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REPORT from the CAPITAL

"I believe . . . that the separation of church and state is fundamental to our American concept and heritage and should remain so. . . I am flatly opposed to appointment of an Ambassador to the Vatican. Whatever advantages it might have in Rome—and I'm not convinced of these—they would be more than offset by the divisive effect at home."

John F. Kennedy

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REPORT from the CAPITAL

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

Vol. 39, No. 2

February, 1984

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HELEN M. DUNNAM 1912-1984

In a truly significant sense, hers was the voice of the Baptist Joint Committee. In a city where first impressions are often lasting ones, hers was the voice a first-time caller heard. Invariably, those who called here—friendly to our cause or not—knew they were talking with a friendly person. None of us can calculate the goodwill her voice brought us all.



Helen Dunnam was our receptionist and our colleague. For 23 years no one did his or her job better—or with more joy and spirit. She did hers with quiet but proud professionalism. And by doing what she did so well, she contributed vitally to the statements about religious liberty that made the news, to legal briefs and congressional testimony, to the reporting of church-state

developments, and to this magazine.

We tell one another how we will miss her. And we will, but not only because she made all our tasks easier and more pleasant. We will miss Helen Dunnam because like everyone who ever worked with her, we loved her.

Stan Hasteley

A former student remembers Paul Simmons as a superior professor, "very thorough" in his preparation and always biblically grounded in lectures on Christian ethics. That assessment comes through in Simmons' article exploring the unwillingness among church folk to link "social" with ministry. The dichotomy is unbiblical according to Simmons, who suggests biblical motifs as the bases for the church's engagement in social action. Jesus' self-understanding and earthly ministry are set before us for example and emulation in pursuing God's redemptive purposes on earth.

Religion in the public schools and the matter of schools that are religious in nature are twin concerns of VIEWS. John Baker discusses "equal access" and equal access legislation now before the Congress, before commenting on what literally went wrong in the case of the much publicized Faith Baptist Church school in Louisville, Nebraska.

Gerhard Claas, head of the Baptist World Alliance, reminds us of another dimension of our life and work, prayer. Eleven groups have joined together to sponsor the Baptist Prayer Conference which will be held on April 30-May 3 in Columbus, Ohio.

Formalization of relations between the U.S. and the Vatican is now fact, but continued opposition is not without merit. Strong disagreement with the arrangement has been voiced from within the religious community, while in Congress the move is also being questioned. Let your Senator and Representative know how you feel—and Baptists approach near consensus on this issue—about this exclusive relationship of our state with one church.

Victor Tupitza



WASHINGTON OBSERVATIONS

news/views/trends

At mid-point in its 1983-84 term, the Supreme Court has filled its oral argument schedule through the end of the term, meaning that all cases accepted for review after Jan. 23 will be held over for argument in the term beginning next October.

As they recessed for four weeks to work on drafts of opinions in cases already argued, the high court justices are grappling with a pair of church-state decisions expected later this winter or next spring. One involves Pawtucket, R.I.'s appeal that the court overturn a lower ruling prohibiting the city from erecting a nativity scene each Christmas season at public expense.

The other case pits Grove City (Pa.) College against the U.S. Department of Education over the school's refusal to comply with Title IX reporting requirements. That section of the Civil Rights Act makes discrimination against women in colleges illegal and penalizes non-compliance with denial of all federal assistance, including Pell grants and guaranteed student loans. Grove City College claims First Amendment free association rights in refusing to file the forms and argues that because it receives no direct federal funds it should be exempted. All private colleges and universities, including church-related schools, are likely to be impacted by the outcome. ●

The Senate Subcommittee on Commerce, Justice, State and Judiciary has informally approved a State Department request to reprogram funds to pay for a full diplomatic mission to the Vatican, but its House of Representatives counterpart has held up action pending an early February hearing.

