

April 1983

ISSN 0346-0661

REPORT from the CAPITAL



we
have seen
the hand
of God
at work -
- Parajon

A PEACE
AND JUSTICE
REVIVAL



AT A
NUCLEAR
WEAPONS
SHOW

SEPT. 12



WHERE THERE
IS A LOSS
I AM IN IT,
WHERE THERE IS
A GAIN
I AM NOT,
WHERE THERE
IS A LOSS
I AM NOT

REPORT from the CAPITAL

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

Vol. 38, No. 4

April, 1983

Articles

Cultural Pluralism and Religious Particularism 4
by Robert N. Bellah

Views of the Wall 6
by Albert L. Ayars

Nuclear War Chart 7
by Jim Geier

Interview with Mark O. Hatfield 10
by Gerri Ratliff

Features

Washington Observations 3
By Stan Hasteley and Larry Chesser

News in Brief 8
By Larry G. Chesser

International Dateline 12
By Victor Tupitza

Reflections 15
By James M. Dunn

Reviews 16

Cover: Dr. Gustavo Parajon, an ABC/USA medical missionary-pastor in his native Nicaragua, at a luncheon sponsored by the evangelical community, Sojourners, appealed to Christians to oppose the USA policy of undermining the Sandinista government.

Executive Director: James M. Dunn
Editor: Victor Tupitza

Contributing Editors: John W. Baker, Stan L. Hasteley,
Larry G. Chesser, Robert H. Dilday, Gerri Ratliff

Circulation Assistant: Gayl Fowler

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, \$6.00 one year, \$11.00 two years; Club Rate (10 or more) \$5.00 per each year; Student Rate \$2.50 single year. Foreign, please add \$2.00 postage.

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



Freedom and Grace

Although at this writing Easter lies ahead of us, BJC staff moves as though through a maze, first attending to this and then to that detail in arranging the 1983 National Religious Liberty Conference on the theme, "Affirming Baptist Identity"; and at the same time we're also posting Religious Liberty Day literature.

This issue is committed to some of the "advance" work a conference or special day requires. Robert Bellah (in a two-part excerpt from a presentation delivered for the Annenberg School of Communications at the University of So. California) evidences insightful scholarship as he examines the contributions by the nation's founders to the creation of an open society. He evaluates elements found in religious uniformity and in religious pluralism; as for the separation of church and state, Bellah holds that "none of the founders believed that he was establishing a completely secular republic." While religion was a matter of public concern, they (through the Constitution) freed the government of the necessity of enforcing religious uniformity.

Senator Mark O. Hatfield encourages churches by his confidence in their capacity for resolving some of societies' most critical problems—which he identifies as intrinsically spiritual. In a REPORT interview with Gerri Ratliff, Hatfield states his biblically-based view that humankind as God's creation has the strength to transcend the shaping power of environmental forces.

The public school system, its administrators and teachers have come in for some hard knocks from those disenchanted with public school education (or jockeying for tax support of their church-related schools). Educator Albert Ayars examines this criticism, deals with its misunderstandings, and underscores the necessary: that education focuses on the needs of pupils, and teachers are attentive to the civic and moral values which historically have been part of American public school education.

A wisdom making the rounds states that big decisions must be left solely to those who have access to the fullest information. In the case of the nuclear arsenal it seemingly advocates awe before an emerging military gnosticism. Since one artist (DaVinci) gave us concepts for airplanes and dirigibles long before Sikorsky or von Hindenburg it seems not out of order for another artist, Jim Geier, to have anticipated others by graphically portraying the potential for destruction in the "superpower" around us.

On a more optimistic note, from Frederick Buechner comes his latest book, *Now and Then* (Harper & Row), to delight and provoke willing hearts. Here is a spiritually introspective yet broadly uplifting word from a ministry of writing. It dramatizes something of the author's ongoing movement among the ABCs (or between the Alpha and Omega), its now and then, a kind of holy book in the sense that it's about Life and "life itself is grace." The post-Easter period remains a good time for meditation on themes of life and resurrection, God's gracious gifts. □

Victor Tupitza



WASHINGTON OBSERVATIONS

news/views/trends

The 1983 National Religious Liberty Conference of the Baptist Joint Committee focusing on the theme, **Affirming Baptist Identity**, promises an emphasis that is as contemporary in relevance as Baptist influence had been of importance to this nation in the securing of Constitutional religious liberty guarantees.

The Conference, set for October 3,4 in Washington, D. C. will explore religious liberty rooted in a theological commitment to soul freedom and its political corollary, the separation of church and state.

Major Conference speakers will come from a variety of disciplines: Baptist theologian Harvey Cox, Harvard Divinity School; law professor A. E. (Dick) Howard, the University of Virginia; Editor James Autry, Better Homes and Gardens; Ethicist Foy Valentine, the Christian Life Commission, SBC; church historian William R. Estep, Southwestern Baptist Theological Seminary; and Marian Wright-Edelman, the Children's Defense Fund.

Two other nationally recognized personalities, both with strong Baptist roots, have still to confirm their participation as keynote speakers; BJC director James Dunn anticipates affirmative word imminently.

The conference is open to interested persons; write this office for registration information and hotel accommodations. ●

Sen. Orrin G. Hatch in a move designed to boost chances of passing an anti-abortion amendment joined Republicans Strom Thurmond and Charles E. Grassley in agreeing to send to the full Senate Judiciary Committee a streamlined version of S. J. Res. 3.

The one-sentence amendment states the "right to abortion is not secured by this Constitution". It would overturn the controversial 1973 Supreme Court ruling in Roe v. Wade which held that the Constitution protects a woman's right to privacy in making abortion decisions. ●

Social Security taxes for ministers will rise significantly under the compromise reform package passed by Congress to aid the financially troubled retirement system. In resolving differences between House and Senate versions of the bipartisan plan to inject an additional \$165.3 billion into the system, Congress agreed to continue to exclude from Social Security taxation most employer contributions to certain non-profit pension plans such as those administered by major U.S. denominational bodies.

But in a move which will significantly raise Social Security taxes for ministers and other self-employed persons, Congress voted to raise self-employment taxes from 75 percent of the combined employer-employee rate to equal the full combined rate. The final Social Security package, passed by the House and the Senate also omitted a Senate amendment which would have given ministers and churches the option of treating a minister's service to a church as employment for Social Security purposes. Under current law ministers participate in Social Security as self-employed persons. ●

Cultural Pluralism and Religious Particularism

One of the implications of religious freedom in America has been religious pluralism. If no religion is to be established and all persons are to be allowed the free exercise of their religious choice, then clearly no religion is singled out as publicly superior and all are to be tolerated. Few today would fail to list religious freedom and religious pluralism among those obviously good things that any enlightened society would want to defend. Yet we might remember that through most of the history of Western civilization neither religious freedom nor religious pluralism were obvious goods. They were in fact quite consciously rejected.

One of the reasons that religious uniformity, enforced if necessary by the state, was viewed as essential had to do with the relation of religion and public order. Since religion inculcates moral values and commitments essential to the functioning of social life, a plurality of religious teachings on these issues potentially or actually in conflict with each other, was feared as productive of social chaos. An even deeper reason had to do with religious truth. Social and political order were seen as ultimately resting on divine order. A society should therefore establish a religion or a church that represented religious truth and discourage false religions or churches. From Augustine to John Winthrop that was the received view.

Robert Bellah is Ford professor of Sociology and Comparative Studies at the Univ. of California, Berkeley. His book, *The Broken Covenant* won the Sorokin Award of the American Sociological Association in 1976. This article has been edited for length and reprinted from *Freedom of Religion in America: Historical Roots, Philosophical Concepts and Contemporary Problems*.

I would suggest that however much we would want to criticize the policy of religious uniformity and establishment, we nonetheless have to grapple with the arguments used to defend them. Indeed, if we look at religious pluralism and religious freedom in the light of those arguments we may come to some disturbing conclusions. If there is no religious truth that is publicly recognized we might conclude that there is no religious truth at all, or at least that the only truth of religion is private, individual, or might we say, psychological truth, but no truth with any public consequences. Or we might even say that religious pluralism implies that religion, in any public meaning of the term, is untrue. Similarly, religious freedom means that each individual can choose his or her religion and follow the moral values and commitments that religion entails, however radically incompatible with the moral values and commitments of others. So religious pluralism and religious freedom seem to imply a society in which there is no public truth about ultimate things and in which there is no shared morality.

