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REPORT from the CAPITAL



FOUR SCORE AND SEVEN YEARS AGO OUR FATHERS BROUGHT FORTH ON THIS CONTINENT A NEW NATION CONCEIVED IN LIBERTY AND DEDICATED TO THE PROPOSITION THAT ALL MEN ARE CREATED EQUAL.

NOW WE ARE ENGAGED IN A GREAT CIVIL WAR TESTING WHETHER THAT NATION OR ANY NATION SO CONCEIVED AND SO DEDICATED CAN LONG ENDURE. WE ARE MET ON A GREAT BATTLEFIELD OF THAT WAR. WE HAVE COME TO DEDICATE A PORTION OF THAT FIELD AS A FINAL RESTING PLACE FOR THOSE WHO HERE GAVE THEIR LIVES THAT THAT NATION MIGHT LIVE. IT IS ALTOGETHER FITTING AND PROPER THAT WE SHOULD DO THIS. BUT IN A LARGER SENSE WE CAN NOT DEDICATE—WE CAN NOT CONSECRATE—WE CAN NOT HALLOW—THIS GROUND. THE BRAVE MEN LIVING AND DEAD WHO STRUGGLED HERE HAVE CONSECRATED IT FAR ABOVE OUR POOR POWER TO ADD OR DETRACT. THE WORLD WILL LITTLE NOTE NOR LONG REMEMBER WHAT WE SAY HERE BUT IT CAN NEVER FORGET WHAT THEY DID HERE. IT IS FOR US THE LIVING RATHER TO BE DEDICATED HERE TO THE UNFINISHED WORK WHICH THEY WHO FOUGHT HERE HAVE THUS FAR SO NOBLY ADVANCED. IT IS RATHER FOR US TO BE HERE DEDICATED TO THE GREAT TASK REMAINING BEFORE US—THAT FROM THESE HONORED DEAD WE TAKE INCREASED DEVOTION TO THAT CAUSE FOR WHICH THEY GAVE THE LAST FULL MEASURE OF DEVOTION—THAT WE HERE HIGHLY RESOLVE THAT THESE DEAD SHALL NOT HAVE DIED IN VAIN—THAT THIS NATION UNDER GOD SHALL HAVE A NEW BIRTH OF FREEDOM—AND THAT GOVERNMENT OF THE PEOPLE BY THE PEOPLE FOR THE PEOPLE SHALL NOT PERISH FROM THE EARTH.

REPORT from the CAPITAL

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

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All For Creative Activity

In classic confrontations between science and creationism no one ever won, no reconciliation either scientific or religious took place, and the unresolved conflict has become a generational habit. The scientific method can not and does not address statements of Biblical faith. Faith, as God's gift of grace is not subject to, not strengthened and not diminished by evidence or statements of scientific fact.

Scientific creationism, the latest group to engage the evolutionists, wanders between science and religion to answer questions of the "how" and the "who" of creation but proves to be a less than credible witness to science or to the Biblical faith it so desperately wants to reassure.

Its methodology is poor science which then produces less than adequate theology. As Christians, Paul provides a more direct path toward addressing the ignorant, when before the intellectuals at Mars Hill he simply declared, "the God who made the world and all things in it. . . He is Lord of heaven and earth . . . and does not dwell in temples made with hands." Bob Patterson of Baylor University is generous in his evaluation of scientific creationists and of the sincere motivation that prompts their quest for certainty.

Clark Hensley, according to the profile sketched by Tim Nicholas, is one of those heroic figures about whom the less said the better they like it. This account of Hensley's journey across the bleak frontier of race relations over the past two decades focuses on some of the experiences of a seemingly low-keyed, layed-back Baptist preacher and denominational leader. Yet, it conveys some insight into massive and unfeared faith, precisely what it takes to support a day to day obedience to the higher claims of the Gospel.

The proper agenda for Christian social action came into question but along with it Phil Jenks found an equally touchy question relating to the true representation of the grassroots church community. The National Council of Churches was challenged on both accounts by critics from a newer ecumenical group, the Institute on Religion and Politics (an offspring of The Foundation for Democratic Education, Inc.) Baptists, who cooperate rather trustingly but do not allow even their own denominations to speak for them must look askance at those naive enough to claim such authority. Jenks adds his own suggestions to the disputants.

Chores: Economics have caught up with the REPORT. Increases over the past two years in postage, printing costs, the maintenance of subscription files and renewal notices, compels us to adjust our subscription prices accordingly. Current rates will prevail until August 15, 1982, after which the following rates take effect: Single subscriptions, \$6.00; group (ten or more) mailed individually or in a bundle, \$5.00; and students, \$2.50.

Victor Tupitza

BACKED BY VIRTUALLY EVERY U.S. DENOMINATION, legislation providing more equitable treatment for denominational pension plans received a boost during consideration by a Senate panel here. The bill, S.1910, drew favorable comments from a Treasury Department spokesman as well as Sen. John H. Chafee, R-R.I., chairman of the Senate Subcommittee on Savings, Pensions and Investment.

The bill would permit clergy and other participants in denominational retirement programs who traditionally have been poorly compensated during their early working years to make greater-than-normal tax deferred annuity payments in later years. This would be partly accomplished by allowing church plan participants the same options for overriding the normal annual contribution limits that current law provides for teachers, hospital workers and employees of home health service agencies.

The bill would also treat all of an individual's service to Baptist congregations, agencies and institutions as service to a single employer. This change is important because the years of service in the present job is one factor in determining the limit on annual payments to a pension plan. ●

TOP EXECUTIVES OF THE AMERICAN BAPTIST CHURCHES in the U.S.A. and the Southern Baptist Convention issued statements denouncing President Reagan's call for a constitutional amendment on public school prayer. Their denominations are members of the Baptist Joint Committee on Public Affairs.

Robert C. Campbell, general secretary of the ABC, said the proposed amendment "is neither needed, nor helpful." "Effective, fervent prayer is personal and is therefore alive and well where committed believers are in our public schools," Campbell added. "So-called 'group prayer' involving a mixed multitude of disinterested students is a trivialization of prayer."

Harold C. Bennett, executive secretary-treasurer of the SBC executive committee, said he is happy with resolutions on school prayer adopted at annual meetings of the Southern Baptist Convention during the past two decades. In the most recent resolution adopted in 1980 messengers "rightly resolved to support truly voluntary prayer while opposing attempts, either by law or other means, to circumvent the Supreme Court's decisions forbidding government authored or sponsored religious exercises in public schools."

Grady C. Cothen, president of the SBC Sunday School Board, said the proposed amendment is unnecessary because it "makes no provision for anything not now possible." He went on to say: "As desirable as prayer in public schools may be, mandatory or supervised prayer is antithetical to our Baptist free faith. ●

BAPTIST MINISTERIAL STUDENTS from 19 nations have joined in a "call for peacemaking" which emphasizes the Bible as a "profound peace treatise," and have committed themselves to "pray for peace" and to "study our Bibles for God's word on peace." The statement sprang from the concerns of doctoral students at Baylor University, Waco, Texas, who forwarded copies to friends on seminary campuses. More than 300 signatures have come in thus far. ●

Scientific Creationism: A Controversy Unraveled

A biological time bomb went off last century when Charles Darwin tried to answer the questions, "how did living creatures originate, and why are there so many species?" Before Darwin biologists had assumed that species and forms of living creatures were fixed and stable. Darwin upset this with his theory of evolution, the concept that animals and plants develop by gradual, continuous change from earlier forms. This theory conceives of all life as having arisen from primordial protoplasmic matter, probably in the pea soup constituency of the early seas.

His theory of natural selection combines several ideas: one, within a species there is an intense competition for existence, some variations apparently given a slight advantage in the struggle for survival; two, within individual members of a species, random variations take place; three, those individuals that have the slight advantage are the ones who survived because they are the fittest, and they in turn transmit this advantage to their offspring. This natural selection of the fittest gradually reduces and finally eliminates the weaker variations within a species. Thus the species is gradually transformed.

Darwin's bomb was a God-send to those who wanted to be ungodly, and a regular furor was created. His biological theory of evolution was immediately taken over and wedded to evolutionary naturalism as an interpretative philosophy. Evolutionary naturalists then used Darwin's biological theory to challenge orthodox Christianity on four levels: first, Darwin was taken by some to mean that nature was blind and purposeless, subject to impersonal forces and not subject to God as creator and designer; second, because Darwin had almost closed the gap between man and animal, some took him to mean that man was no longer considered as having distinctive moral capacities; third, some took Darwin's idea of evolutionary progress to mean that God's providence was no longer necessary; fourth, some took Darwin to mean that since the biblical account

of creation in Genesis could no longer be taken literally it could no longer be taken seriously.

