life, as well.

If church folk appear to be preoccupied with war, it may be because they take their faith seriously. So do the doctors, whether their faiths be religious or of another variety. The refreshing candor which now characterizes the physician-patient relationship is being carried into the area of social healing, thanks to a group known as Physicians for Social Responsibility. It's president, Helen M. Caldicott warns that Americans have been anesthetized against the pain of reality implicit in nuclear war. The idea of a 30-minute war which could result in death for up to 207-million people (90% of our population) is more than most of us choose to endure. With widespread "psychic numbing," we don't have to.

Dr. Caldicott resigned her staff position at the Harvard Medical School and is on leave from Children's Hospital in Boston in order to devote her full energies to addressing the medical implications of nuclear destruction. These implications are as ominous as they are far-reaching.

One of the stark images of the consequences of a nuclear blast, says Caldicott—"people . . . when they disappeared [in Hiroshima] left their shadows behind them on concrete sidewalks." The Rubiyat whispers, "Hell [is] the shadow of a soul on fire."

That Americans have not yielded in resignation to such a fate can be seen in a once quiet movement that is now taking on speed to place a "National Academy of Peace and Conflict Resolution" alongside the four existing military institutions. Chairman of the campaign to implement the vision and designs for such an academy, George Hill has engaged in peace efforts through proclaiming God's intention for world peace as a pastor and as a concerned denominational representative.

John DeMott teaches journalism in the classroom as he once practiced it in editorial offices around the country. That is to say, he sees the profession as one of public trust and vital to the life of democratic society. His article is a statement in behalf of increased regard for the press and those engaged in developing the communication media.



WASHINGTON OBSERVATIONS

news/views/trends

ON PAGE 16 IS A LATE BREAKING news story dealing with a sudden concession by the government in the Bob Jones University case. That story details the latest happenings in a case which forced an agonizing decision on the American Baptist Churches in the U.S.A. and the United Presbyterian Church in the U.S.A.: whether to file an amicus curiae brief in support of the University or the government. They filed in support of the University.

In making their decision the two denominations had to choose between conflicting values: their rejection of racism in any form and their belief that religious liberty is of compelling importance. They saw the choice as between appearing to condone racism -- which they do not -- and conceding that government has the right to set the criteria for church membership and to require that a church choose between its sincerely held theological beliefs and its tax exemption.

Strong statements against racism and against the University's theological beliefs on racial relations were included in the brief; yet they concluded that "the wrongness of racism cannot be the real issue in this case."

On January 8, 1982 the government informed the Supreme Court that it had decided to grant §501(c)(3) status to Goldsboro Christian Schools, to reinstate that status to the University, and to rescind the rulings and procedures under which action had been taken against the two organizations.

The government's action unfortunately indicates that it will not deny tax exemption to non-religious, clearly racist "white flight" schools. Congress will surely try to plug that loophole by adding to §501(c)(3) a clause that would prevent any organization which discriminates on the basis of race, religion, or sex from qualifying for that status.

If Congress makes such desirable restrictions applicable to churches also, the same kinds of problems will arise. The government could conceivably require that if a church is to retain its tax exemption: it must accept government standards for membership qualifications, or it must ordain women to the ministry or priesthood despite contrary theology, or it must be willing to accept an available minister from any denomination.

The government's sudden concession in the Bob Jones case * probably means that the Supreme Court will dismiss it, leaving the religious liberty questions it raised unanswered.

Helen M. Caldicott

A pediatrician and author, Dr. Caldicott is President of Physicians for Social Responsibility and greatly concerned over the proliferation of nuclear weapons. Her book *Nuclear Madness, What You Can Do* was published by Bantam in 1980.

SHADOWS ON SIDEWALKS

This beautiful planet of ours is terminally ill. Unless we face it and do something about it, almost certainly it will die along with us and the whales. It is important to examine this terminally ill planet which presently is infected with lethal "macrobes," the nuclear weapons, which are metastasizing rapidly.

The nuclear age began in the late '30s and early '40s when Einstein wrote to President Roosevelt telling him that he thought Hitler was developing nuclear weapons and that America should be doing the same thing. This led to the Manhattan Project, which was funded by huge amounts of government money, and through which many scientists became involved in the challenge of their lifetime.

A recent film shown on PBS called *The Day After Trinity* described the history of the experiment. It took the scientists about three years to develop enough enriched uranium and plutonium to make three bombs. Even after it became apparent that Hitler was not going to make nuclear weapons, and even after VE day, when Germany surrendered, they continued their work. Some of the scientists had a meeting to discuss whether they should proceed, but because they were absolutely fascinated by what they were doing, they decided it would be better to make the bombs and use them to show mankind how dreadful they were, believing they would never be made again.

The first bomb was named Trinity, and it was called a "gadget." The gadget was hoisted to the top of a tower in Alamogordo desert in July of 1945. On a stormy night with lightning everywhere, the gadget was exploded. One scientist described how he felt when it blew up. He said, "The noise went on, and on, and on, like thunder,

Delivered initially as the Phi Beta Kappa Oration at Harvard University, this article has been edited for space and will be concluded in the next issue of REPORT.

never stopping. The desert suddenly became small." They weren't sure before they blew up the bomb that the whole atmosphere would not go critical. Earlier, one technician was upset to have heard Enrico Fermi taking side-bets that New Mexico would be incinerated.

The next bomb was blown up or tested over a human population on August 6, 1945 at 8:15 in the morning. In fact, the military had been told to spare two cities in Japan so that it could see the effects of these weapons on human populations. The bomb was evicted over Hiroshima from a plane called the Enola Gay. Men looking up saw one parachute opening, and they were pleased because they thought the plane had been shot down. Another parachute opened adjacent to the first. Then there was a blinding flash and tens of thousands of people were vaporized. People, in fact when they disappeared, left their shadows behind them on concrete sidewalks. Children were seen running along streets shedding skin from their bodies like veils; a man was standing in a state of acute clinical shock holding his eyeball in the palm of his hand; and a woman was lying in a gutter, her back totally burnt and her baby suckling at her breast as she lay dying.

Some people who escaped Hiroshima migrated then to the only Christian center in Japan, Nagasaki, thinking that it would never be bombed by the Americans. They arrived three days later, just in time to receive the second bomb. Many Japanese will ask, if you visit there, "We can sort of understand the first bomb, but why the second?"

One of the physicists who celebrated at the party the night after Trinity, accounted in *The Day After Trinity* how he felt after the bomb in Hiroshima. He said, to paraphrase, "I was so nauseated that night I had to go to bed, and I was profoundly depressed. We are scientists. We never thought of human beings as matter."



During the '60s Secretary of State Robert McNamara determined that if America had 400 one-megaton bombs (a one-megaton bomb is equivalent to one million tons of TNT. The bomb used on Hiroshima was equivalent to about 13,000 tons of TNT. The maximum payload any plane could carry during the Second World War was four tons of bombs), this would be sufficient to kill one third of the Russian population, and destroy two-thirds of their industry; this, he considered to be an adequate deterrent.

I thought about that statement the other day from an ethical and moral and medical perspective and I realized that the last person who spoke like that in my lifetime was the person who wrote a book called *Mein Kampf*. To kill one third of the Russian people is to kill nearly 100 million human beings. We've been anesthetized and we practice psychic numbing.

That's the history of this terminally ill planet. At the time those 400 were determined to be an adequate deterrent force, the Air Force had control of all the nuclear weapons, but traditional Army and Navy rivalries led to jealousy. When it was decided to develop a Triad of nuclear weapons so everybody could have them, the arms race really began in earnest. Also, at that time it was decided to nuclearize all forms of conventional weapons. Now there are atomic bombs in torpedoes and in land mines, and men who go into battle with eighteen inch howitzers on their shoulders carry with them atomic bombs.

What is the physical condition of our planet today? America now has some thirty to thirty-five thousand hydrogen bombs. The Pentagon says, however, there are only five thousand worthwhile targets—enough to overkill (which is another Pentagon word) every Russian human being forty times.