One might ask the question, though, whether religious freedom and pluralism so understood do not, covertly at least, amount to a new establishment and a new system of common values. The new truth is that there is no religious truth. Human beings are just bits of matter in motion, each pursuing his or her own interest, seeking to fulfill appetites and desires and avoiding those things that cause anxiety and fear. Whether or not such a set of beliefs could support a coherent social order could be argued, but one could still speak of an established set of answers to the traditional theological and moral questions.

While secularism and the morality of radical self-interest may to a degree characterize American society today, it is clear that the founders of the republic and many generations of Americans since have not seen those outcomes as the necessary consequences of religious freedom and pluralism. But before looking at the original American understanding of religious freedom we might consider what the older Western tradition, biblical and classical, had to say about pluralism.

If one turns to the Bible it is with considerable difficulty that one could find in it a celebration of religious or even cultural pluralism. In the Hebrew Scriptures God shows such a partiality toward the Israelites that on occasions things go badly indeed for their enemies, as for example the Amalekites in Exodus 17 and the Amorites in Deuteronomy 3. There is of course the great prophecy of Isaiah 2 which says that "all the nations" and "many peoples" shall come "to the mountain of the house of the Lord" and shall say, "Come, let us go up to the mountain of the Lord, to the house of the God of Jacob; that he may teach us his ways and that we may walk in his paths."

Paul, too, in the New Testament, is equally broad-minded when he says in Colossians 3: "Here there cannot be Greek and Jew, circumcised and uncircumcised, barbarian, Scythian, slave, free man, but Christ is all, and in all," ... But here too cultural inclusiveness is premised on religious uniformity. Acts 4 testifies to Christian religious exclusiveness when it reports the words of Peter about Jesus: "And there is salvation in no one else, for there is no other name under heaven given among men by which you must be saved."

Cultural pluralism, as symbolized by linguistic diversity, is punishment for sin. Pentecost is a sign of the overcoming of this sin, but its fulfillment must await the end of time.

While consulting the Bible we may not overlook Genesis 11, the story of the tower of Babel, for it is a kind of *locus classicus* for the whole biblical teaching about cultural pluralism. Chapter 11 begins by saying, "Now the whole earth had one language..." And then it goes on to tell that men from all over came together to build a city and "a tower with its top in the heavens" in order to make a name for themselves. God punished them for their arrogance and pride by confusing their language so that they could no longer understand each other and scattering them "over the face of all the earth." Cultural pluralism, as symbolized by linguistic diversity, is punishment for sin. Pentecost is a sign of the overcoming of this sin, but its fulfillment must await the end of time. If I am right it is hard to find in the Bible any unambiguous celebration of cultural pluralism and certainly none of religious pluralism.

Classical philosophy had a fundamentally different understanding of the divine/human relationship than biblical religion, but it too believed that religious truth is finally unitary and not plural. And it was Plato in his last great dialogue, the *Laws*, who worked out, more completely than anywhere in the Bible, a theory of established religion and theological uniformity as essential to a good society.

Thus, in early modern Europe when the idea of religious freedom with its attendant implication of the acceptance of religious pluralism first began to be put forward, it could draw only with difficulty on the central resources of the Western tradition. Oversimplifying greatly, the idea seems to have had two main sources, both evident in 17th century England. One was a secular philosophical source that seems to be rooted primarily in dismay at the consequences of religious warfare that ravaged England in that century. The great figure here is John Locke, whose *A Letter Concerning Toleration* (1689) is a landmark document in the history of religious freedom. The other is the religious sectarian spirit that resisted any effort to compel conscience in religious matters and which declared that the

true church of Christ, generally considered to be a small remnant on their earth, is outside the control of any state. Roger Williams's *The Bloody Tenent of Persecution* (1644) was a classic expression of that view...

Yet, we should not read our own views on religious freedom back into the minds of its 17th century defenders. Locke's ideas of toleration, for example, are sufficiently narrow to make us distinctly uncomfortable. Not only does he withhold toleration from Catholics but goes on to say, "Lastly, those are not at all to be tolerated who deny the being of a God... The taking away of God, though but even in thought, dissolves all..."

Roger Williams, too, for all that his toleration would extend even to the pagan Indians, nonetheless reaffirms the link between human social order and divine decree... Williams does not tell us what he would do about atheists. Perhaps there weren't any in Rhode Island. But he certainly makes it clear that there is a relation between religious beliefs and "government and order in families, towns, etc."

While the separation of church and state in the Constitution of the New American republic has been declared the most important event with respect to religious freedom in the entire history of Christendom, we would do well to remember the continuities as well as the discontinuities. Certainly none of the founders believed that he was establishing a completely secular republic in which religious belief no longer had any public meaning. The document establishing the new nation, the Declaration of Independence, asserts the relations between religious truth and political order when it appeals to "the laws of nature and of nature's God" to justify the separation from England. It then goes on to assert that our most basic political rights are not the gift of any state or the claim of any popular assembly but the gift of our Creator...

What all this amounts to is that the founders of the American republic, though they wanted to get government out of the business of enforcing reli-

gious uniformity, continued to believe that religion was a matter of great public concern, and even that certain religious beliefs are probably essential for "government and order," to use Roger Williams's terms. Practically this meant moving beyond Locke's toleration of the various Protestant groups to include Catholics and Jews as well... True, the seeds for the idea that religion is a purely private matter were sown by the formalization of the separation of church and state, but nobody drew that conclusion for a very long time...

But today the millenia-long tradition that shared religious beliefs and shared moral norms are the essential preconditions for a reasonably coherent society, a tradition alive in America until but yesterday, is largely forgotten. When put forward it is apt to be attacked as a recent sociological theory suffering from the now exploded error of "functionalism." That social order has some inherent link to the truth of being would be dismissed as too ludicrous to discuss. Even a sociologist would not hold so absurd a view. Rather, the reigning paradigms for understanding our society and the place of religion in it derive from two diverse but at moments strangely compatible sources. One is radical utilitarian individualism. The other is romantic cultural particularism. □

(To be continued next month)

FREE! Religious Liberty Packet

Religious Liberty Day — June 1983



Send today for an attractive poster and other materials to assist your church in developing a Religious Liberty Day emphasis. No charge.

Name _____
Church _____
Address _____
City _____ State _____ Zip _____

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

Albert L. Ayars

VIEWS OF THE WALL

TEACHERS, administrators and patrons of public schools should set the record straight regarding ill-founded charges that have made the public schools the Nation's educational whipping boy.

Who hasn't heard the public schools referred to as "godless"? We are told: "They took prayer out of the schools." "They don't teach ethics or values." "They have forsaken character education and spiritual growth." The list is extensive. I consider such charges an extremely dangerous and libelous affront to one of the most essential of public institutions.

Are the schools godless? Absolutely not! The schools, in the spirit of the Founding Fathers as expressed in the First Amendment to our Constitution, respect each individual's religion to the extent that they will not permit one person to impose his religion on another and will not expect school pupils to participate in religious ritual prescribed by adherents to a particular sect or creed. The status of religion in the public schools must be regarded as a crucial test of America's being a free and a pluralistic society.

Anyone can pray in school—his or her own prayers. Religions are studied in the schools. The schools do a great deal by way of helping students convert religious doctrine and principle into a way of life. The Bible and the great religious books of various religions can be and are studied as literature and discussed and compared as to dogma and doctrine espoused. The basic moral and ethical principles common to the great religions are taught every day in the public schools.

In the Norfolk public schools alone, the courses and units of learning related to religion and religious books and documents total over 50. The content varies considerably, including the Bible as literature, stories from the Bible, comparative religions, religious influences on art, religion and philosophy, man's faith as manifested through art, signs and symbols of religions, religion

Dr. Albert Ayars is Superintendent of the Norfolk, Virginia, Public Schools. He has also served as moderator of two American Baptist Churches—in Spokane, Washington, and in Montclair, New Jersey. This article is used with permission of the *New Age Magazine*.

and architecture, psychological and religious reasons for masks and ritual, the Christmas story, heroes and the values of their times, and many others.