This threat of naturalism to divine design in nature, the status of man, the basis of ethics, and the authority of scripture was met by religious groups with reactions varying from vehement repudiation of evolution to enthusiastic welcome. By the close of the century, however, the fact of evolution was accepted by the vast majority of theologians when they came to recognize that the scientists were potentially unveiling the historical aspect of the divine creation. The majority of theologians were satisfied that there was no necessary contradiction between the idea of evolution and the Christian doctrine of creation because the creative impetus in nature is interpreted by the Christian as the touch of the Holy Spirit.

Although the theory of evolution presents no real theological problem for the Christian, the Christian is unalterably opposed to a naturalistic philosophy which interprets evolution to be a blind mechanistic natural selection without a divine purpose working through the process. The findings of science need not unsettle belief in the Bible, but certain interpretations put on the findings of science (naturalistic) are the inherent enemy of the Christian. A naturalistic interpretation of Darwin helped create the sense that man is brought into being by chance within the blind mechanism of matter, and this in turn has led directly to the four precritical myths that lie at the foundation of our present day secular culture—meaninglessness (all knowledge is limited to sense data); relativity (no authority or value is sacred); temporality (everything will eventually pass away); and autonomy (self-fulfillment comes through my self-direction, not God's). It is within this hostile secular environment and its four myths that Scientific Creationism emerged.

The recent Arkansas case, Act No. 590, proposed the teaching of scientific creationism along with evolutionary creationism. Baptists need to be alert

Bob E. Patterson

Educator, editor, author, study-tour leader, pastor, sports enthusiast—Bob Patterson's achievements have been broadly recognized. Currently, he is a professor in the Department of Religion, Baylor University. He has studied at a number of major universities, including Oxford in England.



that we do not repeat the sad and costly mistakes of the past in the warfare between science and scripture. The integrity of public education is at stake. I will mention three positions that deal with evolution and theology.

Science and Atheism

This may be good science but it is poor theology. Darwin was a godsend to those who wanted to be atheistic. Darwin's pseudo followers proposed that evolutionary atheism was the only alternative to religious belief. Darwin himself had no intention of drawing such a conclusion. When the furor really got started, Darwin wrote his friend Asa Gray of Harvard and said, "I had no intention to write atheistically." Darwin, as a young man, was a ministerial student at Cambridge University and had every intention of occupying a pulpit in the Church of England.

Those who followed Darwin, such as Huxley, said that evolution implied atheism. The expression "evolutionary atheism" became a slang expression in the British language. Evolution and atheism automatically went together. This was a radical polarization of science and religion. It pitted science against religion. Unfortunately, some of that attitude continues to the present, although its radical nature has dissipated in the last century.

But the theory of evolution is no more atheistic than the atomic theory, or the germ theory of disease, or the kinetic theory of gases. At the risk of terribly oversimplifying and reducing the whole issue to the size of a postage stamp, I am going to say that science

basically deals with the question of *how*. Religion is primarily concerned with the questions of *who* and *why*. Science deals with the question of cause and effect in a given space-time continuum. By its method it cannot deal with the questions of *who* and *why*.

Genesis 1-2 deals primarily with questions of *who* and *why*. Genesis 1-2 ask, "Who did it?", and the answer is, "The Covenant God of Israel did it." "Why was it done?" and the answer is "To bring about the image of God in man." The Creator God, to the Israelite people, brought man into existence so that God might share his life with men. A science dealing with the *how* and empirically verifiable information doesn't get into other questions because of the limitations of its own methodology. When each (science and theology) has observed its own proper sphere, we have not gotten into a conflict between science and scripture. The Scopes "monkey trial" in Dayton, Tennessee, over a half-century ago was a false fight. Both sides falsely polarized the issues and never saw a middle ground of reconciliation. When science is taught in the classroom with the immediate implication that atheism is the only consequence then we have a violation of the First Amendment. Because atheism in that context becomes a quasi-religious belief the separation of church and state is undone. In the public school classroom evolution should be taught as a theory, which it is, and not a dogmatic religious law. Secondly, in the classroom, evolution must not be taught as inferring any religious conclusions.

Science and Creationism

In the last decade several "scientific creationism" organizations have been founded in the U.S. Creationists view evolution as source of society's ills. I quote from a book (*The Bible Has the Answer*) by Morris and Clark who say: "Evolution is thus not only anti-Biblical and anti-Christian, but it is utterly unscientific and impossible as well. But it has served effectively as the pseudo-scientific basis of atheism, agnosticism, socialism, fascism, and numerous other false and dangerous philosophies over the past century." In March of 1981 the governor of Arkansas signed into law Act 590, entitled "The Balanced Treatment for Creation-Science and Evolution-Science Act." Its essential mandate is stated in its

first sentence. "Public schools within this state shall give balanced treatment to creation-science and to evolution-science." The creationism institutes had managed to put their position into the public arena where it was quickly challenged by Baptists and others in the U.S. District Court.

What does creationism deny and what does it affirm? It denies biological evolution. Its primary attack is directed at evolution, but not necessarily the old Darwinian form of evolution. Darwin has stood up pretty well over the years, but his basic program has been modified. Instead of long generations of minute variations, modern science talks about rapid genetic and mutational variations, chromosomes, genes, and DNA. Darwin's idea of nature red in tooth and claw has also been modified by the notion of cooperation within nature. Unfortunately the creationism research institutes (which also have few biologists) have done little original research on their own.

In four areas creationists have frequently attacked the contemporary idea of evolution. First, they have recognized that scientists (geologists, astronomers, and paleontologists) sometimes disagree about radioactive dating methods. They conclude that the whole system of dating the past is unreliable, and modern science should not say that the universe is a fifteen billion years old. Second, creationists argue that if the universe is running down (the second law of thermodynamics) and moving from order to disorder, evolution could not have happened because evolution moves from the simple to the complex. Third, creationists say that astronomers can watch stars die, but they cannot watch them being born. Thus, science cannot know how stars originate and should not make pronouncements about how stars are formed. Fourth, creationists admit that we have fossils by the millions, but they deny that any of them clearly show a transition between distinct life forms.

Creationists use the debates in science to discredit science without seeming to realize that debate is inherent in the nature of the scientific enterprise. They think that if they can debunk evolution they can establish creationism. But if creationism is allowed to dominate our classrooms and disavow the theory of evolution on which biology is based, creationism will eventually un-

dercut all the branches of science. The sciences are interlocking and mutually supportive. To destroy biology is to destroy biochemistry, chemistry, physics, and the others. If that pattern of self-destruction were to last for 30-50 years in this country, the U.S. would fall so far behind in its technology we would be dependent upon others for our goods.

What do the creationists affirm? Creation science as defined in Arkansas Act 590 says that "creation science" means the scientific evidence for creation and inferences from these evidences. Creation science includes the scientific evidences and related inferences that indicate: 1) sudden creation of the universe, energy, and life forms from nothing; 2) the insufficiency of mutation and natural selection in bringing about development of all living kinds from a single organism; 3) changes only within fixed time limits of originally created kinds of plants and animals; 4) separate ancestry for man and apes; 5) explanation of the earth's geology by catastrophism; 6) the relatively recent inception of the earth and living kind. And the hard-liners at this point say that the earth is only about six thousand years old.

Federal Judge William Overton's decision of January 5, 1982 against Arkansas Law 590 said that "creation science as defined in that section is simply not science." The essential characteristics of science are: 1) it is guided by natural law; 2) it has to be exploratory by reference to natural law; 3) it is testable against the empirical world; 4) its conclusions are tentative, that is, it is not necessarily the final word; 5) it is falsifiable. By these standards creationism is poor science.

Judge Overton went on to say, since creationism is not science, the conclusion is inescapable that the only real effect of 590 is the advancement of religion. But if creationism is unsatisfactory science, can it be satisfactory theology?

My personal feeling is that creationism falls short in several theological areas. First, it drops into the same trap as evolutionary atheism; it forms a radical polarization between science and theology. It separates the truth of God in nature from the truth of God in the Bible. It starts anew the old war between science and scripture.

Second, creationism simply assumes that Genesis 1 is a textbook in modern
(Continued on P. 7)

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.

In order that "We the people" could enjoy a maximum of liberty within the context of an ordered, structured society, this nation's founders adopted a Constitution. The document which went into effect in 1789 lacked a Bill of Rights, and one was added in 1791. This completed document was characterized by the British statesman Gladstone as the finest document ever struck off by human hands.