There are, in fact, enough weapons on one Trident submarine to destroy every major city in the northern hemisphere and America is building eleven Trident submarines.

The Soviet Union has some 20,000 hydrogen bombs which are bigger than the American bombs because they are less accurate. They have enough weapons to overkill, according to the Pentagon, every American human being some twenty times. Collectively, the superpowers can overkill every human being on earth eleven times, so they claim. I've heard statements recently that America is behind Russia, but I don't understand how one can be behind or ahead when both countries can kill each other many times over.

What is the prognosis of our terminally ill planet? It's gloomy. In 1975 the Joint Chiefs of Staff testifying before a Senate committee predicted a 50-50 chance of a nuclear war occurring before 1985. A Harvard/MIT study done later verified that prediction. The Bulletin of Atomic Scientists, which commenced publication during Einstein's era has a doomsday clock on its cover. It has been moved only 10 times since 1945. During the years of detente when there was some relaxation and a little bit of confidence and hope about the future, the clock was at nine minutes to midnight. After Afghanistan it was moved to seven. And in January, 1981, the clock was again moved and now reads four minutes to midnight.

Presidential advisors, some of them coming from Harvard, at the moment are making statements that we must psychologically prepare ourselves for a nuclear war. As a physician who knows something about psychiatry, I am not sure how one does that. Other advisors are writing articles in *Foreign Affairs* that it is possible to fight and win a nuclear war. Let me describe the terminal agonal event of this planet if such a war should occur.

A nuclear war between the superpowers using only strategic weapons would take about half an hour to complete. The reason is that once the weapons are launched, they go out into space, reenter the earth's atmosphere at 20 times the speed of sound, and land accurately on target. Meanwhile, the other country's satellites, radar and other instruments detect the attack and the button is pressed on the other side. The weapons cross mid-space, practically. And they land within about half an hour.

According to the Arms Control and

Disarmament Agency, there are enough weapons to target every town and city with a population of 10,000 people or more. No doubt the nuclear reactors are also targeted for destruction. Apparently the major airports, the major oil refineries and industries are also targeted. Inside each thousand megawatt nuclear reactor is as much long-lived radiation as that released by 1,000 Hiroshima-sized bombs.

Let me describe now a 20-megaton bomb dropping on Boston, and I'm using a series of articles published in *The New England Journal of Medicine* in 1962. A 20-megaton bomb is equal to 20 million tons of TNT. That is four times the collective size of all the bombs dropped during the Second World War. And it is a small sun. It explodes with the heat of the sun. It will carve out a crater about one-half to a mile wide and three hundred feet deep. Everything in that volume will be converted to radioactive fallout. Every human being within a radius of six miles from the hypo-center will be vaporized, as will most buildings. Concrete and steel will burn. Out to a radius of 20 miles, most people will die, or be lethally injured. Tens of thousands of severe burn victims will go untreated, since there are facilities for only 2,000 acute burn victims in the whole of the United States of America. There will be injuries such as compound fractures, ruptured lungs from the overpressure, ruptured internal organs, and massive hemorrhage.

Most hospitals will be destroyed, most medical personnel dead or injured. One doctor working for two weeks, 18 hours a day, will be able to see each patient only once for a 10-minute period; during that time, nearly every patient would die. If you happen to look at the blast from 35-40 miles away, just a glance, the flash would instantly burn the retina or the back of the eye and blind you. It will create a fire storm of 15,000 to 30,000 square miles, in which everything will spontaneously ignite, creating a holocaust fanned by hurricane force winds. Even in a fallout shelter you would either be pressure cooked and/or asphyxiated as the fire consumed all the oxygen. The bomb explosion will create an electromagnetic pulse damaging all electronic equipment and all communications equipment.

As most towns and counties in this country are targeted, what will happen to those in a rural area not targeted? They must be listening to the radio or television to hear the emergency sig-

nal. This time I suppose they'll tell them they have 15 minutes to get to the nearest shelter. Medically, they will not be able to re-emerge for two to six weeks because the short-lived isotopes in the fallout will be so intensely radioactive that death will occur within days of acute radiation sickness if one is exposed to it.

When they re-emerge the world will be different. All the magnificent architecture we have inherited from our ancestors will be destroyed. Bach, Handel, Beethoven will all be gone from the planet. Art, literature, poetry, everything will be gone. There will be no one to come and help as they did in Hiroshima because most people will be dead or injured. There will be no drugs for the dying patients. Over a year ago *the Boston Globe* reported that President Carter was stockpiling huge quantities of opium just in case there was to be a nuclear war. Of course that would be used for euthanasia—if anyone knew where it was.

The National Academy of Sciences did a study in 1975 which reported that if the superpowers used only 10 percent of their nuclear arsenals, that could destroy 80 to 80 percent of the ozone layer in the northern hemisphere and 30 to 40 percent in the southern hemisphere because of the nitrous oxide released in the explosions. Some scientists predict that if 80 percent of the ozone layer (which protects the earth from the ultra-violet radiation of the sun) is destroyed, it could blind every organism on earth, including the insects and bees, which literally means the death of the ecosystem as we know it. If people stay in the sun for half an hour they will risk third degree sunburn, which is lethal, and blindness. Survivors may die of a synergistic combination of acute radiation sickness, sunburn, blindness, starvation, and epidemics of disease (as bacteria mutate and multiply in the millions of dead bodies to become more virulent while our immune mechanism is depleted by background radiation).

In the symposia that we hold on the medical consequences of nuclear war, addressed by some of the most famous physicists and physicians in this country, it is predicted that within 30 days after an all nuclear exchange 90 percent of American human beings will be dead. And as Nikita Khrushchev said years ago, in the event of a nuclear war, the living will envy the dead. (Concluded next month.)

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 Federal District Court for the Eastern District of Arkansas has declared unconstitutional the Arkansas law requiring a balanced teaching of "scientific creationism" in any public school course in which the theory of evolution is taught.

Judge Overton, in his opinion, said that the creationists themselves had admitted that the law "is a religious crusade coupled with a desire to conceal this fact." He further stated that, "No group, no matter how large or small, may use the organs of government, of which the public schools are the most conspicuous and influential, to force its religious beliefs on others."

Judge Overton held that the Arkansas law failed all three of the "establishment of religion" tests. He said that the law had a religious purpose, had the effect of advancing religion, and would excessively entangle government with religion.

The supporters of the teaching of "scientific creationism" have not indicated whether they will urge the Arkansas Attorney General to appeal the decision. They will have another chance to prove their case in Louisiana when its "scientific creationism" act reaches the courts in the near future. *McLean v. State of Arkansas*, ___ F. Supp. ___ (1982).

The International Society for Krishna Consciousness has won another round in its continuing struggle against restrictions on passing out of literature and solicitation of funds in public places.

A federal court of appeals has declared that a local ordinance on literature distribution and solicitation of funds at the Dallas-Ft. Worth airport complex is unconstitutionally overbroad.

The ordinance prohibits charitable solicitation and literature distribution without a permit. The permit limits these activities to the sidewalks of the airport and the terminal buildings but forbids them inside any terminal building or other airport structure.

The court pointed out that such government-owned facilities are public forums and that attempts to limit ei-

ther religious activities or free speech must conform to the First Amendment. It agreed with the Krishnas that the airport's blanket prohibition against their religious/speech activities was overbroad because it unduly restricted First Amendment activities within a public forum. The court did not deny that some restrictions as to time, place, and manner are proper but did say that such restrictions must be reasonable and must not be blanket prohibitions. *Fernandes v. Limmer*, ___ F.2d ___ (CA 5, December 11, 1981).

Proponents of a released-time arrangement between a public school and an adjacent seminary operated by the Mormon church have won a partial victory.

The court held that even though the public school and the seminary had architectural similarities and an intercom system linked them, the program of one hour per day of released-time was not unconstitutional.