Even the leading churches and mainline denominations of our Country contend that the religious experience of children is not the business of either the government or the public schools but rather a responsibility and sacred trust of the family and the church. Every religion can be protected only as it supports protection for other religions and for nonbelievers as well. Public schools carry a distinct obligation to ensure the individual freedoms essential to this goal.

It should be borne in mind, however, that the United States Supreme Court has never ruled out the study of religion from the curriculum of the public schools so long as religion is made an object of academic and intellectual inquiry and not an object of religious worship or faith under the auspices of government or the public school structure. The courts and the schools acknowledge the high value of religion in civilization and in the learning experience of public schoolchildren.

In fact, education is infused with reverence and, while religion is not excluded as living substance for teaching and learning in the public schools, no particular belief, doctrine, ritual or practice is or should be imposed upon students.

Moral, spiritual, and character education are part of the mission of the teacher. Teaching is a profoundly moral activity. The genuine teacher has to be a moral catalyst with a mission transcending subject matter. He or she provides choices for students and helps them develop the ability to make sound choices for themselves. In the final analysis, what a young person becomes is the true measure of education. Encouraging that "becoming" includes stimulation of the growth of important inner qualities. Developing all of these qualities involves activities of every nook and cranny of the school's program.

Moral, spiritual and character education has never been deemphasized in the public schools and takes place in every kind of class and activity. The purpose is to help each young person as much as we can in his own personal

The Public Schools and Moral and Spiritual Values

"becoming."

There is a conscious effort to help the child develop simple goodness of character, which involves a few great universals to which most people would agree even though the definitions and interpretations may vary somewhat. These undoubtedly include individuality, honor, integrity, honesty, decency and generosity. We can add compassion, reliability, willingness to take responsibility, fair play, sensitivity, concern for others, and commitment to truth.

The development of such values and characteristics take place in many kinds of planned activities in the schools.

It emerges from schoolday opening exercises as teachers ask children to explain "with liberty and justice for all" or "one Nation under God" or "land of the free and the home of the brave."

Teachers use a wide array of resources to expose domains of knowledge, opinion, and inquiry that inform about the nature of humanity, society, culture and ethics. Ideals and attitudes can be shaped by great literature, the drama and the novel, great motion pictures, music and creative arts. These resources open insights into the nature of man, his motivations and his potentials. They add to our ability to understand and live with ourselves and others. A good teacher helps each child or youth to find those things that speak to his heart and help him to listen.

Such learning opportunities in pursuit of values, esthetics, and personal goals take place in the social studies classroom, on the practice field, in homerooms as messages of condolence are formulated to send to bereaved classmates and their families, and in community betterment projects as students discuss and are led to apply the principles of treating others fairly, respectfully and caringly.

The public schools have not overlooked the need of students to try on for size many different kinds of ideas. They need perspective to see that human problems they are wrestling with are old in time, though perhaps different in expression and form. Students need the help of teachers to find what

Continued on page 16

NUCLEAR WEAPONS CHART

World War II took place over six years and affected virtually every country in the world, killing over 50 million people. The combined firepower, including the two atomic bombs dropped on Japan, equaled 3 megatons.

The dot in the center square represents all the firepower of World War II. The other dots represent the number of World War II equivalents that now exist in nuclear weapons. This is 18,000 megatons or the firepower of 6,000 World War II's. The United States and the Soviets share this firepower with approximately equal destructive capability.

The top left-hand circle enclosing 9 megatons represents the weapons on just one Poseidon submarine, equal to the firepower of three World War II's, enough to destroy over 200 of the Soviet's largest cities. We have 31 such subs and 10 similar Polaris subs.

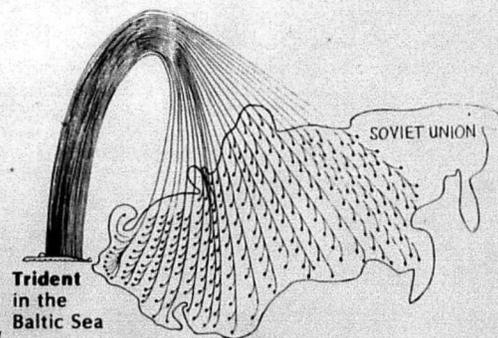
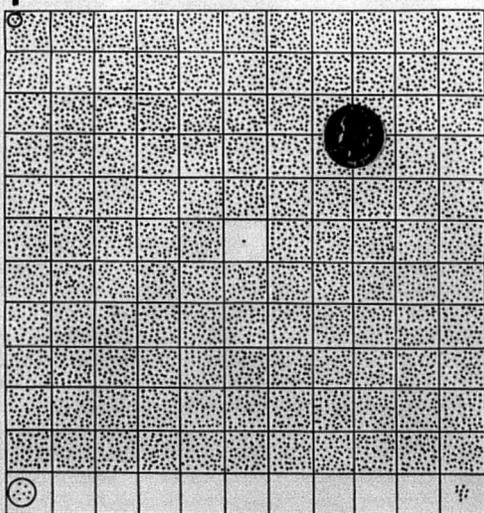
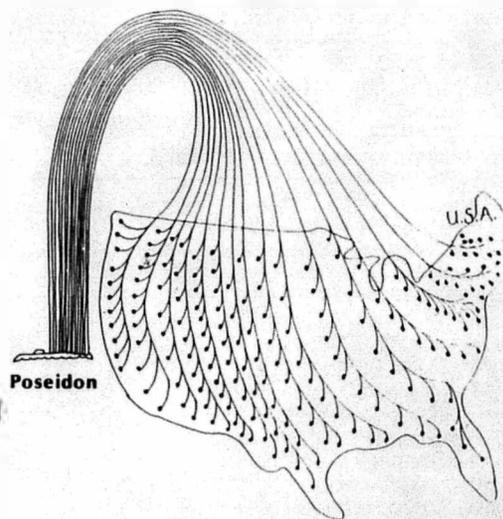
The circle in the lower left-hand square enclosing 24 megatons represents one new Trident sub with the firepower of eight World War II's, enough to destroy every major city in the northern hemisphere.

The Soviets have similar levels of destructive power.

If you place a quarter on this chart, those dots covered by the quarter represent enough firepower to destroy all the large and medium size cities in the entire world.

Jim Geier, a "semi-artist and furniture designer" became convinced of the necessity of communicating some of the information he had amassed on the nuclear threat. He states, "I had to show what I saw", and the result was this "dot chart." □

To imagine what it would feel like to be attacked by just one of our Poseidon submarines (3 dots on the chart), suppose that one just attacked the United States. The illustration shows the unleashing of its 16 missiles, each with up to 14 independently targeted nuclear bombs. Within an hour 224 cities could be destroyed.



It takes only one of our Trident submarines a short time to deliver over 235 nuclear bombs throughout the Soviet Union. The Hiroshima bomb was 13 kilotons. These bombs are 100 kilotons each. (Source: *The SALT HANDBOOK*, Heritage Foundation, Washington, D.C.)

(U.S. Senate staff have reviewed this chart and found it to be an accurate representation of the nuclear weapons arsenals J.G.)

News in Brief



BJC opposes bills; seen as 'new attack' on U.S. Constitution

WASHINGTON

Adoption of statements opposing tuition tax credits and limiting the jurisdiction of federal courts highlighted the annual meeting of the Baptist Joint committee on Public Affairs, held here March 7-8.

The 45-member group, representing eight U.S. Baptist bodies with a combined membership of 27 million, also elected new officers, including R. G. Puckett, as chairperson. Puckett is editor of the *Biblical Recorder*, weekly news publication of the Baptist State Convention of North Carolina (SBC).