The Constitution was conceived of and has served for nearly 200 years as a higher or superior law. Because it has this elevated status, the authors of the Constitution required that any changes in this higher law be enacted by an exceptional majority. Thus a change in the Constitution itself normally requires a 2/3's vote of approval in both houses of Congress and approval by 3/4's of the states. In contrast, passage or alteration of federal laws based on constitutional powers requires only a simple majority vote in both houses of Congress and approval by the President.

The fact that exceptional majorities are required to alter the Constitution has meant that there have been relatively few amendments, and this stability in the "rules of the game" has produced a nation embodying the freedom with order sought by the founders. Along with the rest of the nation, the free church has prospered. However, both the Constitution and the free church are under attack—often by people who consider themselves to be friends of both.

The most notable of these attacks is the effort in Congress to change the Constitution by a simple majority rather than by the superior majority envisioned by the founders. This would be done by removing the jurisdiction of the federal courts—"court stripping"—over cases involving constitutionally protected rights which have been interpreted by these courts in a way that a majority of Congress—and perhaps an emotional public majority—does not like. It is conceivable that Congress could pass, by a simple majority, an act removing federal court jurisdiction over cases arising under any provision of the Bill of Rights. The current Attorney General has indicated that such acts probably would be unconstitutional (*Cong. Rec.*,

daily report, May 6, 1982, S 4726 ff.), but Congress continues to consider several such proposals.

One of the rights currently challenged is the "no establishment of religion" clause of the First Amendment. In reaction to the Supreme Court's decisions banning state written and/or mandated prayers in the public schools, some members of Congress support bills which would forbid the federal courts to hear cases involving prayer in the public schools. If such a bill passes, by a simple majority Congress would be attempting to strip away one of our protections against government involvement in religion and, at the same time, would set a precedent for further attempts at stripping the courts of jurisdiction over cases involving constitutionally protected rights.

If the First Amendment needs to be changed, it should be changed by a superior majority—by a constitutional amendment. This is what President Reagan has proposed to get organized prayers back in the public schools. From a deep concern for the religious liberty of all people, the Baptist Joint Committee opposes the substance of Reagan's proposed amendment. However, the approach he has taken is the correct one. As George Washington said in his Farewell Address:

"If in the opinion of the people the distribution or modification of the constitutional powers be in any particular wrong, let it be corrected by an amendment in the way which the Constitution designates. But let there be no change by usurpation; for though this in one instance may be the instrument of good, it is the customary weapon by which free governments are destroyed. The precedent must always greatly overbalance in permanent evil any partial or transient benefit which the use can at any time yield."

Another attack on religious liberty comes from a group which is seeking to use the "superior majority" approach to add a constitutional provision which appears to be purely secular—a requirement that the federal budget be balanced.

The Constitution provides that when 2/3's of the states petition Congress to call a constitutional convention, one must be called. Any amendments such

a convention might propose would be subject to approval by 3/4's of the states. The problems lie in how the convention would be made up, the extent of its agenda, and whether its product would be presented on a "take it or leave it" basis.

There are no constitutional rules for such a convention. Most constitutional scholars agree that a convention could not be limited to a specific subject—i.e. it could easily become a "runaway" convention which could propose substantive changes to the entire Constitution—including the religion clauses of the First Amendment. A convention could even write an entirely new constitution as did its 1787 predecessor.

Being Baptist confers no real insight on whether the Constitution should be amended to provide for a balanced federal budget. Attitudes on this issue are individual and unrelated to religious beliefs. However, Baptists in Europe and America learned about religious liberty the hard way, and Baptists in the American colonies became the chief proponents of the First Amendment. The fear that a "runaway" convention could put the First Amendment religious rights in jeopardy has caused Baptist leadership to oppose the calling of a constitutional convention on the balanced budget proposal.

Petitions for a constitutional convention have been adopted by the legislatures in 31 of the required 34 states. Adoption of petitions by only three more states could lead to serious problems. The organization which has been the leading force in getting states to petition Congress for a constitutional convention has an agenda which is considerably broader than a balanced federal budget. For example, that organization openly bankrolled an unsuccessful District of Columbia referendum to provide for tuition tax credits for parents of children in private and parochial schools. Organizations such as this would change the religion clauses of the First Amendment if the opportunity arose in a constitutional convention.

The wall of separation between church and state must be kept strong for the sake of both the free church and the free state. We must not experiment with our liberties.

(Scientific Creationism, from P. 5)

20th century Einsteinian-Heisenberg science, and thereby ignores the original setting of God's revelation given to His people back in the Old Testament. This can be shown by moving from our cosmology (picture or model of the world) back to the biblical cosmology. Since 1905 you and I have lived in the Einsteinian model of the universe: relative in space and time, expanding, 15 billion years old, and indeterminate at the sub-atomic level. From 1666 until 1905 our ancestors lived in the Newtonian model of the cosmos. By the 19th century it had become a giant machine, characterized by: naive realism (picturable); reductionism (the sum is equal to the total of the parts) and deterministic.

Before Newton there was the model of Copernicus and Galileo, in which they said that the earth revolved around the sun. Between 200 A.D. and 1600 A.D. our forefathers lived with the Ptolemaic (the Greek-Egyptian) model and believed that the earth was the center of the universe and all the heavenly bodies rotated around the earth in perfect circular orbits through the seven heavens. (An irony of history is that whatever model we have lived with, we have assumed that it was the one spoken about in Genesis 1). Behind the Ptolemaic model lies the cosmology that was current in the Old Testament period, and was a model in the middle east centuries before Abraham came on the scene around 2000 B.C.

Today we call this cosmology by different names: the three story universe, the salad bowl picture, the Babylonian model, or the Biblical cosmology. (It's really not one originated by the writers of the Bible, but it is the one current in their day and employed by them in writing down God's revelation to them.) It was structured in three tiers: heaven above where God lived (or for the pagans, where the gods lived), earth beneath where mankind lived, and the waters underneath the earth. The ten commandments say not to make a graven image of anything in "heaven above, earth beneath, or waters underneath the earth".

Given this cosmology with which the Biblical writers had to work, what did the revelation of God in Genesis 1 say to its original readers? First, it positively affirmed that the covenant God of Israel was the creator of the cosmos. Second, it denied that the pagan gods of the people surrounding Israel had any part in the creation, i.e., Baal, the

native Canaanite fertility god or Marduk, the astral deity of Mesopotamia. Rather than being an interesting story told by the ancients, Genesis 1 is a weapon used by the Israelites to attack and thereby destroy pagan deities while affirming Israel's God as sole God and creator. Creationists, then, ignore this original Biblical setting and add to the scriptures a 20th century cosmology. Thirdly, the creationists ignore part of the Bible. Genesis 2 also has an account of creation, and there is plenty of material about creation in the prophets and wisdom literature. Creationists claim to be literalists, but they employ a highly selective literalism.

I'm the literalist: I believe that Genesis 1 as well as 2 are literal accounts of a Biblical cosmology. Creationists usually ignore my literalism and devote their attention to Genesis 1; both of them should be literalized. In chapter 2 the earth's original state is a dry desert-like chaos. The order of creation is: a man, from the dust of the ground; the garden, trees, animals, and a woman is created out of the rib of the man. There is no seven day sequence. Theologically, God is pictured as immanent (close by), and is spoken of in human-like terms (anthropomorphic). At each point in Genesis 2 Baal, the fertility god of Canaan, is decisively refuted.

In Genesis 1 the original state is one of watery chaos, and the work of creation is divided into six separate operations, each assigned one day, morning and evening. The order of creation is this: light is first; then the firmament; next, the separation of earth and sky; followed by vegetation; then the heavenly bodies; birds and fish; animals; and mankind (male and female). Theologically, the emphasis is upon God's (Elohim's) transcendence. Each step is a refutation of the astral deities of Babylon, etc. Both Genesis 1 and 2 emphasize the effortless ease with which Yahweh-Elohim creates (He simply speaks, He molds dust.) This prescientific *how* is in contrast to the desperate struggle the pagan gods had to bring order out of chaos.

Creationism is poor (inadequate) theology. It both takes away from and adds to the Biblical revelation. With the noblest of Christian motives the creationists have tried to speak a relevant word in our secular culture. For this, and for their love of God's Word, they are to be applauded. But, if their science is poor (or not science), and their Biblical understanding needs supplementing, we must turn from them (however sadly) to more helpful models.

Quoting

Pastor Silvio Meincke
Estrela, Rio Grande do Sul,
Brazil

There is a vast consensus today in Latin America that the poverty and extreme misery of the millions cannot be blamed on God or nature, as if God had not abundantly provided nature with rich resources. Rather, the consensus is that the suffering of the poor majority is a result of the sin of lovelessness: as practiced by those who have the power to manipulate society for their own advantage, practiced by the domineering minority, by those who hold powerful positions, by the more intelligent and adroit who then selfishly pocket for themselves large portions of God-given resources destined for all his children. Only crumbs are left for the famished and starving masses. This manipulation and exploitation is accomplished largely by means of legislation and the economic system in force, reinforced when necessary by use of arms, violence and military coups.