Reprogramming requests from federal agencies - such as the one from the State Department for Vatican mission funding - no longer require formal approval of the congressional appropriations committees with jurisdiction over their funding. House and Senate subcommittee spokesmen agree, however, that the State Department is unlikely to go against the informal disapproval of appropriations panels on either side of Capitol Hill. ●

Declaring that the American people hunger for "spiritual revival," President Ronald Reagan in his State of the Union address told Congress and the nation that school prayer, tuition tax credits and a ban on abortions remain top priorities for his three-year-old administration.

The President received thunderous applause when he challenged lawmakers to return oral prayer to public school classrooms but they sat quietly during the tuition tax remarks.

Reagan, whose address included several assertions that America is "good," declared "America was founded by people who believed that God was their rock of safety. He is ours." He added a line from Abraham Lincoln: "I recognize we must be cautious in claiming that God is on our side. But I think it's all right to keep asking if we are on His side." ●

In response to White House claims that it has received virtually no calls or mail protesting establishment of diplomatic relations with the Vatican, BJC executive director James Dunn voiced serious doubt that the American people did not communicate their disapproval. He said he has learned that from one SBC seminary alone over 300 telephone calls were made by students, and further that he has been informed by aides of two U.S. Senators of a considerable amount of mail protesting violation of church-state separation. ●

Biblical Motifs for Christian Ministry

Few things engender so much resistance among church leaders and parishioners as references to "social action." Relatively low marks are given to terms linked to *social*, while terms like *biblical*, *theological*, *missions*, and *evangelistic* are rated correspondingly high. Models of Christian ministry, memories of social disruptions, theological perceptions, religious traditions, and personality traits all figure to one degree or another in attitudes toward social action.

A study by Milton Rokeach showed an inverse relationship between Christian commitment and social concerns. Evaluating respondents on a scale of fifteen end or goal values and fifteen means or strategies values, Rokeach found that those who valued "salvation" highest were least concerned about racism; the higher the ranking for "cleanliness" and "honesty," the lower the interest in social justice. A more recent study by Connecticut General Life Insurance Company reached a similar conclusion. Persons who considered themselves "very religious" in at least seven of eight categories of activity were the most likely respondents to support large military expenditures on nuclear weapons systems and a hawkish foreign policy.

The weakness seems not to lie in any lack of commitment to the notion of conversion or evangelism. The fatal flaw seems to lie in the understanding of what is involved in the nature of Christian discipleship. Effective as evangelism may be in calling people to Christianity, it has been relatively unconcerned about the quality of discipleship of the components of Christian life.

Fear that social action hinders church growth is a final source of re-

sistance. This fear is related to anxiety both about divisiveness within the local church and a decline in numbers of converts. Some proponents of the church growth movement have come perilously close to suggesting that the "rightness" or theological acceptability of ministry strategies is tested by "what works" in making churches grow. The stringencies of the gospel message may be jettisoned in favor of more appealing preachments by that token. To be sure, prophetic perspectives may be more troubling and thus less attractive. . . . The pressures and pains of modern life are enough to make this understandable. The larger question, however, is whether the fullness of the gospel can be reduced to the balms of comfort. Is not the peace of God discovered in its fullness only in the context of meaning and of judgment?

Ministry and Social Action

The truth is that evangelistic concerns drive the church to become involved in social ministries. Only a false dichotomy drives a wedge between evangelism and social action. Evangelization is itself a social process, touching people in the public sector and meeting needs related to social life. Evangelism rightly recognizes that people experience the destructive effects of powerful social pressures. Social problems may precipitate spiritual crises. The person can no more be separated from the social context than individuals can be understood apart from family dynamics.

The threat of nuclear war contributes to the pervasive anxiety people experience. All humanity lives under the shadow of the mushroom cloud. Citizens of the Soviet Union and the United States alike are held hostage by the threats of massive retaliation. The ugly remnants of racism still stalk the streets of America, dehumanizing both the racist and the person scorned and discriminated against. The destructive effects of poverty and malnourishment

on bodily and mental development still leave millions of people maimed for life. Economic distress from unemployment has a direct correlation with the incidence of violence in the home. For every 1 percent increase in unemployment, reported incidences of spouse or child abuse will triple. The personal problems of the disabled and the elderly are also exacerbated by a lack of social sensitivity to their special circumstances. Their lack of power also underscores their need for advocates in the cause of justice.