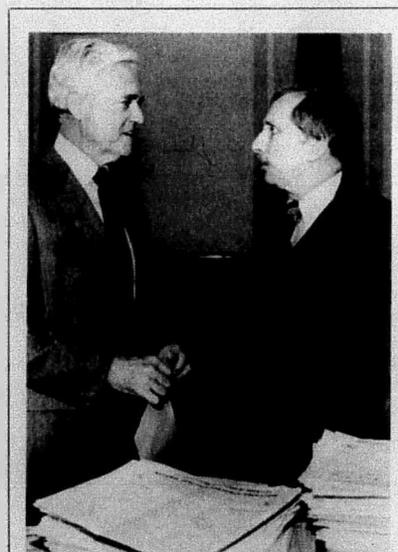
Updating a long held position, the BJC restated its opposition to tuition tax credits for parents who send their children to non-public elementary and secondary schools. Enactment of the credits, a plan pushed by the Reagan administration, "would alter public policy in order to favor and aid private and parochial schools," the statement reads.

For the first time, the BJC adopted a formal statement of opposition to "court-stripping" bills, efforts in Congress over the past several years to limit the jurisdiction of federal courts, including the U.S. Supreme Court, in cases involving prayer in public schools.

Court-stripping bills, first proposed and still pushed by Sen. Jesse Helms, R-N.C., amount to a "new attack" on the nation's constitutional foundations, the statement says, by challenging the independence of the federal judicial system, a system that "must be preserved against all attacks."

Besides Puckett, a former executive director of Americans United for Separation of Church and State, three other BJC members were elected to one-year terms of office. American Baptist representative Wesley Forsline, pastor of Calvary Baptist Church, Minneapolis, was named first vice chairperson; Violet Ankrum, a lay leader in the Progressive National Baptist Convention, was chosen second vice chairperson; and Donald E. Anderson, editor of *The Standard*, monthly publication of the Baptist General Conference, was elected secretary.

In other actions, the BJC instructed its 10-person Washington staff to begin planning for special observances in 1987 and 1991 of the 200th anniversary of the adoption, respectively, of the U.S. Constitution and Bill of Rights, and voted to become a sponsoring organization of the Baptist Prayer Conference, slated for 1984 in Columbus, Ohio. It is believed to be the first such convocation of Baptists across denominational lines for a conference with an emphasis on prayer. □



Senator Ernest F. Hollings, D-S.C., with James M. Dunn, discuss the more than one-half million signatures on petitions against President Reagan's tuition tax credit proposal. The National Coalition for Public Education, representing education, labor, civil rights and church groups, including BJC, are active in the effort to turn back the plan which would, as Hollings declared, "benefit few at the expense of many, violate the clear meaning of the First Amendment and add a sea of red ink to a budget already drowning our economy." □

Secretary Bell to the defense

WASHINGTON

Secretary of Education Terrel H. Bell has come to the defense of tuition tax credits as a proposal designed not to benefit institutions, but to provide equity for parents who send their children to non-public schools.

Testifying before a House Appropriations subcommittee, Bell said the proposal is also designed to encourage diversity and competition in the education system.

"The United States is the only modern, industrialized nation that does not provide a tuition tax credit system," he said.

Responding to a question about the impact of the proposed credits on public schools, Bell said that under a similar program in the state of Minnesota, public school enrollment increased. "We don't think this benefit would be that harmful to the public schools," he said.

Steny H. Hoyer, D-Md., questioned Bell's statement and said, "Minnesota is 96.7 percent white. I have a concern for other areas that must rely on the public education system."

John E. Porter, R-Ill., asked if Bell's projected costs of \$100 million the first year, \$200 million the second and \$300 million the third would be of better benefit to children in another program, such as Title I funds for educationally disadvantaged children.

"Low-income parents who are not happy need an alternative," Bell said. "Surprising numbers of minority parents are sending students to private schools at enormous sacrifice. We want to give them a little bit of assistance." □

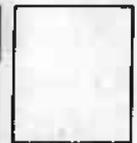
Bias, error alleged of biology textbook

SAN DIEGO

Creationist Kelly Segraves has asked California's superintendent of schools to determine whether state funds were used to purchase a biology textbook that he says treats evolution as fact rather than theory.

He made the request after the school board refused to ban use of the textbook "Biology," by Helen Curtis, despite a presentation from Segraves that detailed 217 alleged instances of the book's presenting evolution with "dogma, bias, error and unacceptable references to religion."

Segraves, who is director of the Creation Science Research Center, won a 1981 superior court ruling requiring that evolution be taught as theory rather than fact. He says if Superintendent of Schools Bill Honig will not take action against the book, he will take the matter to court. □



Ministers face sharp S.S. tax hike

WASHINGTON

Social Security taxes for ministers would rise sharply under a comprehensive package passed by the House of Representatives to bolster the nation's financially-troubled retirement system.

By a vote of 282-142, the House approved a wide range of Social Security tax increases and benefit cuts designed to enhance the system by \$165.3 billion over the next seven years as well as increase its long-term stability. Included in the package are two provisions which would affect clergy beyond the speedup of already-planned tax hikes for all participants.

Under the House bill, Social security taxes for ministers and all other self-employed Americans would jump by one-third, although that increase would be partially offset by new tax credits. Also, ministers and other participants in denominational pension plans would be required to pay Social Security taxes on contributions to annuity programs made by their employing church, agency or institution.

However, the impact of the House-passed changes affecting ministers may be cushioned and part of it negated in light of more favorable treatment of clergy in the Social Security reform package approved by the Senate Finance Committee. □

Genocide charged in Rios Montt Indian policy

WASHINGTON

A Guatemalan Jesuit priest attending a meeting of anthropologists here accused the U.S.-backed Rios Montt government of systematic atrocities and "genocide" against the Indian population of his country.

In pursuit of their anti-communist goals, the armed forces of President Efraim Rios Montt also are killing "innocent non-Indians" in Guatemala, the Rev. Ricardo Falla, S.J., said at a press conference arranged by the American Anthropological Association.

But "about 85 percent of the innocent victims of the army belong to the Indian population," Father Falla said.

While Indians make up 50 percent of the Guatemalan population and the government knows they are needed on the large cotton and coffee plantations of the highlands, Indian workers nevertheless are being forced "to abandon cultural markers in order to disguise themselves," Father Falla said. "If you are an Indian, your face, your name, your clothing, your language make you a prime candidate for attack by the army." He said the purpose of organized Indian massacres is to leave "no survivors" and therefore "no memory" of what happened.

Explaining he had once been "skeptical" about some of the atrocities described to him, the Georgetown University-trained priest, who received his doctorate in anthropology from the University of Texas, held up a thick file he had compiled about a massacre of more than 350 men, women and children July 17 in the Indian village of San Francisco Nenton in the Huehuetenango department of Guatemala.

Commenting on contentions by the Rios Montt and Reagan governments that such atrocities are the work of the leftist guerrillas in Guatemala, Father Falla said of the documented July 17 incident: "The killers were soldiers, not guerrillas. Six officers were with them. A helicopter brought them food—a helicopter doesn't bring food to guerrillas.

He said he failed to understand why, in a time of instant communications, it took three months for word of the San Francisco Nenton massacre to reach the United States. □

Weights 'Moon amendment'

AUGUSTA

A complaint by the Unification Church of the Rev. Sun Myung Moon has prompted a move to amend Maine's Charitable Solicitations Act.

The change, recommended by Atty., Gen. James Tierney, would exempt all religious groups from the act's reporting requirements.

Members of the Unification Church solicit funds through the sale of flowers and other items to the public.

Under the Maine law, religious organizations which do not engage in public solicitation are exempt from yearly financial reports. Tierney said the act is unconstitutional because it

"draws a distinction based on the organization's level of public solicitation." □

IRS sued to upset rule on integrated auxiliaries

NASHVILLE

Tennessee Southern Baptists are suing the Internal Revenue Service for the return of \$17,675.12 in penalties and interest paid by Tennessee Baptist Children's Homes for refusing to file an information form with the federal agency.

The IRS had interpreted a 1976 law as meaning that the children's homes were not "integrated auxiliaries" of a church or convention of churches and were therefore subject to government inquiries and possible taxation.

The homes' trustees had voted not to file Informational Form 990 with the IRS, and four years later the homes were told they would have to pay penalties and interest for their refusal. The homes paid the required amount and have now filed suit in U.S. District Court to recover the money.