If Christ became poor, it was not to idealize poverty, but to condemn and conquer it. Poverty caused by institutionalized lovelessness appears in the Bible as scandal, an offense to God, a sin that needs to be destroyed because it is contrary to the will of God. Christ became poor to unmask poverty as an evil which needs to be eliminated by the power of love, changing wrongs and injustices. His resurrection was also a victory over that death which creeps into the lives of persons as extreme misery. □

The federal Court in Arkansas struck down Act 590 and prohibited creationism in the classroom, declaring creationism to be religion and not science. Act 590 constituted an establishment of religion prohibited by the First Amendment of the Constitution. Judge Overton said, "Since creation science is not science, the conclusion is inescapable that the only real effect of 590 is the advancement of religion." Also, Act 590 violated the right to academic freedom guaranteed to students and teachers by the Free Speech Clause of the First Amendment.

Nathan Porter, a Baptist pastor in Arkansas and one of the 23 plaintiffs in the case, put it well when he said, "Evolution is not the issue. It is whether religion will be taught in the public school. The basic question is the separation of church and state." Nathan said, "In no way do I speak for Southern Baptists; however, I do believe I have represented the historic Baptist position." □

News in Brief



BJCPA's Dunn Challenges Reagan On Public School Prayer Amendment

WASHINGTON—Baptists' chief church-state spokesman has condemned President Reagan's call for a constitutional amendment on public school prayer as "despicable demagoguery".

James M. Dunn, executive director of the Baptist Joint Committee on Public Affairs here, reacted to Reagan's May 6 announcement asking Congress to pass the amendment. The president's appeal for the measure came during a Rose Garden ceremony held on this year's National Day of Prayer.

In a statement released to the press, Dunn declared: "It is despicable demagoguery for the President to play petty politics with prayer. He knows that the Supreme Court has never banned prayer in schools. It can't. Real prayer is always free."

Dunn said further that in spite of ongoing public misunderstanding of what the high court decided in its landmark 1962 and 1963 rulings outlawing state-sponsored devotional exercises in public schools, Reagan knows better. "He knows that the court in those prayer rulings affirmed and encouraged studies about religion in public school classrooms," Dunn said. "What the court has done is protect religious liberty."

Noting that most religious bodies "have steadfastly supported" the rulings, Dunn said the Baptist Joint Committee, which works for 27 million U.S. Baptists; the National Council of Churches, encompassing 40 million mainline Christians; and every national Jewish organization have consistently opposed "compelled ritual."

Increasing religious pluralism all over the nation, Dunn added, argues against a constitutional amendment which would have the effect of placing decision-making power on prayer in schools in state legislatures and local school districts.

"Do we really want to turn the regulation of religious exercise over to statehouses and school boards in diverse places such as Utah, Hawaii, Alabama and New York?" Dunn asked. "I say, 'Never!'"

The president, Dunn said, "is being deliberately dishonest" by joining those who have misinterpreted the high court's position.

Although repeated efforts have been

made for the past two decades to reverse the effect of the school prayer rulings through a constitutional amendment, all have thus far failed. The closest opponents of the decisions came was in 1971, when the Senate passed an amendment but the House of Representatives narrowly defeated it.

Since that close call, efforts to amend the Constitution on the issue have been bottled up in committees on both sides of Capitol Hill.

Just the same, chances for passage of such a measure have never seemed better to high court opponents, particularly since the Senate is now controlled by the Republicans. In the House, the amendment is likely to be delayed by Rep. Peter W. Rodino Jr.'s judiciary committee. But its proponents could succeed in bringing it directly to the floor for an up-or-down vote if they convince 218 members to sign a petition discharging the measure from Rodino's panel.

In the meantime, Dunn pledged, the Baptist Joint Committee will help lead the battle against the amendment.

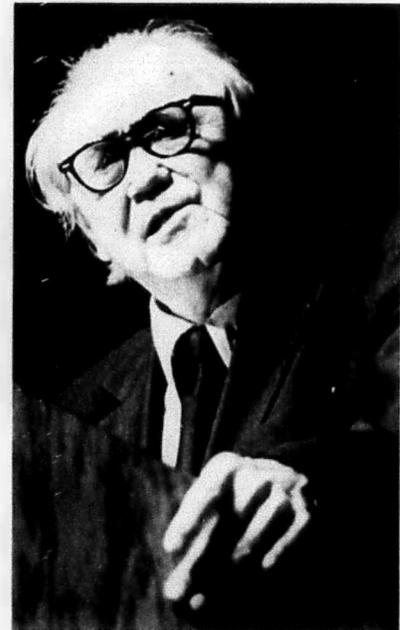
School Prayer Supporters Won't Push Issue at SBC

WASHINGTON — Conservative Southern Baptist leaders who support President Reagan's call for a constitutional amendment on prayer in public schools said here they will not press the matter during the upcoming meeting of the convention in New Orleans.

In interviews with *REPORT from the CAPITAL* before and after Reagan's May 6 announcement that he will soon submit such a proposal to Congress, Houston appeals court judge Paul Pressler and SBC resolutions committee chairman Norris W. Sydnor Jr. said they do not intend to make school prayer an issue in New Orleans.

Textbook Program Legal

FRANKFORT, Ky.—A Kentucky judge has upheld the legality of a controversial state program that provides free textbooks for several thousand students in private schools.



Historian Identifies Roots Of Church-State Disputes

WACO, Tex.—A "split personality" in American religion is at the core of many church-state controversies, according to one of the nation's leading historians.

Addressing a Baylor University conference on religion and politics in the 1980s, Henry Steele Commager said America's founders upheld two attitudes toward religion which today have lost their balance and produced deep moral confusion.

"Private virtue" springing from evangelical fervor and "public morality" stressed by enlightened reason remained in balance until pious believers supported such unjust public practices as slavery, Commager said.

The resulting "double standard of morality," which remains a problem, is based on the notion that "only the private sins are reprehensible in the sight of God, not the public (sins)," he said.

"This misconception has seduced us into tolerance of deep and widespread social injustices and inequities. It permits us to indulge in insensate hatred of other nations and peoples," he warned.

The conference was sponsored by Baylor's J.M. Dawson Studies in Church and State program, directed by James E. Wood, Jr.



High Court Strikes Down State Solicitations Law

WASHINGTON—A sharply-divided U.S. Supreme Court struck down a provision in Minnesota's charitable solicitations law requiring registration and financial reports from religious groups getting half their income from non-members.

The narrow 5-4 court majority held that the law violated the first amendment's ban on establishment of religion.

Justice William J. Brennan Jr., writing for the court, declared that the principle effect of the law's "fifty percent rule" is "to impose the registration and reporting requirements of the act on some religious organizations but not on others."

The fifty percent rule, Brennan concluded, "sets up the sort of official denominational preference that the framers of the first amendment forbade."

The court majority declared that laws granting denominational preferences can only be justified by a "compelling governmental interest." While acknowledging that Minnesota has a "significant interest in protecting its citizens from abusive practices in the solicitation of funds for charity," the justices said the state had failed to demonstrate that the fifty percent rule is "closely fitted" to a "compelling governmental interest."

The controversial provision was challenged by four members of Sun Myung Moon's Unification Church soon after it was added to Minnesota's charitable solicitations law in 1978. Before the legislature added the fifty percent rule, all religious organizations were exempted from the act's coverage.

A U.S. District Court agreed with the Unification Church, holding that application of the law to any religious group violated the first amendment. Last year, the Eighth Circuit Court of Appeals agreed with the District Court that the fifty percent rule is unconstitutional but disagreed with the lower court's ruling that no part of the act could be applied to religious organizations.

N.C. Baptist Home Wins Unemployment Tax Case

RALEIGH—The North Carolina Court of Appeals has ruled that an employer, provided it is a religious agency, need not pay unemployment taxes

for an ordained minister who works for it in a non-ministerial capacity.

The ruling came in a case involving the Baptist Children's Home of North Carolina, affiliated with the Southern Baptist State Convention, which objected to paying unemployment taxes for a minister it employs as a houseparent.

However, the opinion said exemption for unemployment tax is mainly determined by the religious qualification of the employer, not the employee. It said the Internal Revenue Service has held that the test for determining a minister's tax status is whether the employer is a religious organization or agency. Non-religious businesses employing a clergyman in non-ministerial posts must pay taxes on him, the court said.