Relying on the landmark released-time case of *Zorach v. Clauson*, 343 U.S. 306 (1952), which declared such programs to be constitutional, the court failed to find that the arrangement caused excessive entanglement of church and state. In addition, the court stated that the public school's use of boxes to distribute notices to seminary personnel did not create a level of "symbolic identification" between the schools that would render the program unconstitutional.

However, the court did not approve of the school board's practice of giving high school elective credit for seminary classes which were not "mainly denominational." The court held that the practice of granting credit for released-time courses is not necessarily unconstitutional but that this particular arrangement was flawed. The school board would become excessively entangled with religion by its determinations of which courses were non-denominational. *Lanner v. Wimmer*, ___ F.2d ___ (CA 10, October 13, 1981).

Mixed signals are being received

from state and federal courts on the constitutionality of the use of public property and/or funds for the display of religious symbols at Christmas. The latest decision involves a Christmas display in Pawtucket, Rhode Island. A local Baptist minister was one of the complainants in the suit.

The city purchased a creche and other elements of a nativity scene and funded its erection and dismantling each year. The display was on private property.

The city claimed that the purposes for erecting the display were economic and cultural or traditional—but not religious. The court disagreed and stated that the city approved and endorsed the religious message which the symbols conveyed. Additionally, the court held that the primary effect of the symbols was to advance religion and that, though there was no significant administrative entanglement in religion in this case, the city's ownership and display of religious symbols does create political divisiveness on religious grounds and, therefore, violates the entanglement prong of the "no establishment of religion" test.

The City of Pawtucket has appealed the decision to the Court of Appeals for the First Circuit. The Appellees' brief must be filed by the second week in February, 1982. They are actively soliciting briefs *amici curiae* from the religious community. *Donnelly v. Lynch*, ___ F. Supp. ___ (DCRI, November 10, 1981).

In a unanimous ruling, the Maryland Court of Appeals, the state's highest court, held that the county executive of Prince George's County lacked the authority to ban abortions in county-run hospitals solely because of personal moral convictions. The decision did not involve constitutional rights but, rather, hinged on the fact that the executive had usurped legislative powers and had exceeded his authority under the county's charter. The executive had acted after his attempts to gain legislative approval failed when the county council was deadlocked on the issue. *County Executive v. Doe* (unreported decision, November 3, 1981).

"Promoting and Preserving Perpetual Peace"



One of the original signers of the Declaration of Independence, Benjamin Rush, met in Philadelphia with the famous black surveyor and scientist, Benjamin Banneker. They talked of the regrettable lack of any mention in the new Constitution of an office devoted to the creation and maintenance of peace. The year was 1792. It was the very next year, in his *Almanac*, that Banneker wrote: "Among the defects which have been pointed out in the Federal Constitution. . . it is much to be lamented that no person has taken notice of its total silence upon the subject of an office of the utmost importance to the welfare of the United States, that is, an office for promoting and preserving perpetual peace in our country."

At long last, nearly 200 years later, the "total silence" has been broken, and our nation is taking initial steps toward the realization of Banneker's dream. In the long interval between hope and realization, according to former U.S. Army Chief of Staff General Omar Bradley, "We have become a nation of nuclear giants and ethical infants. . . We know more of war than we do of peace. We know more of killing than we do of living."

In 1976 a group of concerned citizens began to plan and work for a United States Academy of Peace and Conflict Resolution, to be placed alongside the four military academies and five war colleges which have long been a part of our national life. As a result of their efforts, the 95th Congress passed Public Law No. 95-561, including an authorization of \$500,000 to create a Commission on Proposals for the National Academy of Peace and Conflict Resolution. Later in 1978 President Carter and the leaders of the Congress created the Commission and officially appointed its members. The Commission spent many months travelling to regional hearings across the United States, gathering thousands of pages of citizen testimony on the feasibility and need for the Academy. The substance of these hearings, along with other findings of the Commission, have now been embodied in an official

report to the President and the Congress which strongly recommends the creation of a U.S. Peace Academy.

In a little publicized but historic moment at the White House on November 24, 1981, the Commissioners (accompanied by two Baptist Senators, Mark Hatfield and Jennings Randolph) made an official presentation of their Report—a 386 page proposal to establish the U.S. Peace Academy—to President Reagan. That afternoon the Chairman of the Commission, Senator Spark Matsunaga of Hawaii, introduced an enabling bill, S.1889, co-sponsored by 52 of his Senate colleagues. Three days earlier another Commissioner, Congressman Dan Glickman of Kansas, introduced a similar bill, HR 5088, with 68 of his House colleagues as co-sponsors.

The recommendation envisions the creation of a federally chartered non-profit educational institution—not a policy-setting or intervention agency—that would embody a multidisciplinary graduate level center to research, assimilate, develop and teach the growing body of material from the behavioral and social sciences in the important new field of conflict resolution. These emerging techniques and skills are to be made available especially to a broad spectrum of mid-career professionals drawn from various sectors of society, including diplomatic, corporate, military, environmental, foreign trade, labor-management, community development, and race relations. In other words, its graduates would be qualified as skilled negotiators in a wide assortment of domestic and foreign conflict situations.

The concept of a United States Peace Academy is gathering widespread support and public endorsement among educators, church bodies (including a resolution of support by American Baptists at their 1981 Biennial Convention in San Juan), labor/management officials, state legislatures and military leaders. This support is emerging from a growing awareness that the negotiating skills developed by the Academy offer an intermediate option between

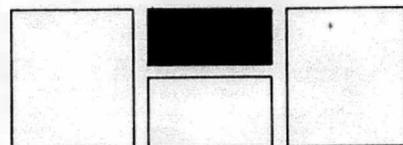
the initial conflict and the civil strife or nuclear annihilation which could follow if the conflict remained unresolved. Lt. Gen. Andrew J. Goodpaster, U.S. Army, Retired, former Superintendent of the U.S. Military Academy at West Point, said: "I have long felt that carefully organized study and support of the processes that strengthen world peace can be of broad and lasting value." He noted further that "during my years of service with President Eisenhower, his concern for peace based on justice and freedom stood high among his official and personal priorities. The initiative on behalf of a peace academy dedicated to such goals is a worthy contribution to the deeper understanding of these complex issues that we all need."

With the presentation of the Commission's proposal to the President and the Congress, the cause enters a new phase which seeks to develop a broad national constituency committed to influencing the Congress to authorize and fund the Academy (at less than the cost of one B-52 bomber). The National Peace Academy Campaign, an organization with Board membership including former Commissioners and other concerned citizens, has taken up this continuing responsibility. The Campaign now has a national membership of well over 15,000, which is projected to triple by year's end, due largely to an aroused citizen concern that our only durable hope for true national security lies in our ability to keep the peace. This growing sentiment is being effectively marshalled around the Campaign by an intensive nationwide direct mail effort.

The Chairman of the National Peace Academy Campaign is Dr. George W. Hill, Senior Minister of the Calvary Baptist Church, Washington, DC.

Information, literature and Campaign memberships are available at the NPAC Office, 110 Maryland Avenue, NE, Room 409, Washington, DC 20002.

News in Brief



May Claims Americans Repress War Anxiety

MINNEAPOLIS—Americans, says Rollo May, are "very anxious."

They don't show their anxiety, but it is there, repressed, just below the surface, the famed psychotherapist and author has found.

The threat of nuclear war, the economic depression and "difficulties with technology" have all contributed to making people anxious, he said in an interview.

Here for a Town Hall forum lecture at Westminster Presbyterian Church on "The Crisis of Freedom," May cited a Gallup Poll that found that seven out of 10 Americans fear there will be an all-out atomic war within 10 years.

In repressing their anxiety, people are in danger of losing both their freedom and destiny, May warned, echoing the message of his latest book, *Freedom and Destiny*, published by Norton.

Asked what people should do, he said they must first "have the courage to be aware of their situation."

Then, he added, they must deal with the "paradox" of freedom and destiny.

By that, he said he means that "freedom comes only as we confront our destiny directly."