The suit also asks that the homes be declared exempt from filing the informational form and that Treasury regulations that deal with "integrated auxiliaries" be declared unconstitutional or invalid. □

Infant formula group targets Nestle coffee

MINNEAPOLIS

The Infact Formula Action Coalition (INFACT) has announced a new boycott campaign focusing on Nestle's Taster's Choice coffee, in a move designed to convince the Nestle Company to follow the World Health Organization and UNICEF's infant formula marketing code.

The code was developed to restrict certain forms of formula promotion said to be responsible for dramatic declines in breastfeeding world-wide. Poverty and unsanitary conditions make proper use of the product almost impossible, resulting in higher rates of infant malnutrition, disease and death, according to health experts.

Even though Nestle agreed last year to follow the code, reports continue to reveal numerous violations. □

For Christians: More Responsibility

Following Jesus Christ has been for you an experience of increasing challenge, adventure and happiness. What challenges are you facing now?

SEN. HATFIELD: The challenge is trying to recognize that God is a God of history, that he is sovereign. Trust and faith must be placed, not in human-oriented institutions of government or economic systems, but in Jesus Christ.

All over America, people are filled with anxiety and fear because of the economic future, the arms race, the disintegration of the family unit, an increase in crime and problems with drugs. These forces seem to attack the very foundation of society.

But we cannot become victimized by circumstances or the environment. We must rise above them, so that we are not just swept along the currents of events.

REPORT: Why isn't the government responding to growing numbers of Americans who are anxious about the future? Is the system working?

HATFIELD: The system is working, but it is not responding to the true needs of the people. The government is preempting the resources of people through taxation and regulation, diminishing people's capacities to meet each others' needs, neighbor to neighbor.

But I reject the implication that the government has the exclusive responsibility for meeting human needs. As fellow human beings and as Christians, you and I have far more responsibility than the government. Christians are called to be the living presence of Christ. We cannot live isolated from society. We are called to proclaim reconciliation as well as redemption.

Our maturing process as Christians involves reaching out to impact the whole community in acts that affirm the words of witness. It is utilizing the gospel. The evangelical churches are

awakening to a social consciousness. Institutions of the church can reach out much more effectively within their own communities than the government because they are more economical, more efficient and can reach out with love and compassion.

REPORT: Are you suggesting that government has other priorities?

HATFIELD: The government is more concerned about political ideology than human needs. Only 14 percent of the aid we send to El Salvador goes to the needs of those people, and the rest goes to arms. Yet we know that 40 percent of the rural deaths in El Salvador are children under five years old who die of starvation.

Our perspective of the world, in particular the Soviet Union, has become so myopic that we continue to escalate our abilities to be more efficient in the potential destruction of life. We are much more willing to create instruments of war than instruments of peace.

REPORT: What do our hopes for peace in the world depend on now?

HATFIELD: First, let me define the term "peace." Often peace merely means an absence of war. I look at peace as the Hebrew word "shalom." There is no English word that corresponds to it. It means total fulfillment of the individual, "may your heart be filled with joy, may your soul be filled with the peace of the Lord."

The only peace of mind is that which comes from Jesus Christ. That is how one can survive in this life. I do not know how people survive without that indwelling support and love.

Our hopes for peace between nations depend on reducing the capacity to wage war. The nuclear freeze movement is trying to halt that escalation on a mutual basis as the first step towards peace. Reduction would be the next step.



MARK O. HATFIELD
(R.-OR)

REPORT: What is the solution to the control of the world's wealth by the rich few that leaves the masses impoverished?

HATFIELD: The real medication is a spiritual renaissance in which people practice the biblical values of life—the dignity of the individual, the sacredness of creation and stewardship over resources for the glory of God and for the needs of people.

Solutions of taxation and reform within the political institutions must be undergirded by a new value system growing out of a spiritual commitment and made evident in the lives of policy and decision-makers.

REPORT: Your views on civil disobedience seem to have changed over the years. In 1965 you criticized Martin Luther King for violating laws, but you later considered withholding war taxes to protest U.S. involvement in the Vietnam war.

HATFIELD: My view is the same. I gave thought to civil disobedience, but I did not do it. Disobedience of the law may be justified if there is no violence and if one is willing to take the consequences. There are situations in which in order to say yes to God, one has to say no to Caesar. But one must be willing to take the penalty.

There are those today in the historic peace churches who have gone to jail rather than serve in the military. I think that is appropriate, and I admire them for taking those stands. Until the fourth century, our apostolic predecessors were pacifists. Many were executed for their refusal to engage in violence.

REPORT: What do you hope your legislation forbidding school districts to discriminate against voluntary religious meetings will accomplish?

HATFIELD: We hope to restore the civil rights to high school students wherever those rights are being denied. The bill will carry the support of Democrats, Republicans, moderates, liberals and conservatives.

**We cannot live isolated
from society.**

The Supreme Court has already ruled that educational institutions cannot dictate the content of a forum for voluntary association of students at the university level. But lesser courts have upheld acts of discrimination by public school districts not allowing Bible study when other groups are allowed.

There is discrimination on the very face of these acts. They are a clear violation of the first amendment rights of freedom of religion. There can be a voluntary association to study about Karl Marx, but not a similar organization to study about Jesus Christ.

From the beginning, the government was to be in a neutral position on the matter of church and state. Now when the state takes the position that you cannot exercise a religious right but can exercise every other kind of a right in the same context, that puts the state in an adversary role.

REPORT: You wrote, "I have come to see more clearly the prophetic role any Christian is called upon to exercise within our political realm". What do you interpret your prophetic role to be?

HATFIELD: I do not feel called to the role of speaking prophecy. If I have been right on certain political issues, give the Lord the credit but do not create a prophet out of me.

As one studies the Word, as one lives his life, the prophetic word comes in a natural, normal manner. I do not want to convey the idea that somehow I think my political pronouncements are ordained by God. I pray about my positions, but I am always very anxious not to create the impression that if you disagree with me on my political views, you are a lesser Christian.

All of us are impatient for change. Once I asked Mother Teresa of Calcutta about the magnitude of the poverty and suffering in the city and how little she was really able to accomplish.

I said, "Don't you grow discouraged when you see the task, and you see how weary we are?" And she said, "No, the Lord has not called me to be successful. He has only called me to be faithful." She gave me the insight that even though the task may seem insurmountable, we are to live a life of faithfulness. □

Gerri Ratliff

Nicaragua Missionary-Doctor grants mistakes, but asks Christians to oppose U.S. "covert war"

WASHINGTON

American Baptist missionary pastor Gustavo Parajon has renewed Nicaraguan Baptists' appeal to U.S. Baptists and other Christians to oppose U.S. policy in his embattled Central American nation.

Parajon, a medical doctor who is president of CEPAD (Evangelical Committee for Aid and Development), told reporters at the National Press Club here March 16 that the United States is supporting Central Intelligence Agency-assisted raids on Nicaragua across the border from Honduras. Additionally, he said, the U.S. is denying needed economic assistance and "is carrying on an intense propaganda campaign against Nicaragua."

Parajon cited an action taken in January by the Baptist Convention of Nicaragua appealing to Baptists and other Christians "to intercede before the government of your nation in order to stop immediately all open and covert aid to the counterrevolutionary groups camped in Honduras, which sow death and destruction among our suffering people."

The action also called for "dialogue between the U.S. government and the Nicaraguan government to resolve the differences and put an end to the agony of the Nicaraguan people."

Along with El Salvador, Nicaragua has recently garnered headlines in the U.S. press as a pivotal Central American country whose future direction will help determine whether capitalism or Cuban-style socialism prevail in the area.

President Reagan, Secretary of State George Schultz, U.N. ambassador Jeanne Kirkpatrick and other high-ranking U.S. officials have been warning Congress and the public that in their view, the once-discarded "domino" theory as applied to Southeast Asia should be revived and applied to Central America.

An important component in current U.S. strategy in the region, Parajon told journalists and other audiences during a two-week U.S. trip, is to undermine the socialist Sandinista government which ousted longtime Nicaraguan dictator Anastasio Somoza in 1979. That includes CIA funding and training of mercenaries who raid Nicaraguan villages across the country's northern border with Honduras.

In one of several public appearances here during a three-day stay, this one at the Washington offices of the evangelical-social action monthly *Sojourn-*

ers, Parajon declared, "The attitude of your government has been devastating to the people of Nicaragua." He asked for a U.S. policy "that will promote life rather than death."