The suit was filed against the North Carolina Employment Commission, which ruled that the Baptist agency must pay unemployment taxes for Ralph H. Grow Jr., who was employed as a houseparent.

The Baptist agency held that Grow's services are performed in the exercise of his ministry; and that, therefore, the agency didn't have to pay federal unemployment taxes for him.

ONE OR THE OTHER

RALEIGH, N.C.—Baptists cannot have both freedom and special privilege from the state, says James M. Dunn, and those who want both are embracing doctrines long resisted.

Dunn, executive director of the Baptist Joint Committee on Public Affairs, addressed about 100 participants in the North Carolina Christian Life Commission church-state conference.

"They want no government intervention, but they'd like prayer in the public schools and tax credits for children in parochial schools," Dunn said. "We cannot have it both ways."

Court Limits Regulation Of Church Fund-raising

WASHINGTON—City officials may not decide which church activities are spiritual and which are secular in regulating door-to-door solicitations, says the U.S. Supreme Court.

The 7-2 high court action, affirming two lower federal courts, struck down an Albuquerque, N.M., ordinance empowering city officials to forbid chari-

table solicitations unless numerous requirements were met.

The ordinance was challenged in December 1978 by the Seventh-day Adventist Church, which conducts an annual "in-gathering" program that includes door-to-door solicitations. Funds collected are used, the church says, for a variety of ministries including food, shelter and clothing for the poor, summer youth camps for the disadvantaged, and counseling, health and educational services.

Among other provisions, the Albuquerque law set up a solicitations review board to issue permits after it determined if the cost of solicitation would exceed 30 percent of the gross amount to be raised, if advertising material and promotional plans were false, misleading or deceptive, and if the organization or its officers had been convicted of a crime involving charitable solicitation within the past 10 years.

Exempt was solicitation by religious organizations when the review board determined they were "solely for evangelical, missionary, or religious but not secular purposes."

Attorneys for the city asked the Supreme Court to reverse the lower courts, saying the ordinance was designed to prevent fraudulent solicitation.

Church attorneys argued that the Sabbatarian denomination considers its solicitation program "a form of evangelism." The door-to-door calls, they insisted, involve church outreach as well as financial solicitation. Both the "in-gathering" program and welfare ministries constitute part of the church's "religious mission" and "biblical duty," they said.

Protests Address Change

NEW YORK—The Soviet Union's diplomatic mission in the Bronx is now located at One Shcharansky Square, and the USSR's United Nations representative isn't happy about it.

Bronx Borough President Stanley Simon changed the address of the mission to name it after Anatoly Shcharansky, the Soviet Jewish activist sentenced to 13 years' imprisonment in 1978.

The United States Mission to the U.N. said it had received a "verbal protest" from Oleg A. Trovanovsky, the Soviet representative at the U.N.

Tim Nicholas

The author is the associate editor of the official journal of the Mississippi Baptist Convention, *The Baptist Record*. Formerly, he served with the Southern Baptist Home Mission Board as photo-feature editor.

Dignity and Dialogue: Amen!

Tension was heavy at a fellowship retreat for black and white Baptist pastors in Mississippi back in 1973. Blacks had been turned away from a Mississippi Baptist church shortly before in a much publicized fashion, and the clergy of both races were feeling a measure of resentment.

One pastor, incensed over the issue, left in a huff. J. Clark Hensley, co-sponsor of the retreat, began his presentation for the evening in that fragile atmosphere. His talk, entitled "Amen, Amen," did not include condemnations of should-have-beens; the subject was the ultimate authority of Jesus Christ.

Upon completion of his presentation, the Sophia Sutton Assembly at Prentiss was silent. Then J. Robert Bradley, a black soloist from Nashville, began softly singing, "A-amen . . . A-men." Quickly the group picked up the cadence and joined the rousing praise hymn; 50 black and white Baptist preachers locked arm in arm around the room, all praising God.

Hensley retired last month after a ministry spanning 50 years and reflecting quiet leadership and non-reactionary responses to volatile times. He had served the Mississippi Baptist Christian Action Commission [Southern Baptist] since its inception in 1966. He had been superintendent of missions for the Hinds County (Jackson, Miss.) Baptist Association, 1958-66, and for 28 years had served as pastor of churches in Missouri and Tennessee.

Hensley's unflappability has been an asset throughout his ministry, which began in Kansas City, Mo. during the days of the "Pendergast machine." Highly interested in politics, Hensley participated in secret meetings that opposed the crooked politics of the area. He never spoke out from the pulpit on political matters, he said.

The one sermon he preached on the subject of Christian citizenship was broadcast over radio. As a result, Hensley's life was threatened: "I began

to see that speaking out, causes you to run a risk."

Hensley came from a politically oriented family. His parents wanted to name him for one of the two possible Democratic nominees for president, Woodrow Wilson and Bennett Champ Clark. The Missouri favorite son won the name race.

He courted disaster once when he told family members he had voted Republican. He tells this with a chuckle as he does with all the stories he tells, in a self-deprecating sort of humor that sets people at ease.

Hensley, reared in rural farm country in North Missouri, got his biblical ethics from his mother who quoted Scripture regularly, and his practical ethics "from my father, which is unusual because he had a drinking problem. A farmer, he taught me how to hoe a clean row, to plow a deep furrow, and to build a straight fence."

Hensley was near his teens when his first experience with interracial conflict occurred. The Lightfoot family had moved into the otherwise white community. Hensley's grandfather wondered if people would stop trading at the country store he operated if he sold goods to the Lightfoots. That quandary was short-lived because the Lightfoots joined the Methodist church where the Hensleys attended and soon Mrs. Lightfoot was church pianist.

The Lightfoots ultimately decided to sell and move to the county seat town; Hensley's mother realized the family would need a place to stay on their last night in the area. She invited the black family to stay the night with her family, but Hensley remembers how quickly she got the sheets on the line the next morning. "Remembering that bathing and sanitary facilities were quite primitive then," said Hensley in the book *Not Our Kind of Folks?*, "I must say in all fairness to my Christian mother that she would have done the same thing had the company been 'our kind of folks.'" He noted in this inter-



view for **REPORT**, "The point is that my family didn't engrain in me prejudice toward blacks."

Hensley began visiting the Baptist Young People's Union while in high school and joined the Baptist church about age 15. Ordained to the gospel ministry at age 18 while pastor of two part-time churches, he informed his ordination committee that he'd get the best possible education—about two years of college, he thought. After high school, in debt for \$200 for a Model T Ford, he borrowed the money from a young deacon's brother so he could go to school. Sixteen years later, armed with a doctorate in education, Hensley sent a check to the man for the money that had started his education. The check was returned with a note stating, "Paid in full as an investment in Christian education."

He earned his doctorate from Central Baptist Seminary in Kansas City, where he served as pastor of Bethany Baptist Church. While as a pastor in Moberly he had exchanged pulpits with black preachers, in Kansas City he served on the Urban League, advising the city fathers on black and white zoning matters. The interracial group had to meet in black churches and in the black YMCA, but Hensley recalled no flak from that arrangement.

After three fairly uneventful years in a Nashville pulpit, Hensley moved to Pulaski, a county seat town in South Tennessee saddled with the reputation of birthing the Ku Klux Klan. Though there was a segregated school system, Hensley immediately led the church to help the black churches with Vacation Bible Schools in the black public schools, and helping train the black VBS leaders. Hensley was member of the integrated ministerial association, and Good Friday and Thanksgiving services were integrated.

Hensley's church in Pulaski, First Baptist, owed its beginnings to black men. Just before the turn of the century, there being no white Baptist

church, white Baptists usually attended the Methodist church. A black man, Jerome Gentry, wrote the Tennessee Baptist paper, asking for help in starting a white Baptist church. The convention sent Elder T.T. Thompson who put up a tent, announced a revival, and told people they were going to start a white Baptist church. David Howard, a black man, gave the first dollar toward the building fund. David Anderson, another black, began the first (black) Baptist work in Pulaski County. Today, in First Church, Pulaski, there are markers for those three men, Anderson, Gentry, and Howard. When Hensley and the congregation built a new building, and the markers were unveiled, the then elderly David Howard attended the special services to the cheers of all the people.

Hensley came to Mississippi in 1958 as superintendent of missions for the Hinds County Baptist Association, which included Jackson. One of the association's ministries was the Children's Nook, a black day care program—before the days of freedom riders—operating out of rented quarters. Hensley got Home Mission Board funds and established the program on a more permanent basis. Today the Hart Center has 86 children enrolled.

Later, in the mid-60s, during attempts to integrate the Jackson churches Hensley wrote to area pastors suggesting they anticipate how they might handle the situation should blacks attempt to attend services. Word got out that Hensley had mailed a "plan of integration" and again he received rancorous letters.