Concern for the person thus requires concern about society. The object of ministry is the whole person in life context. One important facet of ministering to people is that of changing structures to which they are subjected.

Focusing on church growth without social concerns severs the nerve of sensitivity to sources of person-damaging forces. Growth is a concern of the church, but not at any cost. Christian standards of achievement are not those of banks, businesses, or industry but those of the kingdom of God. The church gets its mandate not from the Chamber of Commerce but from the Lord of the cross.

Biblical theology requires both evangelism and ethics—they are twin poles of the same reality. Faith without discipleship is bogus and unbiblical. Engaging people for Christ means enlisting them for work in and toward his kingdom. The gospel involves repentance and faith, growth in devotion of service. *Metanoia* refers not just to feelings but to life-style. The judgment of God falls upon institutions as well as individuals, and his redemptive plan calls for the transformation of the entire world. The task of ministry is bifocal in nature: both the individual and the institutions producing person-damaging effects are the objects of God's transforming power. Love for the person drives the church to seek changes in the social system where injury or injustice is felt.

Thus evangelism and social action are complementary, not contradictory.

Dr. Simmons is associate professor of Christian Ethics at Southern Baptist Theological Seminary. This article, adapted for use in REPORT, appeared in the Fall, 1983 issue of *Review and Expositor*, published by the faculty of Southern Seminary.

True evangelism affects social structures. The church's language of change is directed both to individuals and groups. Conversion, regeneration, transformation, repentance, redemption, new creation—all speak powerfully of the fundamental alteration in value orientation and the use of power that God requires in society and people alike.

This awareness has contributed to the development of the theologies of hope and liberation which call for the Christian church to cast its influence and power on the side of the oppressed of the earth. For these theologies, discovering the transforming power of God for the world involves a commitment to a transformation of the world in the name of God. Karl Marx was right in saying that "the philosophers have only interpreted the world, the task is to change it." God's marching orders for Christians command that they engage the world and change it, as they seek first of all the kingdom of God and his righteousness (Mt. 6:33).

Theology and Social Change

Powerful biblical motifs undergird the theological bases for Christian involvement in social action. These are not peripheral but central to the biblical witness.

The basic affirmation is that *the world is God's world*. God relates to the world as Creator, Sustainer, Judge, and Redeemer. Not only has God brought the world into being, but its processes are sustained by God's providential and sovereign power. Nature and history are interrelated in God's purposes, as seen in personal experience and the course of nations. God attempts to engage people in establishing his claim of grace and love upon the patterns of history. Human rebellion and sin bring about judgment; creative obedience is required to establish God's justice (Amos 5:21-24) and bring about his intended salvation.

Second, *society has its rootage in God*. This is portrayed in Genesis as human community created by God and intended for intimate fellowship with the Creator. The peace and harmony of the Garden are God's goals for all society. The New Testament portrays the church as *koinonia*—a community or fellowship created by common commitments to the lordship of Christ. Life as it was intended to be in the church becomes the central model for Chris-

tian perspectives on how the world is to be fashioned. The body of Christ in the world becomes leaven, salt, and light for the sake of the world.

A third motif is that *the social setting is the scene of God's activity in the world*. God is not a withdrawn, passive deity uninvolved in history, but is active in sovereign love to direct the course of nations and history. The

Spiritualizing ... avoids the correct dimensions of God's liberating activity on behalf of people being destroyed by oppressive social systems supported by self-serving religious leaders.

two greatest insights ever given the world are that (1) God loves the world and (2) God is active and involved with it for its salvation (Jn. 3:16). God's action is on behalf of the world and its future redemption. Christians are alert to what God is doing in the world and attempt to work with God in his redemptive plan.