That theme was underscored at the National Press Club news conference, where Parajon accused the U.S. of carrying on a "covert war . . ."

Despite his support of the Sandinista revolution, Parajon admitted to some "concern" about being so closely identified with his country's government. Evangelicals in Nicaragua are still aware of their "prophetic role," he said.

At the same time, he said neither the U.S. government nor the press is telling the true story of Sandinista accomplishments, particularly a massive and highly successful literacy crusade throughout the country, dramatic improvements in health conditions for the poor, and reasonable food prices.

Nevertheless, such successes have been accompanied by numerous "mistakes," he went on, including the forced evacuation of thousands of Miskito Indians in northern Nicaragua. Fifty-five villages of the Miskitos were forced to relocate in refugee camps after government leaders determined the Nicaraguan army must control the region to combat the bands of counterrevolutionaries from Honduras.

On another point of recent criticism of Nicaragua in the U.S. and elsewhere, Parajon said the main reason Pope John Paul II appeared to be treated shabbily during his recent visit to Managua was the pontiff's failure to express sympathy to the families of 17 youths murdered by counterrevolutionaries the day before his arrival. But Parajon acknowledged that the Roman Catholic Church in his country is deeply divided over loyalty to the Sandinistas.

Yet another "mistake," Parajon said, was the curtailment of a free press as part of an "emergency" law designed to consolidate the new government's power and to silence internal criticism. Parajon expressed hope such curtailment of freedom of the press will be short-lived.

In spite of such failures, the veteran missionary physician insisted, Nicaraguans "have seen a ray of hope" after a generation of oppressive rule under Somoza. "We (have) seen the hand of God at work" in the new government, he declared. □

Stan Hantey

INTERNATIONAL DATELINE



Police proposal threatens Council, apartheid opponents

PRETORIA

Most of the present activities and aid programs of the South African Council of Churches (SACC) will have to be abandoned if recommendations of the chief of security police are implemented.

Lt. Gen. Johan Coetzee recommended to the Eloff Commission on Inquiry that the SACC be barred from receiving any foreign funds, which now accounts for more than 95 percent of its income. The security commander, a key advisor to Prime Minister P.W. Botha, also recommended bringing the SACC's domestic fundraising activities directly under government control and scrutiny. As a religious organization, SACC now has immunity from such supervision. The proposal would also require government approval of purposes for which funds will be used.

His statement asserted that the council under Anglican Bishop Desmond M. Tutu has been used to advance the interests of the outlawed African National Congress. The SACC represents 15 million South African Christians, about 80 percent of them black. It has been a longtime foe of the government's apartheid policies.

Gen. Coetzee also showed the five-member commission film clips police had gathered from American and British documentaries on South African church protests. The general said the film clips were intended to show the commissioners that Bishop Tutu had nonreligious political motives. The bishop and other church leaders were shown speaking of the urgent need to dismantle the apartheid system and give blacks full citizenship before the problem was settled violently.

In another action, Cedric Mayson, former editor of a banned anti-apartheid Christian periodical, is being tried for treason.

The former Methodist minister was editor of *Pro Veritate*, the official publication of the banned Christian Institute of Southern Africa, until the banning in 1977. Mayson himself was placed on a ban that year, which was lifted in 1981. He is accused of actively supporting the banned African National

Congress and of participating in "terrorist" activities.

Mayson was originally charged together with Barbara Hogan, but she was given a separate trial last year and became the first woman ever to be convicted of high treason in South Africa. She was given a 10-year prison sentence. □

Censorship by sentencing

PARIS

Two Czech lay Catholics have been sentenced to a year in prison for "illegal" religious activities, according to the French newspaper *Le Monde*.

At the trial in Prague, Frantisek Novajevsky and Mrs. Helena Gondova were found guilty of "preparing to incite others to rebellion," that is, of having "illegal" religious literature published with the intention of distributing it. Friends of the couple, as well as an observer from the French Justice and Peace Commission, were refused permission to attend the trial, *Le Monde* said.

The Paris daily added that both the commission, which is sponsored by the French bishops, and the French Association of Catholic Jurists, had protested the proceedings as well as similar trial, held at Olomouc in 1981, at which six persons were convicted of "illegal distribution" of religious texts. The commission described the trials as violations of "freedom of conscience and the right to freely circulate information." □

Peace a patriotic quest

LONDON

Christians are obliged to pursue peace—and it is not unpatriotic to do so, said the Rev. Bernard Green, general secretary of the Baptist Union of Great Britain and Ireland, commenting on a lecture given by the Archbishop of Canterbury, Dr. Robert Runcie.

In his statement, the Archbishop said that certain conditions could justify a country's going to war, but that no biological war or full-scale nuclear war could qualify as a just war "because it would be impossible to discriminate between combatants and noncombatants ... and because the scale of the destruction inflicted on both sides would nullify any good intended by entering the war."

Rev. Green said Christians should respect each other's integrity of thought and accept that they could conscientiously hold different views about war.

He continued: "I deplore the almost paranoiac reactions which are given to peace and disarmament proposals ... by the Soviet Union towards the United States, by the United States towards the Soviet Union, and by our own government to the growing peace movement."

Green further emphasized that "peaceful solution and a diminishing of the nuclear arms race and confrontation are priorities for pacifists and nonpacifists alike. It is not a simplistic issue, but we are obliged by our obedience to Christ to pursue these goals." □

Awarded Templeton Prize

Alexander Solzhenitsyn, exiled Russian writer, won the 1983 Templeton Foundation Prize for Progress in Religion.

"Alexander Solzhenitsyn is a pioneer in the renaissance of religion in atheist nations," the Foundation said. "His achievements have been made possible by a profound Christian faith."

The foundation cited one of Solzhenitsyn's prayers to God, which reads in part:

At the height of earthly fame I gaze
with wonder at that path
through hopelessness
to this point, from which
even I have been able to convey
to men some reflection of the
Light which comes from You.

Definition of 'refugee' sought

UNITED NATIONS

"It may be increasingly irrelevant to define refugee status solely in relation to political factors," says a study recently released by the United Nations, "and perhaps advisable to adjust universal legal and institutional norms" to deal more effectively with the group now informally called quasi-refugees.

Such quasi-refugees are persons who have fled from generalized oppression and poverty, and fall into a gray area between clearly identifiable economic migrants and clearly identifi-



able "refugees" under present definitions.

The issue has significance in the United States and the Caribbean area, for example, because of the long-continued refusal of the American government to accord refugee status to a number of Haitians who reached American shores and who have expressed fear about being returned to their country. □

China restricts religious tapes

PEKING

Chinese customs officials say they will confiscate all religious sound or video tapes brought in by foreigners that are not declared and inspected. The tapes will be allowed into China in only limited numbers and only if they are for personal use.

In explaining the new regulations to *China Daily*, the country's English language newspaper, a Customs Bureau spokesman said: "Of course, the Chinese people are guaranteed the right to believe in religion if they choose. But our consistent policy has been that China's religious organizations handle their own affairs and be free from foreign interference."

He said that Chinese customs will confiscate only those religious items which are smuggled in or mailed in for distribution to the masses. Smuggled items, he said, are defined as those which are not declared and inspected at customs check points, or those mailed in packages which are improperly labeled. □

Moral, ethical costs high in arms race

OTTAWA

Six Canadian church leaders have signed a letter urging their nation's Christians "to write to your Member of Parliament to express your conviction that the moral and ethical costs associated with complicity in the nuclear arms race are too high."

The open letter addressed to the churches of Canada is a follow-up to a meeting the churchmen had with Canadian Prime Minister Pierre Trudeau at which they protested participation by Canadian industry in the building of the MX and cruise missiles as well as the government's support for U.S. efforts to build up its nuclear arsenal.

The churchmen described their letter as "an expression of hope not despair." "We must proceed in the belief that war can be prevented (and) reject any nuclear weapons policy based on the assumption that the nuclear war is inevitable," they wrote.