Church Grant Opposed By Americans United

SILVER SPRING—A \$5,000 grant from the Maryland Committee for the Humanities to the Roman Catholic Archdiocese of Baltimore to assist in the celebration of the 800th anniversary of the birth of St. Francis of Assisi has been protested by Americans United for Separation of Church and State.

R. G. Puckett, executive director of Americans United, noted that the Rev. John Geaney, director of the project, has said its purpose is to highlight "the depth of spirituality and the grandeur of thought that St. Francis has inspired."

In a letter to the state committee, Puckett wrote, "While we recognize the importance of St. Francis and even believe that he has much to say to us across the span of centuries, nonetheless, we believe that it is quite inappropriate for a public agency to grant

public funds to a religious body for a celebration which is primarily of religious significance."

The Southern Baptist minister also warned that if the grant were not canceled, "devotees of other religious figures in history, Christian and otherwise, might well seek grants of public funds for the celebration of other anniversaries.

"This would put the Maryland Committee in the position of deciding which religious figures it would choose to honor and which it would not, thus placing a state agency in a very awkward position."

Schools May Accomodate Religious Observances

TRENTON—A school board may schedule extracurricular activities for students to accommodate the religious observances of some, the New Jersey Supreme Court has ruled in a 7-0 decision.

It affirmed, without opinion, an appeals-court ruling which had upheld a policy of the Teaneck Board of Education providing that "to the maximum feasible extent," extracurricular activities and programs should not be scheduled on Friday nights, Saturdays, or Sunday mornings.

The policy had been challenged in 1978 by a Teaneck High School drama group which was told it could not perform a play on Friday and Saturday evenings. The New Jersey Civil Liberties Union filed suit on behalf of the drama group.

In a brief filed on behalf of the school board, the American Jewish Congress and the National Jewish Commission on Law and Public Affairs said the issue was not whether a school board is required to have such a policy but whether it may be permitted to adopt one under the First Amendment.

The appeals court stated in January 1981 that "permissible accommodations to religion can take the form of avoiding conflicts between secular and religious activities."

Required Sex Education Dropped in Settlement

LOUISVILLE—Compulsory sex education will be dropped in Jefferson County public schools following settle-

ment of a lawsuit by parents who objected on religious grounds.

The settlement, awaiting approval by the local school board, was worked out by lawyers. The case had been set for trial Nov. 16, but was removed from the docket due to the out-of-court negotiations.

Under the agreement to settle the dispute, sex education will still be taught as part of a required course on health in public schools, according to attorneys in the case.

But students whose parents are offended by the subject will be permitted to study another aspect of health while the remainder of their class studies sexuality.

School-backed Prayer Halted by Local Board

ALEXANDRIA.—After being threatened with a lawsuit by Pennsylvania education officials, the Juniata Valley school board has halted the year-long practice of having recitation of the Lord's Prayer in public schools.

The prayer had been recited each morning in the local elementary and high school until the practice was challenged by Martin L. Bard of Manheim.

In a letter to Education Commissioner Ronald H. Lewis, Bard charged that the prayer recitation in the schools was "unfair to Jews, agnostics, atheists and other minority religious views."

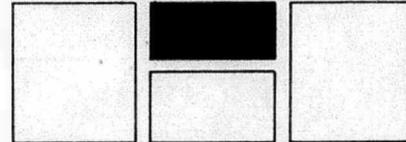
Jack Shock, the school board's attorney, said, "This is much more than a tempest in a teapot because there isn't a more sensitive subject than religion."

Nuclear Weapons Lashed By Baptist Executives

PHILADELPHIA—Executives of American Baptist Churches in the U.S.A. added their voices to the religious community's denunciations of the production and use of nuclear weapons in an appeal to national leaders issued by 37 regional officers of the 1.6 million-member denomination.

The American Baptist leaders issued their statement in Philadelphia saying they felt "compelled to exercise our responsibilities as theologians, pastoral leaders of our churches, and representatives of American Baptist people."

They declared that "the presence of nuclear weapons, and the willingness



to use them, is a direct affront to our Christian beliefs and commitment. We can find no justification in Scripture or tradition for the use of such weapons which would unleash uncontrolled devastation on the human community."

They asserted that "there is no justification for the use of nuclear weapons on any people under any circumstances," and called on the nations of the world "to stop the production of nuclear weapons, to dismantle those that exist, and to join in a program of mutual inspection."

Hatch Amendment Draws Divided Reaction

WASHINGTON—An amendment to the Constitution that would permit states and Congress to pass strict anti-abortion laws has passed a Senate subcommittee. But both pro-choice forces and some hard-line abortion foes vow to fight it when Congress resumes after the holidays.

The measure is the first such amendment to issue from a congressional committee since a 1973 Supreme Court decision legalized abortion.

Senators voted 4 to 0 in support of the so-called "Human Life Federalism Amendment," authored by conservative Republican Sen. Orrin Hatch from Utah. The move drew accolades from Catholic leaders and others who have lauded the Hatch Amendment as the only anti-abortion measure with a chance of clearing the 97th Congress.

However, hard-line abortion foes who would prefer either a more sweeping amendment banning abortion completely or legislative steps to define human life as beginning at conception, entitling a fetus to all the rights of personhood under the Constitution, protested the vote, as did advocates of freedom of choice in abortion.

Forty-five national pro-choice organizations, including American Baptist Churches and Americans United for Separation of Church and State, said the "hasty" mark-up of the amendment only the afternoon following the last hearing on the subject, made "a mockery of the legislative process."

Those who favor leaving the choice of whether to have an abortion up to a woman and her doctor, long have opposed any effort to revise abortion law.

"Dependence on weapons of violence is extremely costly to Americans, not only in terms of loss of human life and property, but in the threat of global nuclear holocaust."

—Senator Spark M. Matsunaga

A more serious challenge to the bill's chances in a conservative Congress now comes from anti-abortion forces that view the Hatch Amendment as an inadequate means for protecting all unborn life.

Jewish Group Defends NAACP Boycott Right

NEW YORK—The American Jewish Congress, in a friend-of-the-court brief submitted to the U.S. Supreme Court this week, defended the right of the National Association for the Advancement of Colored People to conduct a boycott in support of civil rights demands and asked the high court to reverse a Mississippi Supreme Court ruling prohibiting the boycott and holding the NAACP liable for damages.

Asserting that the lower court decision places "an unreasonable restraint" on legitimate political action, the American Jewish Congress notes that "organized political activity of a kind long recognized as having constitutional protection would effectively be prohibited" if the high court affirms the Mississippi decision.

In its own activities, the Jewish group says, it organized the anti-Nazi boycott in 1933, supported the lettuce boycott of Cesar Chavez and the boycott of J.P. Stevens textiles and still boycotts convention facilities in states that have not ratified the Equal Rights Amendment.

Prosecution Deferred In Registration Cases

WASHINGTON—The Justice Department will not seek indictments against young men who have failed to register for the draft until President Reagan decides whether he wants the program to continue.

When he was a presidential candidate, Reagan called then President Carter's decision to reinstate draft registration "ill-considered," and said it "should be rejected."

Registration passed Congress by a slim margin on claims that the measure was needed to upgrade the readiness of U.S. armed forces.

Since then, 800,000 young men have disdained the heavy penalty for failing to register with the Selective Service System on their 18 birthdays, and chosen not to comply with the law. The Justice Department decision to defer prosecution of those not registered is expected to encourage more to evade the law. The total is expected to climb to 1 million by January.

By then, Reagan is expected to have considered the merits of the draft and alternatives to the program which would strengthen military readiness. He could come to a decision early in the year, say capital sources.

Opponents of the draft claim the holdoff on indictments was prompted by "cold feet" in the Justice Department. The numbers involved include nearly one fourth of those expected to register. Indictments were expected soon in the cases, but would have been costly to pursue, they said.

President Reagan Says he Believes in Giving 1/10th

WASHINGTON—President Reagan in a January news conference said he believes in tithing but acknowledged that he does not give a tenth of his income through the church or other charitable organizations.