As executive director of the Christian Action Commission, Hensley tackled race relations through the organization's assigned task of human relations. When a number of private schools, sprang up following integration of the public schools in Mississippi, Hensley mailed a letter to churches containing two lists of questions, one for churches giving consideration to beginning parochial schools, and another for churches giving thought to allowing private schools to use their facilities.

One pastor, who had been on vacation when his church voted to begin a private school in the church, asked Hensley how he could stop it without getting fired. Hensley gave him the list

. . . as we continue to emphasize the dignity of the human personality, more church members, black and white, will continue to work for dialogue and cooperation . . .

of questions, including such issues as accreditation and tax exemption. Within two weeks the church backed out of its proposal and the pastor stayed on.

"I don't believe in academic segregation on the basis of race," said Hensley, adding, "I think the church has a right to define its own mission." He believes public money for church support is wrong "whether the county courthouse is paving the [church] parking lot or the federal government [is giving] tuition subsidies."

Although the Christian Action Commission and the Mississippi Baptist Convention Board's Department of Work with National Baptists co-sponsored human relations meetings over the years, including the one at which Hensley spoke on "Amen, Amen," those meetings have stopped. Few people participated and the convention board dropped the department. Hensley said his successor at the CAC, Paul Jones, would likely resume the human relations conferences this fall. The resources of the CAC remain at the beck of both black and white Baptists.

He noted that in race relations, as far as Mississippi Baptists are concerned, "some few churches are integrated" but with signs of serious resistance and some evidence of resegregation. "This is very saddening, yet I'm per-

sonally very hopeful the day will soon come where we will have more black churches affiliated with Mississippi [Southern] Baptists. As we continue to emphasize the dignity of the human personality, more church members, black and white, will continue to work for dialogue and cooperation between the races," he said.

Hensley hopes he has had some success in "scotching" the departure "of some of our young men who were becoming disillusioned with our denomination." He said that he always worked to develop an informal network of informed people, in order to get any job done.

Now, in retirement, Hensley and his wife Margaret plan to travel across the SBC, as what he calls a "freelance" family life consultant. He'll work with the Mississippi Baptist Convention Board's Church Training Department in training associational family life committees as a part of the strengthening families emphasis of Bold Mission Thrust.

Owen Cooper of Yazoo City, MS, former SBC president, and organizer of human relations sessions that Hensley and Dick Brogan continued, analyzed Hensley's approach to leadership. "If he was leading—rebellion, you'd remember that," said Cooper. But it's a quiet leadership "since he's marching with the troops and quietly giving direction to the march."

Hensley said recently in a retreat with his counterparts from other states that he'd dreamed of what he'd like on his tombstone: "He was human, and some folks liked him." That's just like him—deftly understated. □



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INTERNATIONAL DATELINE



New Generation of Jews in Germany Reduced Greatly, but Becoming Active

DORTMUND—From a pre-war population of 2 million Jews, there remain about 30,000 in West Germany and a few hundred in East Germany today.

Before the Third Reich, German Jews had a rich religious life and were prominent in political, intellectual and artistic circles. Today there are 10 rabbis in the entire country, and it is only now that the first new generation of Jewish professors, writers and artists is appearing.

Germany's Jews today hold various jobs, lifestyles, political and religious beliefs. But they remain bound by their common identity as Jewish citizens of the country which, almost 40 years ago, tried to annihilate them.

"Consequently the relations of the Jews to their non-Jewish fellow citizens in the same age group are everything but normal," he says. "Perhaps it will at last normalize when the last SS-man and the last concentration camp survivor are no longer living."

One of the touchiest political issues for Jews here is Israeli and Middle East policy. West Germany, while trying to maintain good relations with Israel, also has close ties with Arab countries based on economic interests.

At the root of Jewish sensitivity to criticism of Israel, of course, are fears of a resurgence of anti-Semitism. These fears naturally carry special significance here. "A land in which the Hitler phenomenon existed is still different from one in which Hitler didn't exist," says Mr. Ginsburg.

Public opinion polls indicate that anti-Semitism remains a problem in Germany. In a Stern magazine poll last year, 14 percent of those polled agreed with a statement that Jews had a bad influence on "Western Christian culture."

"The number of right-wing extremists is not high," says Mr. Ginsburg. "Nevertheless, one is worried, because it wouldn't be fair to say that we haven't done anything to enlighten the youth regarding the Hitler era."

Mr. Ginsburg believes that the continuing Nazi war crimes' trials are important in educating Europeans against anti-Semitic propaganda.

"The importance of these trials is the documentation," he said. "It's an historical task and one has to pay the

German courts the compliment, that they've gone into this material fully . . . and gained very valuable material over the Holocaust and the murder of the Jews. That is a contribution to clearing up the history of the Germans, the Jews and the Europeans."

Filipino Student Scores US-Philippines Treaty

VALLEY FORGE—A Filipino student has spoken out against the controversial US-Republic of Philippines Extradition Treaty the Reagan administration is presently negotiating with the Marcos government.

Lester Ruiz, who comes from a well-known Baptist family in the Philippines, told participants in the orientation of new members to the General Board of the American Baptist Churches, USA that "the treaty shifts the focus of responsibility and determination of 'legal' status" of Filipinos in the US from "the courts to the (US) State Department."

He said, "this means it is the State Department and Secretary Haig who determine whom to extradite."

A doctoral candidate at Princeton Theological Seminary, Ruiz says, "The treaty is not only a political and legal barrier to justice and freedom, but, more fundamentally, it violates the very humanity of God's people in the Philippines and here in the states." (ABNS)

West German Explains Nuclear Freeze Craze

MINNEAPOLIS—Andreas Zumach came to the Twin Cities to try to explain why Europeans are "so crazy" for a nuclear weapons freeze.

Another objective of the 29-year-old West German and other European peace activists visiting other U.S. cities was to link up the peace movements in Europe and the United States so they can work more effectively in fighting for a nuclear weapons freeze.

At a news conference at the Minnesota Church Center here, Mr. Zumach said West Germany feels it would be the prime target if those weapons were deployed.

"It would be a Cuban missile crisis,

vice versa," he said. Mr. Zumach said the Cruise and Pershing missiles, if installed in Europe, would be able to wipe out all military installations in the Soviet Union and would give NATO forces first and last strike potentiality.

Such a situation, he said, might force the Soviets to "act irrationally and to make preemptive strikes."

Preventing the deployment of the Cruise and Pershing missiles will have to be the necessary first step of the freeze campaign, he said.

He said West Germans are "so crazy" for a nuclear weapons freeze because there are already 7,000 nuclear warheads deployed in their country.

"There is no such a thing as a limited or a winnable nuclear war. You won't be able to control it. The next war will mean a wipe-out for all."

Madrid Talks Place USSR On Defensive, Says Envoy

WASHINGTON—The focus on human rights of the Madrid Conference on Security and Cooperation in Europe is an important forum for the West because "it is one place where the Soviet Union is on the defensive," says the chief U.S. ambassador to the talks.

Max Kampelman told a conference co-sponsored by the International Council of B'nai B'rith and the National Conference on Soviet Jewry that despite a lack of interest in the talks apparent in this country, Europeans are acutely aware of what goes on in the Madrid sessions.

While conceding that drawing attention to Soviet intervention in Afghanistan and Poland has failed to reverse the USSR's actions, Mr. Kampelman asserted that "constancy and continuity of message are indispensable" if the United States wants to have "any real relationship and stability" with the Soviet Union.

Rise of Sects Troubling; Leads to Study in Sweden

STOCKHOLM—Sweden's state church, worried by inroads from a variety of new sects, has undertaken a major study of them.

"There are more than 70 different sects working in Sweden now," says a news report of the Church of Sweden. "They range from serious transcendental meditation exercises to pseudo-mystical rites, often performed to the



sound of deafening pop music. But all these sects have changed the religious profile of Sweden. This worries the Church of Sweden."

Sweden's official church is Lutheran. About 95 percent of the 8.3 million Swedes are counted as at least nominal members, although church-going is scant.

The church's international study department has assigned the Rev. Lester Wikstrom, a Lutheran pastor who has studied new religions, to "map out exactly what the different sects or movements teach, what they offer and how they function," the news report said.

Pastor Wikstrom's findings will be published in a book and used at Church of Sweden pastoral colleges and institutions. "In that way," the report said, "it will be easier for the pastors to know in what kind of religious climate the church is working. They will also understand better what it is that sometimes attracts people from the church over to one of the newer religious expressions."

Meanwhile, concerns were also expressed that the new sects can make gains because of the lack of serious religious instruction being given in the state-run schools.