Fourth, *society is the testing ground for Christian thought and action*. Christians live in the world but are not to be of the world. They are people of faith that is active commitment to God as lord of life. Christianity is not a system of thought but a way of living before God in the world. Jesus made it clear that obedience to the will of God is the critical factor in identifying the people of God. What we believe about God and his revelation in Christ becomes the basis for all action in and for the world. Both James (Jas. 2:14-20) and John make it clear that faith is love in action toward and for the sake of the neighbor (1 Jn. 3:17). Paul argued that Christians are to be "living sacrifices" in the world, refusing to allow their thoughts to be dominated by cultural patterns but showing the transforming power of God (Rom. 12:1-2). The tests of faithful living take place in daily social activities. . . .

Christian calling is a final motif that undergirds social action. God's people are not as much to wait for the kingdom as they are to work for the kingdom. Discipleship is an active creating with God of a new order among people fashioned around the vision of the kingdom and the goal of new creation (Rom. 8:18ff.). Christians do not pray

for patience to accept the inevitable or simply to be prepared for the unexpected; they pray for wisdom, courage, and power to work toward the possible. In a letter to the emperor Trajan, Pliny described the church as "turning the world upside down." It was turned loose on things as they were by a vision of things as they might be and are promised to be. In seeking the kingdom, the church was involved in a creative expectancy that "sets about criticizing and transforming the present because it is open toward the universal future of the kingdom." . . .

Jesus as a Social Critic

These insights help to explain the revolutionary activities and perspectives of Jesus. Far from being a "gentle Jesus, meek and mild," he was a nettlesome critic whose ministry was so "unbearably provocative" that he managed to get himself crucified in a few short months. His announcement of the nearness of the kingdom called for a repentance and faith that would cause one's living to correspond to the demands of God's justice. This revolutionary perspective brought Jesus into conflict with the dominant social institutions of his day—economic, political, and religious. These were dominated by people whose values were determined more by love of power (Mt. 20:25ff) or greed for gain than by right living before God (Mt. 23:23).

There is substantial evidence that his inaugural sermon (Lk. 4:18-20) was a call to observe Jubilee. Jesus interpreted his messianic role in social terms; he was anointed "to preach good news to the poor, to proclaim release to the captives and recovering of sight to the blind, to set at liberty the oppressed, to proclaim the acceptable year of the Lord" (Lk. 4:18-19). Spiritualizing this passage avoids the correct dimensions of God's liberating activity on behalf of people being destroyed by oppressive social systems supported by self-serving religious leaders. Cancelling debts and redistributing land taken by foreclosure would definitely be good news to the poor; releasing the captives involved both those enslaved by failure to pay debts and those enslaved to greed that would put people into slavery (see Amos 2:6). The priests were "lovers of money" who undermined the demands of the Law by passing laws to protect the powerful wealthy. By setting usurious interest rates and refusing to obey the laws of the sab-

Continued on page 14

The First Amendment built "a wall of separation between Church and State."—Thomas Jefferson

VIEWS OF THE WALL

John W. Baker



The First Amendment forbids government at any level to make or enforce laws "respecting an establishment of religion." It also protects the "free exercise of religion" against limitations unless the state can demonstrate a compelling interest in limiting the activities.

Some public school officials have not understood what the Supreme Court said about the proper place of religion in public schools and, as a result, many have sought to ban all religious expression from the schools. Legislation can help to cure such misunderstandings. Companion bills introduced by Senator Hatfield and Representative Bonker are attempts to secure students' free exercise rights without violating the establishment clause.

Equal Access

Four "equal access" bills are pending in the U.S. Congress. The following questions and answers explain why we favor the Hatfield S. 815/Bonker H.R. 4172 bills and oppose the Denton S. 1059/Lott H.R. 2732 approaches to the same issue. The Hatfield/Bonker bills rely on the existence of what is known as a "limited open forum" which is created when non-school-sponsored groups meet in school facilities. When such a forum has been created in a public secondary school, these bills provide that additional non-school-sponsored, student initiated and student controlled activity groups, religious or secular, must be given equal access to school facilities.