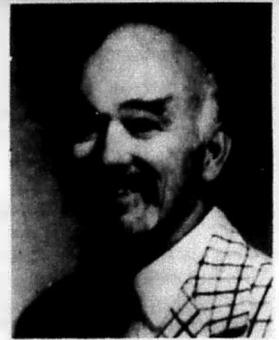
Asked if he plans to increase his contributions "to set an example to the rich people of this country to do more for the poor," the President explained that "for a number of years" he has made such gifts to individuals (not tax deductible) and not to organizations. He added, "but my conscience is clear, as to what I have been giving."

His tax returns do not show significant contributions to charitable causes. He previously made public that in 1980 the Reagans made deductible contributions of \$3,089 on an adjusted gross income of \$227,968.

No claim was made by either the president or Deputy Press Secretary Larry Speakes (in explanation) that the president practiced tithing.

John DeMott

Dr. DeMott is professor of Journalism at Memphis State University. Formerly a city editor and reporter for daily newspapers, he now speaks extensively on matters related to his profession.



Democracy's Indispensable Profession

Traveling through Michigan last summer, on the way to a meeting of the Association for Education in Journalism, I noted a bar named "The First Amendment."

"Isn't the first amendment to the Constitution of the United States much more," I asked myself, "than a bar in Williamston?"

The name seemed inappropriate, somehow. Even a bit offensive.

Given time for more reflection, however, I decided that the name was neither offensive nor inappropriate. For better than almost anything else, perhaps, the liquor-lubricated discourse in a bar represents the kind of robust, wide-open exposure and airing of political and other public issues that is the essence of social process in a democracy.

More important than protecting inebriated expressions of passionate opinion, however, the first amendment to the Constitution of the United States provides the legal framework within which can be practiced democracy's indispensable profession—journalism.

In a great society, Walter Lippmann once observed, a free press is not a privilege but an organic necessity. We are dependent—all of us, almost all of the time—upon the media of mass communication for our knowledge of public affairs.

What do we know, really, from firsthand experience? Every year as our ranges of interest and influence expand, a larger and larger percentage of our "experience," comes to us second hand through mass communication.

Many Americans think they understand famous people like Ronald Reagan. Why? Because they've seen Reagan and heard him speak, frequently, by way of mass media. In most of those situations, however, the segments of Ronald Reagan's life we've been privileged to see have been selected by news reporters and editors—or journalists of other types.

Overwhelming dependence upon the profession of journalism, for one's knowledge of public affairs, constitutes one of the most sobering facts of life today. And more sobering is the fact that our dependence on the media of mass communication is almost certain to become greater every year.

For that reason, good journalism can be seen as a *sine qua non* for a democratic society. Without good journalism, we must realize, democracy will not work.

Given today's controversy in this country over the relationship between news media and government, a re-examination of our democratic ideals and our progress toward their realization is timely. It is news. Especially, an inquiry into the freedom of the news itself.

"Everywhere today men are conscious that they must deal with questions more intricate than any the church or school have prepared them to understand," Walter Lippmann observed. "Increasingly, they know that they cannot understand them if the facts are not quickly and steadily available."

More and more often, the news involves the news itself, and more and more often, the news media are involved in attempts to protect, extend and maintain their freedom.

Never having lived in a society where press freedom did not exist, some critics are tempted to believe that the media have too much power, and that they exercise it irresponsibly. Perhaps the media are irresponsible, frequently; but not even the most democratic nation can afford to give them unbridled power. Nevertheless, we must always be on guard against the mentality which inspired this criticism.

"By far the greatest bulk of 'political education', which in this case one may rightly define with the word 'propaganda', is the work of the press. It is the press above all else that carries out this 'work of enlightenment', thus forming a sort of school for adults.

When Hitler attacked the German press, he was not acting in a random, casual manner. Hitler, like the enemies of freedom before him and those who have followed, realized that to enslave the minds of his countrymen, he must first enslave their press.

Plato asserted in his *Republic*, written more than 2000 years before Hitler, that "we must set a watch over the makers of stories . . ." and "compel" and "force" them to create only those "stories" which the state considered proper for its citizens to read.

The struggle of freedom of expression is older than Plato's *Republic*. Plato himself, in his *Apology*, passed on the earlier thought of his teacher Socrates in these words:

"Athenians, I love and cherish you, but I shall obey God rather than you, and as long as I draw breath, and have the strength I shall never cease to follow the love of wisdom and to exhort and persuade any one of you whom I happen to meet."

Socrates' plea was for free speech. It was also a plea for freedom of a press, even though at that time the press did not exist.

For what is freedom of the press except free speech writ large, multiplied immeasurably and preserved for posterity?

In his classic argument for freedom of the press from prior restraint, *Areopagitica*, John Milton assailed Oliver Cromwell's "licensing act."

"Truth and understanding," he said, "are not such wares as to be monopolized and traded in by tickets . . . And though all the winds of doctrine were set loose to play upon the earth, so truth be in the field, we do injuriously by licensing or prohibiting, to misdoubt her strength. Let her and falsehood grapple, whoever knew truth put to the worse in a free and open encounter? For who knows not that truth is strong, next to the Almighty. She needs no policies, no stratagems, nor licensing to make her victorious . . ."

And "give me," Milton added, "liberty to know, to utter and to argue freely according to conscience, above all liberties."

The opposite point of view was expressed by Hegel and the other etatists, who erected an elaborate superstructure for the organismic feeling, thinking, willing, state. "To define the liberty of the press as the liberty to speak and write what one pleases," said Hegel, "is parallel to the definition of liberty to do as one pleases."

Today, the same notion extends to Soviet communism and its treatment of dissident thinkers.

A Communist spokesman once declared, "the functions of newspaper service do not consist in trading with news but in educating the vast masses of the working people in their organization under the sole leadership of the party for quite distinct purposes. This aim is not reached by objective reports concerning events. Liberty, neutrality of the press, are fictions—the news service is a means of the struggle of classes and no mirror 'objectively' to reproduce events."

Not every American, of course, appreciates freedom of the press.

In a speech many years ago David Lawrence made the following observations: "The people of this country have always upheld, as an abstract principle, the freedom of the press. But I am afraid there are a good many persons in America who have never been educated to what freedom of the press really means . . ."

"Let me ask you how many persons in your community really believe in the definition of Justice Oliver Wendell Holmes, which simply is: 'freedom of speech is freedom for the thought we hate.'"

"It is all very well to say with Voltaire," Walter Lippmann once observed, "I wholly disapprove of what you say, but I will defend to the death your right to say it'. As a matter of fact, most men will not defend to the death the right of other men: if they disapprove sufficiently with what other men say, they will somehow suppress those men if they can. We miss the whole point when we imagine that we tolerate the freedom of our political opponents as we tolerate a howling baby next door."

Given the respect accorded press freedom generally, in this country, and our society's increasing dependence on the media of mass communication to make democracy work, it is difficult to understand the general public's support of professional services in journalism.

Any society willing to pay more for a

cup of coffee, a pack of cigarettes or can of beer than for a newspaper is in real trouble.

American society, obviously, is in such trouble. We pay more for tobacco, liquor, unneeded drugs, cosmetics, toupees and wigs, party favors and novelties, chewing gum, entertainment, and other luxuries than we pay for our indispensable public intelligence of current events.

The same sick system of priorities is illustrated in the educational system—in the budgets of schools and departments of journalism, compared with departments one could never argue, seriously, were indispensable to a democratic society.

When the reporting of news involving government is incompetent, we're all hurt.

Obviously, you say.

Yet those obvious priorities are not reflected in our country's system of higher education.

It's a national disgrace—a national scandal.

The blame for the scandal doesn't rest exclusively with politicians and university administrations, but with the general public including newspaper publishers, journalism professors, newspaper reporters, you, and me.

To put our country's information storehouse in order, we must establish a news system of priorities.

So, let's put first things first.

Doesn't it make a lot of sense to start with the first amendment.

Although everyone pays lip service to the first amendment, the spirit of that noble statement of purpose and principle has never been translated into assuring its continuance.