Pentecostals Beaten In Siberian Hometown

MOSCOW—Lyubov Vashchenko, one of six Siberian Pentecostals living at the American embassy, said 12 of her relatives were beaten by police April 23 in their hometown of Chernogorsk.

Miss Vashchenko said her relatives had staged a demonstration to protest Soviet inactivity on the family's request to emigrate. She said family members had unfurled three American flags and carried signs.

Miss Vashchenko said the police, whom she described as drunken, had moved in and beaten up the demonstrators.

Among those beaten, she said, was her sister Lidiya, who lived at the embassy until she was taken to a Soviet hospital during a hunger strike early this year. Lidiya abandoned the fast at the hospital and returned to Chernogorsk, where she joined her younger brothers and sisters.

The 12 Vashchenko family members reportedly were taken to jail after the beatings but released on April 28.

Lyubov Vashchenko's parents and one other sister remain at the embassy,

along with Mariya Chmykhalov and her son, Timofei.

The Siberian Pentecostals have lived at the embassy since June 1978. They say they want to go to a country where they can freely practice their faith.

State Bans 'Peace Patches'

EAST BERLIN—East Germany's Protestant churches have criticized a government ban on a patch which bears the inscription "swords into ploughshares" and depicts a peace monument given by the Soviet Union to United Nations headquarters in New York.

In outlawing the wearing of the patch, the East German government said it has been "misused . . . to express a way of thinking hostile to the state and to participate in an illegal political movement."

Protestants Charge Portugal Discrimination

LISBON—Two ecumenical organizations have charged that Portuguese Protestants are targets of discrimination by the country's state broadcasting system.

A bill in the national assembly to give the Catholic Church exclusive use of a proposed third television channel has been assailed by the Portuguese Council of Churches and by the Europe Region of the World Association for Christian Communication (WACC).

The latter organization, which is made up of Catholics, Orthodox Christians and Protestants, unanimously adopted a statement of support for the "minority churches in their struggle for recognition and equal rights and for free and equal access to the media" in Portugal.

Scottish Church Protests Detention of Three Aides

EDINBURGH—The Church of Scotland has protested to Philippine President Ferdinand E. Marcos the detention without charge or trial of three Filipino Christian workers.

In a telegram, the Inter-Church Relations Committee of the Presbyterian denomination expressed grave concern over the arrest of Violeta Marasingam and Laura Ocampo, both senior staff members of the National Council of Churches of the Philippines, and Avelina Emrile, a staff member of the Stu-

dent Christian Movement.

The three women were arrested at midnight on Feb. 26, and were being held incommunicado at an undisclosed location, the committee said.

'Atheistic' U.S. Policy Destroys Democracies

PROVIDENCE, R.I.—A Catholic priest charged here that the history of the U.S. involvement in Central America "clearly reveals" a practice of "atheistic politics" contrary to Judeo-Christian principles and those expressed in the Declaration of Independence.

"It has instigated deep-seated hatred and class warfare, a climate of fear that strangles the spirit of prayer in humanity. It has been an atheistic politics, and the mutilated bodies that appear daily in the streets of El Salvador are testimony of the brutal and atheistic politics that the present administration obstinately pursues."

Rev. Raymond L. Tetrault long a vocal critic of U.S. policy in El Salvador, said that if the United States were theistic in its policies, it would recognize, as did the founding fathers, that "no nation has the right to determine the destiny of any other nation."

PAMPHLET REVISED

Advocates of reinstating state-mandated prayer in the public school classroom are attempting to accomplish their goal by constitutional amendment and/or by limiting the jurisdiction of the federal courts. If successful, they would succeed in circumventing the two major decisions of the Supreme Court.

The nation's high court, while declaring mandatory prayer in primary and secondary schools unconstitutional, permits voluntary, individual prayer by students.

Following substantial revision and updating, the pamphlet "Religion in the Public School Classroom" is now available.

Order: single copy-free; 12 copies-\$1.25; 100 copies-\$7.50; and 1000 copies-\$70.00. Plus postage on all orders other than single copy.

Baptist Joint Committee on Public Affairs, 200 Maryland Ave., NE, Washington, DC 20002.

REVIEWS



SOCIETY AND THE SACRED

By Gordon Gilkey. New York: Crossroad Publishing Co., 1981, pp.xii + 170. \$12.95.

Gilkey finds at the heart of every culture a religious substance, i.e., the "ultimate convictions, norms and expectations" that make that culture's shared life meaningful. The sacred is thus found in certain features of ordinary life. Today the religious substance of Western culture is being shaken by shifts in thinking and acting which point to a post enlightenment world ahead, not shapeable by either Superpower.

The issues which culture presents must be addressed by the church. Science poses one challenge to faith. (Gilkey acknowledges that faith is not rational but insists that it is credible.) The drive for social justice poses another. Here the church must be positive while teaching the ambiguity of the hope for a better tomorrow in a world where sin as well as hope operates. The pluralism engendered by the knowledge of the non-Christian religions calls for still another response. Gilkey believes the church should rejoice in the elements of revelation and truth in non-Christian religions and suggests that the grace—not faith, not works—which saves us in Christ will save those of other religions in its own way.

A reader might wish to see Gilkey analyzing Ephesians 2:8—"by grace are ye saved through faith . . ." (italics mine.). —Culbert G. Rutenber

CORRESPONDENCE

To the Editors: Thank you for being there . . . for being in a position to speak out strongly and promptly. I heard the President's statement of support for the prayer amendment. I was thinking how it was nothing but despicable demagoguery.

As a Baptist I was proud to hear this thought echoed by you. Please continue to fight! I fully agree with the commentator who pointed out the danger to religion of a "watered-down, acceptable-to-everyone" prayer. The life-transforming faith in Christ that is at the heart of my belief cannot properly be furthered in a public classroom. Furthermore, Christianity has never

(REFLECTIONS, from P. 15)

To motivate—In addition to these cerebral duties, prophetic religion has always had an affective dimension. Saul Alinsky is said to have warned, "Never go up against a people who sing together." The provision of a community of support is an important function of religion in the political process.

To communicate—The biblical model of a prophet was nothing if not a forthteller, a communicator. The bumper-sticker mentality insists "The Bible said it. I believe it. That settles it." This closed-mindedness is finally self-defeating and offers no possibility for dialogue in a pluralistic society. Franklin I. Gamwell has put it well: "If each religious community insists that it alone has access to the truth, there is no real conversation because those outside any given community can neither be persuaded nor be persuasive."⁴

Prophetic religion does not flinch from debate in the marketplace of ideas, does not fear truth nor despise open dialogue.

Prophetic religion is unashamedly interested in the opportunity to influence public policy but not eager to control or require others to accept its own vision of morality.

Prophetic religion recognizes that to do nothing, to remain silent, is to approve the status quo. Broad considerations of justice and social welfare will not allow a passive posture for prophets.

Prophetic religion, at its best, holds in creative tension the oneness and the manyness of American life, *e pluribus unum*.

Prophetic religion contributes to the civil discourse an ethic that doesn't confuse ends with means.

Prophetic religion is committed to civility but its practitioners cannot keep quiet because they aren't willing to consign the church to the hereafter. □

⁴Franklin I. Gamwell, *Religion and the Public Purpose*, unpublished manuscript, p. 12.

been the same since Constantine decided it could prop up his empire and be used for political advantage. Talk about the salt losing its saltiness!

Stewart Clifton
Nashville, TN

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Report from the Capital

Separation of Church and state doesn't mean separation of God from government, or separation of religion from politics, or separation of Christianity from citizenship . . .

REFLECTIONS

There are two distinct ways of dealing with pesky, demanding religion; one is to separate religion from reality by relegating it to the afterlife, putting it in a personal closet or keeping it safely in its place in the church or synagogue. The other way is that of venturesome, prophetic religion, which today is alive and well and causing trouble. Since the eighth century before this era, Jews, then Christians, have been unable to escape the Word of the Lord.

Amos and three of his contemporaries, Micah, Hosea and Isaiah, led humankind over one of the greatest watersheds in human history. Prior to their time, it was believed that a person's obligations to God or the gods were discharged by offering sacrifices; the bigger, the better. But these four prophets proclaimed, to everyone's astonishment, that God is not interested in sacrifices and ceremonies, but in *how human beings treat each other!*¹

Isaiah (1:14, 16, 17) put it thus: *Your new moons and your appointed feasts my soul hates; They have become a burden to me, I am weary of bearing them; Wash yourselves; make yourselves clean; remove the evil of your doings from before my eyes; Cease to do evil; learn to do good; Seek justice; correct oppression; Defend the fatherless; plead for the widow.*

Pitfalls for prophetic religion are obvious in others, not always so clear in our own proclamation of truth. But we, too, lack specificity, preach euphemisms, or labor under detailed prescriptions for every social ill.