The Denton/Lott bills, however, do not rely on the existence of a genuine "limited open forum" to allow student religious groups to meet in school facilities. Instead, under Denton/Lott, if school sponsored groups are allowed to meet on school premises then religious groups must be allowed to meet on an equal basis. This constitutes state sponsorship as does the failure of these bills to require that meetings of religious groups be totally student initiated and student sponsored. Also, Denton/Lott assume that elementary children are capable of voluntarily initiating and controlling religious and secular meetings. Because they are not, court condemned state sponsorship of all elementary school religious meetings would be inevitable.

What is Meant by "Equal Access"?

Equal access legislation refers to acts which would require that secular and religious non-school-sponsored stu-

dent groups be granted equal access to any limited open forum created in a public high school when the students meet on their own initiative and without any official encouragement or sponsorship for religious discussion and prayer.

What is the Constitutional Basis for "Equal Access"?

Equal access is based on two First Amendment clauses. The free exercise clause requires that secondary student religious groups have equal access to any limited open forum. The free speech clause prevents school officials from discriminating against the speech rights of students simply because the content of that speech is religious.

Is "Equal Access" Just Another Piece of "School Prayer" Legislation?

No. Past school prayer laws and bills resulted in government written, sponsored, and/or supervised prayer in public schools and thus violated the establishment clause of the First Amendment. Equal access, on the other hand, would not result in government sponsored and supervised prayer in public schools. Implementation of a properly drawn "equal access" law would probably lead to truly voluntary prayers on school property without direct or indirect government involvement. Religious speech would be totally student initiated. There could be no faculty involvement, no announcements of meetings on bulletin boards, in classrooms, or over public address systems, no sponsorship of any kind by faculty or administrators and no favoring of one religion or activity over others.

What is the Status of "Equal Access" in Court Rulings?

In *Widmar v. Vincent*, the Supreme Court held that a religious group of university students had the right to equal access to a limited open forum which had been established by the university. *Bender v. Williamsport*, which deals with a religious group of secondary school students, will be argued before the Court of Appeals for the 3rd Circuit on January 24, 1984. The District Court held that the school had created a limited open forum and that a religious group could not be kept out of that forum simply because it was religious.

Why Should an "Equal Access" Law not Include Elementary Level Students?

An elementary school child would not have the maturity or understanding to initiate group activities without the supervision and sponsorship of adults and the school. Any group religious activities of elementary school children facially would violate the establishment clause of the First Amendment.

Does "Equal Access" Refer to all Student Groups at Public High Schools?

No. It refers only to those that are not connected to curriculum or school sponsored activities. Allowing meetings of the French club, an extension of the language department of a high school, and the glee club, an arm of the music program, does not create a limited open forum. A "limited open forum" is created in a public secondary school when non-school-sponsored student groups—those which are unrelated to the curriculum or program of the school—are generally permitted to meet on school premises. Therefore, if a school permits such student groups as the Young Democrats and the Young Republicans, a stamp club, and the Key club to meet on school property, a limited open forum would be created and religious clubs would be granted equal access so long as they did not dominate the forum.

Could the Activities of Student Groups Included in a Limited Open Forum be Restricted in Any Way?

Yes. Reasonable limitations could be placed on the time, place and manner of meetings and on activities which interfere with the opportunity of students to obtain an education.

Would the Question of School Sponsorship be Raised if an Adult Were Present as a Monitor at a Student Religious Group Meeting?

It is correct that most schools are required by their insurance policies to have an adult present during student meetings to act as monitor. Usually that adult is a teacher. If the required monitor in no way intrudes upon the student initiation and control of the meeting, sponsorship does not exist.

Can Outside Speakers be Invited to

Participate in Student Meetings in a Limited Open Forum?

Yes. Resource persons may be invited as occasional guests, not as regular participants. Again, the meetings must be student initiated and controlled. □

EQUAL ACCESS PROPOSALS BEFORE CONGRESS

1. Hatfield/Bonker, companion bills S. 815 and H.R. 4172

2. Denton/Lott, companion bills S. 1059 and H.R. 2732

3. Sen. Hatch's proposed constitutional amendment

Hatfield's S. 815 with amendments which the Senator will submit and Bonker's companion bill, H.R. 4172, come closest to being acceptable equal access legislation. The Denton/Lott proposals raise constitutional questions of state sponsorship which would constitute the establishment of religion. Senator Hatch's proposed amendment would tamper with the religion clauses of the First Amendment and affect a substantial body of legal precedent concerning the protections of that Amendment. The problem to which Hatch is addressed can be solved by legislation and/or litigation.