Referring to statements of Prime Minister Trudeau who reminded them of "Canada's responsibility to the NATO Alliance and the protection Canada receives under the 'American umbrella,'" the authors acknowledged that the situation has "ambiguities" but asserted that "Canadians cannot allow these facts to excuse us from our responsibilities as a sovereign nation." □

UN aims to end stall over Afghanistan

UNITED NATIONS

When the UN holds another round of discussions on the Afghanistan question at Geneva in mid-April, there will be an effort to deal with four inter-related elements of the matter: withdrawal of foreign (Soviet) troops, non-interference and non-intervention, guarantees of non-intervention and non-interference, and arrangements for the return of the refugees (mostly now in Pakistan). A special emissary of the Secretary General recently returned to New York from consultations in Islamabad, Kabul, and Teheran.

At the UN's Human Rights Commission session in Geneva recently, the Chinese delegate, Li Luye, insisted that the Soviet armed occupation of Afghanistan has gravely endangered peace and security in South Asia and the rest of the world. Li said that "To deceive world public opinion, the occupying power on the one hand pretends to be ready for a political settlement, and, on the other hand, demands that other countries should 'provide international guarantee' before it can consider withdrawing its troops." □

Church's future must include poor

RIOBAMBA

Bishop Leonidas Proano of Riobamba, Ecuador says the Catholic Church in Latin America is losing ground among students, laborers, and to some extent among the peasantry.

"I think we ought to open our eyes

wide, so that what the bishops of France lamented years ago may not happen to us: the loss, in their words, of the laboring class," the internationally known church leader said in an interview at the diocesan offices here.

"We are losing the university and secondary students, and losing ground a bit with campesinos." Many young people, he said, are becoming disillusioned and "want a church more committed to the poor." The church's evangelization, which he called "our fundamental obligation," must "respond to the realities in which we live" and be "sufficiently incarnated in this reality," he said.

He praised the efforts of the Ecuadorian hierarchy to implement the recommendations of the 1979 Puebla conference, but remarked that not all national hierarchies have shown so much interest in doing so. The effects of Puebla, which he called a "forward step" for the Latin American church, vary from country to country and diocese to diocese. The Brazilian and Chilean bishops, he feels, have done most to make Puebla their own. □

Peace initiative targets children

BELFAST

Two cross-border church groups have launched an ecumenical peace initiative aimed at tens of thousands of Irish primary school children.

The Irish Council of Churches, a Protestant church alliance headquartered here, and the Irish Commission for Justice and Peace, a Dublin-based Roman Catholic group, spent four years working on the program, aimed at 8-12-year-olds.

It was developed by Catholic and Protestant teachers from all over Ireland in a series of workshops, and completed by a joint editorial team. The eight units are aimed at both Catholic and Protestant schools, and are intended to help promote children's self-worth and self-identity, to aid them in coping with violence and prejudice, and to accept differences in religion, culture, race, as well as mental and physical handicaps.

One unit introduces "people of peace" such as Martin Luther King and Dom Helder Camara, while another deals with words and symbols which unite and divide people in Ireland and elsewhere. □

CORRESPONDENCE

Reader response to the actions taken by the Baptist Joint Committee on Public Affairs and to the feature material found on these pages contributes to dialogue and helps sharpen our understanding of the issues. Letters, signed and with full address, should be kept to 200 words. Editors reserve the right to edit for length.

To the Editors: I have already subscribed to your Report and I hope to get it when I return to Norway in June '83. . . I want to keep the contact with you, since the issues are similar there, and it is always helpful to be in touch.

P.M. Liland,
Stauanger, Norway

To the Editors: . . . I am blessed, challenged, and informed monthly as I read REPORT. The church which I serve is vitally interested in many of the issues with which you deal.

Church of the Prince of Peace is a small, young, and intimate Southern Baptist fellowship, experiencing a powerful renewal. We are experiencing a corporate transformation as we seek together to know what it means for us to be the Body of Christ in the midst of the world today. As we seek to know and to grow, we find that we are being challenged by the Lord to get involved in new and different ways.

Often I find articles in your publication which would stimulate, challenge, and benefit the entire church body here. . .

Howard G. Wible, III
Waco, TX

To the Editors: Exceptional good reading in the February 1983 issue.

In particular we rejoice in the addition of Dilday and Ratliff. Maybe one may be assigned to getting all Baptist state papers to run or revise and run such articles as "The New Constitution" and "Media Hype."

The good of each article is beyond evaluation. Continue your good work for freedom of all kinds.

K. P. Walker
Midland, TX

Bob Wallace
Maysville, NC



Your

CALENDAR

October 3-4, 1983

National Religious Liberty Conference

Theme: Affirming Baptist identity

To the Editor: President Reagan in a recent speech (sermon) to a gathering of evangelical Christians in Orlando, Florida, said that Soviet communism was the focus of evil in the world today. This statement is certainly reflective of our national, self-righteous, civil religion mentality of "we" versus "them", or our way, *the way*.

. . . In Christian and Jewish terms, the focus of evil is whatever diminishes life and disrupts community. This can be the worship of collective human power (their's or our's); it can be unemployment, poverty, injustice, pollution of the environment; an insane arms race which robs and kills the poor; businesses that place profits over persons; and world hunger which takes the lives of 1300 children every hour. Certain, the Soviets can't be blamed for all these evils, especially the latter, in view of the fact, we, not they, are the breadbasket of the world.

I say, let the President speak for the "body politic", and address the powers to be, but without making himself preacher, prophet, prelate, and potentate as well.



Observe Religious Liberty Day - June 1983

FAITH FREELY EXERCISED

Baptist Joint Committee on Public Affairs, Washington, DC

Order Form

REPORT FROM THE CAPITAL

- Single subscription \$6.00 per year
- Single subscription, 2 years \$11.00
- Club rate (10 or more) \$5.00 each
May be sent to separate addresses)
- Student rate \$2.50 per year
- Student rate, 2 years \$4.00
(Must be accompanied by payment)
- Foreign, please add \$2.00 postage

QTY. PAMPHLETS

- Baptists and Religious Liberty
(The Baptist Heritage series)
\$.10 each
- Religion in the Public School
Classroom (Single copy free;
\$1.25 per dozen; 100 for
\$7.50) Plus postage.

FREE PAMPHLET

- Tuition Tax Credits: Govern-
ment Funding of Religious Ed-
ucation

RESOURCES

- Register Citizen Opinion-\$.75
each; 10 for \$3.75; 100 copies
for \$27.25. Includes postage.

QTY. CONFERENCE REPORTS

- Taxation and the Free Exer-
cise of Religion \$2.50
- Dissent in Church and State
\$1.50
- Emerging Patterns of Rights
and Responsibilities Affecting
Church and State \$1.50

STAFF REPORTS (Single copies free)

- Government and the Mission
of the Churches: the Problem
of Integrated Auxiliaries-\$3.00
dozen, \$20.00 hundred
- The Court on Church Tax
Exemption-\$2.00 dozen,
\$15.00 hundred
- Two Supreme Court
Decisions-\$2.00 dozen, \$15.00
hundred
- Nontheistic Religions and the
First Amendment-\$3.00
dozen, \$22.00 hundred

Postage Extra on all orders other than
REPORT from the CAPITAL.

Name _____
Address _____
City _____
State _____ Zip _____
 Payment Enclosed
4/83 Bill Me

REFLECTIONS

Dear Jim, Be assured that my prayers are with you in your work. I'm sure it must be mighty frustrating to know where to draw the line between freedom of religion (which is good) and freedom from religion (which would be harmful). They aren't the same thing, are they? Your confused friend.

James M. Dunn Executive Director



Dear Brer': Good to hear from you. Thanks for the encouragement. Keep praying! I'm deeply aware of my dependence on prayer. You're right about the nature of this job. It is frustrating at times. But then, what work worth doing isn't? Yes, freedom from religion is made of the same stuff as freedom of religion. How much do we actually believe we're "made in the image of God" (Gen. 1:27) and as replicas of the Divine able to respond, response-able, responsible? Are our choices real or empty playacting? Is the appeal of the evangelist an honest invitation or a religious charade? Can our "yes" to God have any meaning if we are incapable of saying "no?"