Either we demonstrate an ignorance of the political process or we become so obsessed with political answers that we act like the naive sons of the social gospel who worked hard before World War I to establish heaven on earth. It's easy to forget in the heat of the battle that politics offers only proximate not ultimate answers. What T.S. Eliot said concerning political systems is still relevant: "To identify any particular form of government with Christianity is a dangerous error: for it confounds the permanent with the transitory, the absolute with the contingent."²

Marc Tanenbaum has astutely pointed out how the political articles of faith of the right-wing extremists sacralized the secular and became the credo of the Christian right: Arms buildup, the Panama Canal, Taiwan, etc. took on a holy glow. On the other hand, secularization of the sacred is exactly what would happen to prayer, for example, if some folks had their way. The most intimate and inner expression in religion would be drafted, conscripted, and dragged from its rightful setting where it is tenderly taught and spiritually shared.

Despite the pitfalls, prophets of God stand in the noble tradition of those who have gone before. Right now the cause of hungry children calls for courage. To support it in the present climate may seem downright foolhardy, yet it has never been more urgent.

Right now the court stripping legislation, resting in over 30 different bills, must be challenged. It doesn't matter whether the subject is school prayer, busing, a balanced budget, or abortion; the common fault of those bills is their presumption to remove the Federal Courts from jurisdiction over any subject of legislation. If this Congress could gerrymander around the court system for one pet subject of the



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moment, our basic balance of the branches of government would be in jeopardy, and violated minorities would have no recourse in the courts.

Right now the push for peace awaits strong voices, religious leaders saying "enough is enough." May all the people of God affirm with the Psalmist: "Some trust in chariots . . . but we will remember the name of the Lord our God," (Ps. 20:7), and with Jesus when told the disciples had two swords, "It is enough." (Luke 22:38).

The word "welfare" is loaded enough to call for a prophet; the court stripping issue is complex enough to demand a prophet; the cause of peace is emotional and urgent enough to demand a prophet.

It took the Supreme Court (Waltz, 1970) to remind us that churches have the same rights as secular groups and private citizens to take "strong positions on public issues." Separation of church and state doesn't mean separation of God from government, or separation of religion from politics, or separation of Christianity from citizenship.

Most of us would like to find appropriate ways to exercise a prophetic role in this diverse democracy. The full arsenal of political approaches is available to all citizens: campaigning, letter writing, voting, demonstrating, participating in special interest lobbies, contributing to candidates for office, etc. Beyond the check list in any standard political action guidebook, prophetic religion has certain tasks in a higher stewardship:

To educate—We should take the Bible seriously. Martin E. Marty is on target in his observation that "The Bible includes 500 lines against poverty for every one line against pornography." The biblical social ethic has been largely ignored by the political religionists of the Right. Compassion, justice, honesty, liberty, stewardship, human dignity, and peacemaking cry out for attention.

To inform—Bible in one hand, newspaper in the other. That average American who watches over 30 hours of television a week and reads one book a year is terribly ignorant of his world. Television's evening news delivers the equivalent of one-fourth of one page of the newspaper. Bill Moyers rightly voiced his concern over the "splintering . . . of our common understanding of the issues we face."³

To evaluate—Prophetic religion stands as it always has: analyst, interpreter, and critic of political programs and government policies. War is too important to be left to the generals. Economic policy touches too many lives to be left to the economists. Governing this nation is too important a stewardship to be left to the politicians. Classic statements of the goals of the State stand in judgment over petty ideological politics. The State has a duty to "maintain order and peace" (Hobbes); to "protect the natural and inalienable rights of the people to life, freedom and property" (Locke); to "do equal and impartial justice to all citizens" (Jefferson).

(Continued on P. 14)

¹Dean M. Kelley, *Christianity and Crisis*, October 5, 1981, p. 262; ²T.S. Eliot, *The Idea of a Christian Society*, (London: Faber and Faber, 1939), p. 57; ³Bill Moyers, by Stan Hastley, *Report from the Capital*, May, 1982, p. 10.;

Spokesmen for the National Council of Churches of Christ and for the Institute on Religion and Politics gathered in the Interchurch Center in New York this spring to press their claims as the main representatives of the people in the pews.

The *New York Times* described it as a "heated debate." To other observers, the encounter was a bit too gentlemanly, and the issues a bit too predictable, to generate much heat. And besides, grassroots America could lift up scores of special interest groups who might feel less than adequately represented by the four white males who seized the dais to speak on behalf of American Christendom.

The event was a panel discussion sponsored by the NCC's Office of Information. Invited to offer a critique of the National Council were United Methodist clergyman Ed Robb, chairman of the Institute on Religion and Politics, and Dr. Richard Neuhaus, author of the Institute's declaration defining what Christian social action ought to be. Defending the council were United Methodist Bishop James Armstrong, current NCC President, and Dr. Eric Brouwer, General Secretary of the Reformed Church in America and an NCC executive board member.

In essence, the debate hinged on the IRP's assertions that the National Council had lost touch with American churchpeople because of its persistent defense of left-wing political movements in the U.S. and throughout the world. The National Council countered with an accusation that Christian conservatives were ignoring many urgent social issues.

According to Dr. Robb, the NCC generally overlooks "the crimes of communist or anti-American Third World despotisms and often such governments are treated even cordially—while the failings of U.S. policy or pro-governments receive an obsessive attention."

And Pastor Neuhaus, who stressed that he still resided "in the house of liberalism," scored the "imperiousness" of NCC political statements. The council's "obsession with the . . . injustices of America at home and abroad precludes the affirmative, even patriotic, vision that is required if critical judgment is to be meaningful and effective," Neuhaus said.

In response to such liberal stands, many people in grassroots America have "voted with their feet" by departing from mainline church memberships, Dr. Robb asserted.

But Bishop Armstrong denied that the National Council was out of touch

with the people. He cited his close contacts with people in Indiana, where unemployment rates run as high as 25 percent. "These are the poor that our Lord gave Himself for and with whom we must align ourselves," he said.

Dr. Armstrong also accused the IRP of being as selective in its choices of political issues as it accused the NCC of being. "What about military violence?" he asked. "The nuclear threat? Military dictatorships? What of poverty and starvation? You have written on El Salvador, Nicaragua . . . what about Chile, Argentina?"

Dr. Brouwer, in turn, won most of the debate's rhetorical points when he described the Neuhaus declaration as "argument by implication, innuendo, and insinuation." He accused the Lutheran theologian of "mendacious posturing."

The exchange of views won no apparent converts among the 300 observ-

COMMENT

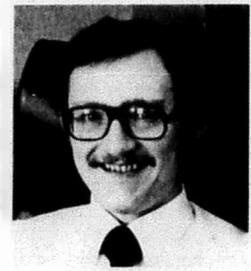
ers although the participants expressed satisfaction that a dialogue had begun between them.

Some observers might have been justified, however, in wishing that the debaters had spent more time listening to each other.

In a certain respect, what the two groups said about each other during the debate was essentially true: the National Council *does appear* at times to align itself with left-wing political causes, and on occasion NCC board and committee members seem unduly threatened by "evangelicals."

On the other hand, the Institute on Religion and Politics and similar groups *do tend* to ignore some of the U.S.'s political flaws in their efforts to appeal to a silent majority of American Christians—and all too often, accusations of left wing sympathies are hurled at Christians who exhibit a social conscience.

Both images are seriously imbalanced, regardless of the number of supporters either side can line up. In fact, any organized group of Christians



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which identifies itself exclusively with either side of the political spectrum may be playing fast and loose with the mandates of the Gospel.

Christians who embrace social justice aims at the expense of evangelical outreach—and Christians who concentrate on saving souls while turning their backs on society's ills—are, in the words of American Baptist theologian Jitsuo Morikawa, "simplifying the Gospel to the point of heresy." The Gospel is at once a radical social agenda *and* an urgent program to save souls.

The fact that the NCC and the IRP are uncomfortable with each other's stands is less an indication that either side may be wrong than it is a sign that both have skewed the Gospel too far from its intended path. It would be refreshing indeed to wake up one morning to discover that the NCC, consistent with its diverse membership, had called for a mass Evangelical Rally to save souls and to rejuvenate its seekers-after-justice. And that the IRP—or, for that matter, the Moral Majority—had called American politics to judgment in the name of Jesus Christ.

Both so-called left-wing ecumenists and so-called right-wing evangelicals offer important and worthwhile contributions to the church in the U.S. But until either side can absorb into its agenda a more inclusive approach to the whole Gospel, neither side has a credible claim to speak for the people in the pews. □

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