NEBRASKA V. FAITH BAPTIST

The staff of the Joint Committee has received numerous inquiries about the unfortunate—and probably unconstitutional—actions which the State of Nebraska has taken against a number of Christian schools in that state. The case of the Faith Baptist Church of Louisville, NE has generated national publicity; the case which may clear up the tensions between church and state has received almost no media attention.

The Faith Baptist Church case involves a church which operates a school in the church building as a part of its religious mission. The state required that the school be licensed and the teachers certified by the state. On First Amendment grounds the church refused to comply with either of these requirements. The results of the legal action which ensued point out the difficulties which can arise for a church which is involved in a dispute with government if it fails to turn to church-state constitutional law specialists for help. It has been reported that the attorneys for the church presented a

number of defenses which did not bear on the important constitutional questions: (1) that the state's regulations interfered with the rights of the parents "to bear children," and (2) that the state has no rights whatsoever *vis a vis* a Christian school. They failed to raise constitutional issues which might have led to a different decision. The establishment clause issue of excessive entanglement was not argued. The question of whether the state has a compelling interest in licensing non-public, non-tax-supported religious schools or the certification of teachers in those schools was not raised. Because plaintiffs did not raise the compelling state interest question, the state did not advance its claim to a compelling interest in securing quality education for all children.

Amending the Constitution should be a *last* rather than a *first* resort.

Components of Acceptable Equal Access Legislation:

1. Acceptable equal access: applicable to secondary students, not elementary.
Hatfield/Bonker correctly assume that only secondary students are mature enough to initiate truly voluntary non-school-sponsored religious meetings. Denton/Lott provide equal access for elementary children—a provision which probably would lead to the courts ruling that the act violates the establishment clause.

2. Acceptable equal access: participation in a limited open forum.

Hatfield/Bonker are concerned about free speech when a public secondary school creates a limited open forum by allowing non-school-sponsored student groups to meet in school facilities. Denton/Lott would permit religious groups to meet even if school sponsored groups were the only other groups to meet and a genuine limited open forum had not been established.

3. Acceptable equal access: applicable to students only.

Hatfield/Bonker provide equal access only for secondary school students. Denton/Lott provide equal access for elementary children as well as for secondary school students. Lott addition-

ally provides for equal access for faculty—an unnecessary provision. Lott also provides for joint student/faculty meetings which would violate the "no establishment" clause because they would vitiate the concept of student initiated and student controlled meetings and open the door for state sponsorship of religious activities.

4. Acceptable equal access: include a judicial remedy.

Hatfield, and lately Denton, offer a judicial remedy for violation of the proposed equal access legislation. Bonker and Lott offer an administrative remedy via the Department of Education. A judicial remedy is preferred over chancy bureaucratic decisions. It is anticipated that Rep. Bonker would agree to a judicial remedy if a joint conference committee sits on Hatfield/Bonker.

What Equal Access Legislation Should be Supported?

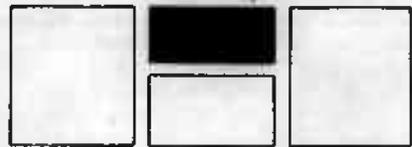
Hatfield/Bonker should be supported if the final version of the bills insures (1) total student initiation and control of meetings, (2) exclusion of elementary school children, (3) existence of a genuine limited open forum only when non-school-sponsored student groups meet, and (4) no infringement of the establishment clause. □

Nebraska and the case is now at a legal dead end.

Hope for a solution to the confrontation between church and state lies in two directions. The most promising is the less publicized case of *State of Nebraska v. Bible Baptist Church* which raises issues parallel to those in *Faith Baptist Church*. The church has employed a prominent church-state attorney as counsel. He has carefully raised all of the proper constitutional questions. The church lost the first round in the legal battle. An appeal has been made to the state Supreme Court and an adverse decision there would probably lead to an appeal to the U.S. Supreme Court. This takes both time and money but the church is determined to continue its struggle for what it considers to be its constitutional rights.