You and I agree, I'm sure, that on a personal level unless freedom of religion goes all the way to allow freedom from religion it is less than freedom and the religion permitted is less than the sort we want. Early in this country's history Jews, Baptists, Quakers and a few others paid a high price to give the word "freedom" the rich, full meaning it has in this land. Toleration as defined in the Maryland Toleration Act, 1649, allowed freedom of religion but no freedom from religion. Toleration under this act was limited to those who professed faith in the divinity of Christ, death being the penalty for those who denied this doctrine.

That's toleration but it is not freedom. Freedom is a gift of God. Toleration is a concession of human beings.

We Baptists have long insisted upon the heartfelt nature of religion, the inner, inward, intimate. We preach that unless faith is voluntarily, personally, individually appropriated and applied, it is of no avail. We would certainly allow others freely to disagree, but for us if religion is valid it must be free. For faith to be genuine it must be voluntary. For one to follow Jesus Christ with meaning he must be free to turn away.

But, on a public level, how do we see the tension between freedom of religion and freedom from religion?

Freedom from religion does not require hostility to religion.

Freedom from religion certainly does not demand a kind of sterile objectivity. We know that absolute objectivity is an elusive objective. Positivism is positively not a possibility. But if it were possible, it's not desirable. We live in the context of a culture, a history and traditions.

Freedom from religion does not mandate a snobbish secularism that attempts to "rise above religion." The corporate world without a sense of history and a dedication to the future falls victim to the bottom-line mentality that destroys human values. The scientific world depends upon faith by whatever name it is called. The world of government and public affairs could not function without the glue of commitment to values that allows society to hang together.

No, friend, freedom from religion does not rule out the impact of religion on society as a whole. The phrase speaks of voluntariness and the absence of coercion and the separation of church and state.

Now, freedom of religion is the American way of guaranteeing just that: no engagement of the gears of government with the mechanism of the church, no government control of religion and no religious domination of government, and as Alan Geyer says, "a reasoned resistance to the political manipulation of religion and to the religious manipulation of politics."

Freedom of religion, on the other hand, takes on a special significance in America: freedom of conscience, thought, expression, speech, freedom of association, assembly, freedom to teach, to persuade, to act.

Freedom of religion is often misunderstood. Some insist upon special treatment for their particular religion. Some suggest that majority-vote religion has rights and privileges not extended to minority religious groups, unpopular ideas or anti-religion.

Peppermint Patti told Linus on their way to school, "you know I would have been a good evangelist." "Why do you say that?" asked Linus. "Well, you know the kid who sits behind me? I convinced him my religion is better than his religion." Linus asked, "How did you do that?" "Simple," she said, "I hit him with my lunch box." Charles Schultz in his "Peanuts" cartoon gets close to the heart of the distinction between freedom of religion and freedom from religion.

Freedom of religion allows no "lunch box hitting" to make converts. It is a violation of the freedom principle to allow any use of the state to promote, enforce, support or enhance any religion. The state can't bestow blessings. The state can't offer a seal of approval. The state can't use its coercive powers, like the power to tax, to advance religion.

Thomas Jefferson's insight is still valid. "To compel a man to furnish contributions of money for the propagation of opinions which he disbelieves is sinful and tyrannical."

Alas, it is hard to draw the line between freedom of religion and freedom from religion. The line keeps moving as the world turns. The line has never been equally clear to everyone. The line is not seen except through the spectacles of having done one's homework and even then it may require special spiritual lenses that allow one to see with the eye of the soul. Without some appreciation of the true inwardness of religious experience a legalist cannot grasp the concept.

I know that this is no final, neat answer. Join the pursuit, enter the dialogue, work with us on the task of interpreting freedom of religion for today. □

Your friend, JAMES

P.S. You might also subscribe to Report from the Capital. We will try to help you keep up. (*Identity withheld)

REVIEWS



NOW AND THEN,

by Frederick Buechner, 112 pp. New York: Harper & Row, \$9.95 © 1983. Used by permission of Harper & Row.

... [I] I were called upon to state in a few words the essence of everything I was trying to say both as a novelist and as a preacher, it would be something like this: Listen to your life. See it for the fathomless mystery that it is. In the boredom and pain of it no less than in the excitement and gladness: touch, taste, smell your way to the holy and hidden heart of it because in the last analysis all moments are key moments, and life itself is grace. ...

EXCERPT

Listen to your life.

All moments are key moments.

You sit down at your desk in front of your typewriter, or if, like me, you don't use a desk and a typewriter, you sit down wherever you sit down with a pad of paper in your lap and a pen in your hand. Is it a book you are going to write, or a letter to a friend, or a diary, if you keep one? Or are you sitting down not to write anything at all, maybe, but just to think, to remember, or just to pray, maybe, which is another kind of thinking, another way of remembering? Whichever it is you sit down to, the process is much the same. Writing, thinking, remembering, praying—you need words for all of them. Words are put together out of letters, all twenty-six of them. So the alphabet is your instrument. Everything you have it in you to say must be said by means of A's and B's and C's and D's. By means of vowels and consonants, you must put together the best words you can—words that, if possible, not only mean something but evoke something, call something forth from the person you address with your words. Christ himself both spoke such a word and was such a word.

Words—especially religious words, words that have to do with the depth of things—get tired and stale the way people do. Find new words or put old words together in combinations that make them heard as new, make you yourself new, and make you understand in new ways. "Blessed are the meek" are the words of the English translators—words of great beauty and

power—but over the years they have become almost too familiar to hear any more. "Heureux sont les debonnaïres" are the French words—Blessed are the debonair—and suddenly new beauty, new power, flood in like light. Blessed is Fred Astaire in white tie and tails. Blessed is Oliver Hardy in rusty black suit and derby hat as he picks up his dapper way toward the unseen banana peel on the sidewalk. ... Arrange the alphabet into words that are true in the sense that they are true to what you experience to be true. If you have to choose between words that mean more than what you have experienced and words that mean less, choose the ones that mean less because that way you

leave room for your hearers to move around in and for yourself to move around in too.

There is also the alphabet of your life—the gutturals that jar, hurt, deaden; the sibilants that gladden, raise up, enchant; the vowelessness that may be only the east wind rattling the branches or may be the stirring of miracle. What are the words, what is the meaning, that this living alphabet of events spells out?—not meaning in the sense of a lesson to be drawn, a moral to be appended, but meaning in the sense of what your life means to you, of what your life is telling you about yourself? The puzzling out of such hieroglyphics and the translating of them into ABC—whether written or spoken, books or prayers—is not easy and not something you should spend so much time at that listening to your life gets in the way of living your life. I have spent an enormous time at it since we first moved to Vermont, and who can say what I have both gained by it and lost by it, or how I could have spent my time more profitably? The might-have-been of things is blessedly not ours to know. But for going on fifteen years now, I have sat for five or six hours each working day with my pen in my hand. And sometimes I have been lucky. □

The Public Schools

Continued from page 6

is of value to them. They need counselors who know more about the world than they do. They need to have set before them the finest thoughts and expressions of mankind in order that they may distinguish the wholesome and significant from the tawdry and insignificant.

Teachers in our public schools today, just as in the past, have concerns far greater than putting into student's possession prescribed bits and pieces of information. Young people today face far more questions than any young person is able to answer purely on his own. Teachers are not here to give them the answers but to help them to new understanding, faith and commitment through providing them a variety of experiences and opening to them sources revealing the greatest insights of our forebears and contemporaries.

In many ways, such teaching today is more important than ever before because there is less consensus on values and fewer of the old certainties previous generations depended upon.

It is much more difficult to change basic values and attitudes than to teach fundamental facts. Values and attitudes are determined by a variety of feelings and motivations even at a subconscious level. It is important that the schools help young people gain a view of truth, beauty, openness, goodness and receptivity to different ideas and ideals. Such learning can stimulate vision and the creation of new insights, expressions and values.

The classes and activities of today's schools permit students to follow broad fields, satisfy personal interests, develop specialized talents, and enrich their total personalities. Sound minds, sound bodies and adherence to enduring spiritual and moral values are all important ideals of our unique American public education system. We all need to support it, to correct its flaws as they appear, and to preserve it as freedom's cornerstone. □

Nonprofit Org.
U.S. Postage
PAID
Riverdale, MD
Permit No. 5061