We say we cherish and covet that indispensable public intelligence of current events. But our actions belie our statements.

Only when we decide to pay a fair price for information services of top quality will we get them.

And, sadly, the willingness to pay an appropriate price for good service will not insure such service.

Since it is democracy's indispensable profession, journalism needs every citizen's criticism.

Journalism is too important to be left to journalists alone.

Every American, as a responsible citizen in a free and democratic society, should monitor the media of mass communication closely, constantly, and demand that it perform competently, on a level appropriate for democracy's indispensable profession.

When that is done, daily, faithfully, seriously, and skillfully, will democracy work as it should.

Quoting

When men are comfortable in the failures of the way of life, they must be disturbed through protest and petition. Where men are indifferent to the high goals of American citizenship we must do all within our power to shock them out of their lethargy. Where political leaders have fallen asleep on the assumption that America can get along with second-class citizenship, we must speak and write and shout aloud America's claim for freedom . . .

Since each citizen is responsible for the type of laws that are passed and the type of men who make and administer these laws, they should be well informed about the current issues and their Christian duty. Christians are concerned about building the highest type of social order of justice, freedom, equality, and goodwill.

—J. H. Jackson, President
National Baptist Convention, Inc.

If men are to be precluded from offering their sentiments on a matter, which may involve the most serious and alarming consequences that can invite the consideration of mankind, reason is of no use to us; the freedom of speech may be taken away, and dumb and silent we may be led, like sheep to the slaughter. . . .

Convinced that our Religious Liberties were as essential as our Civil, my endeavors have never been wanting to encourage and promote the one, while I have been contending for the other.

—George Washington
President, U.S.

We will take free speech and a free press, with all their excrescences and perils, because of the high meaning of all freedom, but we are to set ourselves with all diligence not to use these great privileges in the shaming of liberty.

. . . [E]ditors, side by side with the moral and religious teachers of the country, are so to magnify the ballot box, a free press, free schools, the court, the majesty of law and reverence for all properly accredited authority that our civilization may not be built on the shifting sandings, but on the secure and enduring foundation of righteousness.

—G. W. Truett
Former President,
Baptist World Alliance

INTERNATIONAL DATELINE



Apartheid Policies will Haunt South Africa

JOHANNESBURG—The creation of a fourth so-called independent black nation within its own borders will return to haunt South Africa, says a black church critic of the policy under which the move was taken.

The new nation is the former tribal homeland of Ciskei, a "native reserve" of more than a million Xhosa-speaking blacks with some of the country's worst unemployment and malnutrition.

These blacks and other members of the Xhosa group elsewhere in South Africa were declared foreigners under an independence act adopted this year by the white parliament in Cape Town.

Bishop Desmond M. Tutu, the black Anglican general secretary of the South African Council of Churches, said the independence act had deprived another million blacks of their "birthright."

He denounced the "homelands" policy under which it was developed and warned that the Ciskei action would leave "a legacy of hatred and bitterness for which our beloved land

will pay dearly unless this vicious policy is reversed."

The policy aims to remove the citizenship of each of South Africa's 21 million blacks.

Meanwhile, a professor at a seminary operated by South Africa's major Dutch Reformed denomination denounced the government's resettlement of blacks and migratory labor policies as "unhuman" and "a cancer in our society."

The criticisms made by Prof. Nico Smith of the University of Stellenbosch are unusual for a theologian of the white Nederduitse Gereformeerde Kerk (NGK), which generally supports the government's apartheid racial-separation policies.

Not only did the theologian criticize the government, but he blasted the NGK for remaining silent about the situation. "It is so closely connected with the government that it is enormously difficult for it to dissociate itself from the government camp," Prof. Smith said of the church.

Soviets Can't Explain Interest in Religion

GENEVA—Soviet newspapers have recently taken note of increased religious activity and interest on the part of some citizens. *Pravda*, daily of the communist party, says the increased interest "cannot be explained just by tenacity of religious holdovers."

An editorial urges more effective anti-religious propaganda in educational institutions and the mass media.

The government daily *Izvestia* criticizes such manifestations as baptisms, religious marriages, crosses worn around the neck, and icons in apartments. It suggests these are not signs of a revitalization of religion but rather signs of snobbery, nostalgia or esthetic faddism." (EPS)

Population Growth Dips; China, India are Largest

WASHINGTON—World population growth dropped slightly during the last decade, from an average annual rise of 2.1 percent a year in 1970 to about 1.7 percent by the end of the decade.

In 1981, China remained the most populated nation in the world with 1,042 million people, said the new report by the U.S. Department of Commerce Census Bureau.

China was followed by India with 708 million, the Soviet Union with 268 million and the United States with 230 million people.

Other countries in the "top 10" list ranked by population size are: Indonesia, 154 million; Brazil, 125 million; Japan, 118 million; Bangladesh, 91 million; Pakistan, 90 million; Nigeria, 80 million.

The report was based on surveys of 56 countries with estimated populations of 10 million or more. The countries accounted for 92 percent or 4.2 billion of the world's estimated 4.5 billion people in 1981.

Angola May Open Doors To SBC Technical Help

RICHMOND—The government of Angola may allow missionary personnel with technical expertise to reopen Southern Baptist work in that African nation, according to Betty McCown Dixon, former missionary to Angola now serving in Portugal.

Baptists Ask for Change In Latin America Policy

PHILADELPHIA—Baptists in Cuba and Nicaragua have appealed to American Baptists for support in efforts to change U.S. policy toward those two nations in particular and toward other Latin American nations as well.

Letters received by the ABC's Board of International Ministries called for intercession "with your government, that it might cease its aggressive and destructive policy toward Nicaragua"; and calling for a halt to U.S. policy of "aggression, intervention, and threats toward Cuba and other countries in Central America and the Caribbean."

The communications were received by Victor Mercado, area secretary for Latin America. Noting the irony of two nations only 90 miles apart and not in communication for 22 years, he said Baptists "should be asking, 'what is our role as a reconciling community?'" (ABNS)

Religious Groups Urge Freedom for Prisoners

WASHINGTON—Some 120 representatives of the American religious community have appealed to the new president of Argentina to resolve promptly the cases of political prisoners held without trial in his country.

A letter to Gen. Leopoldo F. Galtieri urged him to settle the more than 700 cases of political prisoners being held without charges, trial, or due legal process at the disposition of the National Executive Power.

"By taking such measures," said the letter, "we believe that you would do a great service to your country, heal longstanding wounds, and restore, in great measure, the peace and tranquility which so many Argentine citizens ardently desire."

The letter was signed by Catholic, Protestant and Jewish representatives.

Mrs. Dixon, on a return visit to Angola, noted that life is complicated by the scarcity of food and other materials. She said she found churches ministering and growing.

SBC missionaries evacuated the civil-war-torn country in 1975, only months before Portugal granted Angola's government its independence. (FMB)



Food, Medicines, Paper Reach Polish Sources

COPENHAGEN—"These are our neighbors—we cannot deny the help they need," said Knud Wumpelmann, General Secretary of the European Baptist Federation in reference to the situation in Poland.

Wumpelmann is confident that the latest EBF relief shipment, a cargo of medicines worth DM90,000, had already reached its destination at Bialystok before borders were closed late in December. Polish Baptists operate a home for the elderly in that city.

European Baptists have sent six truckloads, mostly foodstuffs, to Poland, including shipments of food to Wroclaw and seven tons of paper to print New Testaments.

The Baptist Union of Finland urged its churches to take a special Christmas offering for the EBF relief project. Other contributions have come from Britain, Denmark, the Netherlands, Norway, Sweden.

In addition, assistance has come from major Baptist denominations in the USA. (EBPS)

Majority in Ireland Back Presbyterian Moderate

BELFAST, Northern Ireland—A majority of grass-roots Irish Presbyterians so far have backed their moderator, the Rev. John Girvan, against the Rev. Ian Paisley, moderator of the Free Presbyterians, and his third force.

The distinction between the two churches baffles outsiders—but they are two separate institutions. The Irish Presbyterian Church has 400,000 members, whereas Mr. Paisley's Free Presbyterians have only 20,000.

Both denominations have churches in the Irish republic as well, but these are small in number, and the Paisleyites are also in the minority there.

The sense of confusion was increased recently when Mr. Paisley took part in the funeral service of the Rev. Robert Bradford, the Ulster MP who was shot by the Provisional Irish Republican Army.

On Nov. 28, Mr. Paisley addressed loyalist sympathizers in Glasgow, Scotland, and said that the IRA "had better watch out because we are there to kill them before they murder Protestants." The next day, Dr. Girvan spoke

out strongly against such language, in the name of all Irish Presbyterians.

"Murder is murder from whatever source it comes," he said. "I would encourage our people not to be led along that road. It is a road which leads to hopelessness."

At heart, the battle is not just about security. It is also a struggle to win the soul of Ulster Protestantism.

The importance of Dr. Girvan's intervention is considerable. He is on the conservative wing of the church and he will carry this support with him, allied to the liberals in the church who have long opposed Paisleyism.

"Next year in Riga"

Bylaws which grant religious freedom in Soviet-occupied Latvia severely restrict the Church in its congregational life and witness.

Officially, the Church is separated from the state and from education, as in the USSR. Church buildings are the property of the state and to be used by congregations solely for worship.

Congregations must register with the government and consist of at least 20 members over the age of 18. Ministers, who are not registered with the state are denied the right to conduct any religious ceremonies, even though bylaws state that all citizens are free to follow or reject religious belief and practices.

Funds for church support must be solicited from believers only; the use of those funds is limited to church upkeep and the salaries of its ministers. Funds may not be used to assist the poor and needy.

Young people under the age of 18 are forbidden to take part in religious activities. State bylaws also forbid organized programs such as Bible studies, literary circles or handicraft courses.

In face of all this, Latvians around the world still refuse to give up hope for a free and independent Latvia, finding their example in the experience of Jews, and pass the greeting, "next year in Riga . . ." (LND)

Protest Leads to Release Of Jewish Leader in Poland

NEW YORK—Dr. Marek Edelman, deputy commander of the Warsaw Ghetto Jewish resistance against the Nazis in 1943 and a prominent cardiologist, has been released from a Polish jail following vigorous protests from American Jewish leaders here.

He was one of several associates of Solidarity movement leader Lech Walasa who were arrested following the communist government's declaration of martial law Dec. 11.

American Jewish leaders had cited Dr. Edelman's arrest as an indication that the crackdown is also focusing on Polish Jews.

Racism an Obstacle To Christian Witness

LONDON—The Church of England is a racist institution, and as such, an obstacle to Christian witness, says a church report issued here.

The charge was leveled by the church's Board for Social Responsibility, which recommended support for groups struggling against white racist regimes in South Africa and Namibia as an act of penitence "for the racism which has become institutionalized in the Church of England."

Said the board in a report distributed at a press conference: "We are compelled to work against the old and still prevailing Anglican model of religious ideology which sees itself as 'white, right and essentially changeless,' the center of a universe which revolves around it."

"Britain's role as one of the oppressors in that structure and as a major supplier of arms, together with the particular legacy of its colonial past, conditions the Church of England's theology and social outlook."

Membership passes 300

DRESDEN, East Germany—The World Council of Churches now has more than 300 member bodies, as the result of actions taken at its Central Committee meeting here.

Three African Reformed churches joined the ecumenical organization, and the Salvation Army withdrew its membership. That left the net total at 301.

Let us Pray. Zap. Pow.

JESUS DID NOT die on the cross. At the last minute friends snatched him away. . . .

. . . smack, smack, smack. . . .

"and sneaked him to Japan, where he started this religious group that lives on to this day. . . ."

. . . smack, smack, smack. . . .

There I was, launching my Good Friday sermon with an attention-getting anecdote. And my listeners were cracking and smacking their chewing gum in protest—not against me but against the Christian high school that forced them into "voluntary" compulsory chapel.

People my age are old enough to remember the horrors of the last "voluntary" compulsory chapel on campuses. It was voluntary because with a yellow ticket and a warm body each collegian could vote on the "least worst" worship option each week, and we visitors represented that. So we preached the Good News past opened newspapers, in the midst of rubberband wars, and above the din of people engaged in phony coughing and authentic breaking of wind. "Nothing against you personally, professor," they'd apologize later. "Just protesting the policy."

We who remember such traumas have advice to the Secular Humanist Conspiracy and Religious Liberal Elites who are threatening Traditional American Values these days by keeping God out of the schools: Don't waste 20 cents on postage to oppose Congress when this year it again feels called upon to practice its piety before men (Matt. 6:1) by forcing reluctant members to vote for "voluntary" compulsory school prayer.

Let it happen. Such legislation will do more for blasphemy, obscenity and chaos than anything a mere Madalyn Murray O'Hair could cook up. Ask anyone who ever had to cajole captive Christian high school or pluralist college students toward respect for the *mysterium tremendum et fascinans*, the zone of the sacred, the divine.

Let school-prayer legislation pass. Each classroom and school district would turn into miniature holy war. High Church Episcopalians who do not trust speaking to God in language newer than King James would subject their children to mumbled prayer by

teachers in the "you know" and "I mean" generation. Missouri Lutheran kids who are not allowed to pray with American Lutheran kids would now have their prayers set for them by Buddhists in California and transcendental meditators in New Jersey. Think ye that I'm kidding? It's been done already, momentarily, but then it lacked legislative license. In Salt Lake City, Southern Baptists who are fighting for reading of Scriptures in school will hear their younguns come home quoting the Book of Mormon. Elsewhere the computer will settle things by spitting out bland "To Whom It May Concern" prayers.

All these fracascs will be good for learning comparative religion, but that is not what the school-prayer lobbies and fund-raisers want. They want to restore Traditional American Values and bring God back into the classroom.

Why envision this tumult, since it did not occur in the Good Old Days before the Supreme Court acted, back when everybody prayed in school? Answer: *Everybody didn't*. In the west and midwest, whence cometh so much congressional support for school prayer, 97.5 per cent and 93.5 per cent of the school districts, respectively, did *not* have devotions in the Good Old Days. And Traditional Values got along pretty well. They won't if there is a School Prayer Amendment, and that ought to make the Secular Humanist Conspirators, all 16 or 17 of them, very happy.

Martin E. Marty

M.E.M.O. reprinted with permission of *Christian Century*

International Platform Association asked 200 members of Congress, print and broadcast journalists, speech teachers and booking agents: "What was the best speech given in the English language during the past 150 years?" The winner—just two-minutes long—was Abraham Lincoln's Gettysburg Address in 1863. Winston Churchill's "blood, toil, tears and sweat: speech was second and Martin Luther King's "I have a dream" was third best speech, according to the survey.

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Originally presented in expanded form as part of a Baptist-Jewish dialogue at Southwestern Baptist Theological Seminary
Strains Our People Face . . .

REFLECTIONS

James M. Dunn
Executive Director



The only thing we Baptists agree on is our freedom to disagree. Recently, we've not even agreed on that.

Howard Squadron, president of the American Jewish Congress likes to tell an old joke which insists that "the only thing two Jews can agree on is what a third Jew should give to charity."

I. Strains that stem from our search for identity

It is precisely that disparity that must be the starting point for any honest Baptist-Jewish dialogue.

Jews, with all their diversity, are monolithic compared to the motley Baptists.

E. Glenn Hinson said it well, "Almost any observation one makes about Southern Baptists will be true and not true at the same time. This colossus of almost 13 million members is a burgoon into which the leftovers of yesterday have been thrown with abandon."

So, immediately upon this denial of the validity of any generalizations about Baptists, some seem to be useful and necessary.

Baptists as a whole appear to have little sense of history. As a separately recognizable people we are mere infants. That doesn't account for all of our rootlessness, however. Part of our disdain for history stems from our individualism, our emphasis upon experiential religion, our American frontier sociology, our anti-intellectualism and our piety. What's gone before is not particularly important if you and God have something going for you right now.

Baptists, for all our desire to overcome it, are parochial in worldview. Nearly 80% of the world's Baptists are in the United States. Twenty-five million of the thirty-three million Baptists are in churches related to the nine denominations that support the Baptist Joint Committee on Public Affairs.

Baptists have a sorry citizenship record. In Texas, Phil Strickland ran an informal survey over several years in Baptist churches with active participants and discovered that less than 10% can even name the 5 persons elected to make their state and national laws. (Two U.S. Senators, one U.S. Representative, a State Senator and a State Representative.)

One meaning for the Greek word *idiotes*, transliterated idiot is "one who neglects his public responsibilities." Maybe that sort of stark labeling would spur us to do civic duty.

Baptists have been to a large degree smothered by society. A classic study of this problem as encountered by Southern Baptists is Eighmy's *Churches in Cultural Captivity*.

"Nowhere in the Scriptures can one imagine any of Israel's historians or prophets exclaiming 'Israel is great, because Israel is good,' as recent American presidents have been fond of saying with regard to America."¹ The faith of Israel hinged on the commandment, "Thou shalt have no other gods before me." That deep belief prohibited the worship of the nation Israel. That brand of working theism is an antidote for the poisons of cultural bondage and *nationalolatry* today.

In our attempts to reconcile the paradoxical unity and

diversity that plague us, we as Baptists try to sustain a creative pluralism. We engage in an elusive search for a blend of loyalty and liberty.

II. Strains that come from our commitment to freedom

Oddly enough about the only thing Baptists can agree upon is our freedom. Penrose St Amant put it well, "Our philosophy of diversity, rooted in a basic respect for the individual conscience and in the recognition of the taint of self-interest in our judgments of what is just and true is one of the threads that paradoxically binds us together. This unity in diversity is a dynamic process that does not lend itself to precise historical analysis."²

Many of the strains our people face impinge upon our understanding of freedom.

Because we see this freedom as Divinely bestowed, rooted in the very nature of God, it is not even related to temporal tolerance. We test, too much perhaps, the nation state by its dedication to religious freedom.

Because we see this freedom as intensely individual as Ernest F. Scott implies, our doctrine of personhood is at stake. Just now some of us lament the marriage of convenience between ardent Israelis and certain Christian fundamentalists. We oppose the mutual opportunism. A good many Christians who bear the label "Baptist" see Jews in the nation of Israel as little more than pawns of prophecy. Many Zionists have failed to understand that their apocalyptic allies are viewing them as the personae in the grand drama predestined to be checked off when converted to Christianity, or both. Whether pawn or prospect, either is less than a person of worth. Baptists understand each individual to have liberty rooted in personal worth and dignity based on his creation in the image of God.

Because we have absolutized this freedom of religion, it's difficult for Baptists to accept a "freedom of worship" like that boasted in the Soviet Union. The need to evangelize, propagate one's faith, share openly what is most important in life is an integral, indissoluble aspect of religion.

Then, because we have seen this freedom of religion as inclusive we continue to mount a vigorous defense of church-state separation in this country. We do not need compelled ritual in the schools, state supported private and parochial schools or definitions of religion and "church" by the Internal Revenue Service, however, buried in bureaucratise. For instance, the free social and political witness of our faith is an essential part of a healthy, holistic faith and it is none of the business of the government to stifle, restrict, or restrain that expression. This principle applies to issues from registration of the church lobbies to definition and regulation of "cults."

Understand, if you will, that we do not claim to have arrived at our goal of absolute religious liberty but we are absolutely committed to work at it. Jews have been and are today consistent co-laborers in this endeavor. With

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¹James E. Wood, Jr., *Nationhood and the Kingdom*, (Nashville: Broadman Press, 1977), p. 22.

²James E. Wood, Jr., Editor, *Baptists and the American Experience*, (Valley Forge: Judson Press, 1976), p. 352.

Baptist Experts Believe Tax Policy Goes Too Far

WASHINGTON—The Reagan Administration went too far in its decision to stop denying tax exemption to private schools which practice race discrimination, Baptist church-state experts said here.

The new government policy, announced in a legal memorandum submitted to the U.S. Supreme Court on Jan. 8, means that any private school, religious or secular, may discriminate against blacks and other minorities without threatening its tax-exempt status.

James M. Dunn, executive director of the Baptist Joint Committee on Public Affairs here, reacted to the government's move: "To the degree that this decision represents a retreat from racial justice, we deplore it; if it is the forerunner of a new era of Reagan racism, we must denounce it."

At the same time, Dunn asserted that "to the degree that it represents an acknowledgement that the Internal Revenue Service cannot arbitrarily and arrogantly establish and enforce national policy at the expense of religious liberty guarantees, it is a correct decision."

Internal Revenue Service rules declaring that race discrimination violates established "public policy" had been in effect for more than a decade, although in recent years Congress has prohibited the tax-collecting agency from enforcing the rules.

In the memorandum to the High Court, Acting Solicitor General Lawrence G. Wallace asked the Justices to vacate two decisions by the U.S. Court of Appeals for the Fourth Circuit upholding the IRS rules in cases brought by Bob Jones University and Goldsboro (N.C.) Christian Schools.

Thus far the High Court has given no indication when it will consider the request. The consensus among Court observers, however, is that the Justices will accept the government's request, in effect aborting the cases, both of which were accepted for review last Oct. 13.

Although federal district courts in both South Carolina and North Carolina had ruled earlier that IRS exceeded its statutory authority in its anti-discrimination rules, those decisions fell in the Fourth Circuit.

According to John W. Baker, Baptist Joint Committee General Counsel, the Fourth Circuit decision in the Bob Jones case declared "in essence that government constitutionally may dictate standards for membership in a re-

ligious organization and may force such an organization to choose between its sincerely held religious beliefs and tax exemption."

If the High Court now goes along with the government's request that the circuit court's decision be declared moot, Baker continued, "the First Amendment religion guarantees will be strengthened." Baker also declared that in the government's admission that IRS lacked statutory power to deny tax exemption to a religious organization which believed and acted contrary to the IRS determination of public policy, "a major point was won."

Like Dunn, however, Baker said the change in policy went too far. "It appears that the government overreacted to a case which it thought it would lose," he said. "In rescinding the rul-

ings, the IRS will give tax exemption to all private schools—even those non-church private schools set up to avoid racial integration. In that way the government has failed to understand our religious liberty argument and has given a seal of approval to racism."

President Reagan, reacting to a firestorm of criticism from civil rights leaders, said he will ask Congress to pass legislation denying tax exemption to private schools that practice race discrimination.

Reagan's statement, issued after the President conferred with a number of high-ranking black officials in his administration, said the reason for the new IRS policy was to prevent an administrative agency from usurping powers reserved to Congress.

—Stan Haste

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Moynihan-Packwood tuition tax credits, Jesse Helms pushing state approved prayers, the Internal Revenue Service deciding what is and what isn't an integrated church auxiliary, we need to sit down together more often, work harder, involve more of our people in this historic cooperative venture.

Because we see it as universal, we affirm freedom of religious expression for others as much as we claim it for ourselves.

III. Strains that arise from our cultural captivity

After confession of our confusion about our own identity and then attempting to outline some of the self-conscious strivings that Baptists muster for freedom, we should exam-

ine the real threats to our actual existence.

The greatest strain placed upon Baptist faith and faithfulness is not so much from any external challenges as from within. We are in real danger, it seems, of being coopted by the culture. Baptists would be better off perhaps if we could do battle with some foe beyond ourselves, but, alas, we are our own worst enemies. Like Pogo, "we have met the enemy and they is us."

The hollow bellow of pious individualism is not in the highest of our Baptist tradition. We appeal for sensitivity, comity, caring, and dedication to those values that bind us together: love of freedom, compassion, justice, the pursuit of peace.

"Let justice roll down as the waters and righteousness as a mighty stream."



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