The second solution is legislative. The legislature could simply exempt church schools from the licensing/certification requirements. However, the legislators seem to have resisted the out of state religious groups which tried to pressure them into passing such an exemption. As a result there seems to be only a slight possibility that the new session of the legislature will grant the churches the relief they seek. □

News in Brief



Baptist leaders condemn U.S.-Vatican relations

WASHINGTON

Despite strong and growing objections from most religious quarters, the United States established full diplomatic relations with the Vatican Jan. 10.

Announcement of the new relationship was made from Vatican City in a brief statement that read: "The Holy See and the United States of America, desiring to develop the mutual and friendly relations already existing, have decided by common accord to establish diplomatic relations at the level of apostolic nunciature on the side of the Holy See and of embassy on the side of the United States beginning today, Jan. 10, 1984."

Baptist reaction was swift and predictable.

James M. Dunn, executive director of the Baptist Joint Committee on Public Affairs, said in Washington the action "is one more evidence of massive misunderstanding on the part of the Reagan administration of the appropriate relationship of church and state."

Dunn, whose agency has fought establishment of diplomatic relations with the Vatican for more than 40 years, said further: "Such an appointment is a clear violation of the principle of church-state separation, a dangerous and divisive precedent of government meddling in church affairs, and the occasion for practical problems for all those engaged in the far-flung missionary venture in developing countries."

Reacting to Reagan administration claims that the principle of separation of church and state will not be violated because the move to establish full diplomatic relations confers special status not on the Roman Catholic Church but on the Vatican as a state, Dunn declared: "For the administration to pretend that the naming of an ambassador to a church has nothing to do with religion is a ludicrous leap of logic smacking of Orwell's 1984."

In Richmond, Va., SBC Foreign Mission Board president R. Keith Parks also responded strongly. "I am disappointed that President Reagan has decided to proceed with a diplomatic relationship that so flagrantly violates the principle of separation of church

and state and also threatens to hinder Baptist missionary witness overseas," Parks declared.

Elaborating on his concern about the implications of the move for foreign missions, Parks said: "It has been more than 115 years since the United States put one religious group in such a favored status. To do so now will confuse those with whom our missionaries work in 103 countries around the world."

In a telegram to the White House, Robert C. Campbell, general secretary of American Baptist Churches, U.S.A., told President Reagan "The Roman Catholic Church is a church and no doubletalk can change that simple fact."

"You, Mr. President," Campbell's telegram continued, "are not above the Constitution which clearly separates church from state and prohibits our government's formal recognition of any church." □

Dunn pledges to fight new U.S.-Vatican tie

WASHINGTON

President Reagan's appointment of an ambassador to the Vatican will be fought in Congress and challenged in court if necessary, according to James M. Dunn, executive director of the Baptist Joint Committee on Public Affairs.

In the aftermath of the joint Vatican-U.S. announcement Jan. 10 that full diplomatic relations will be restored after 116 years, Dunn declared: "We are not giving up. The President's action is not the final word."

Dunn said his organization will seek to rally opposition to the confirmation of William A. Wilson, the longtime Reagan friend and California real estate developer designated by the president as ambassador. The Baptist Joint Committee will also oppose a request by the State Department that Congress reprogram the fiscal 1984 budget to permit funding for the new diplomatic relationship, he said.

If those efforts fail, Dunn added, the Baptist Joint Committee will support a legal challenge in federal court. Americans United for Separation of Church and State announced Jan. 10 it will file suit challenging the action if efforts to derail it in Congress fall short.

A likely leader of congressional opposition appears to be Democratic presidential hopeful Ernest F. Hollings of South Carolina, who said Reagan's action "is a violation of the First Amendment and sets a bad precedent of policy."

Hollings, ranking minority member of the Senate subcommittee where the State Department reprogramming request will be debated, declared that "sending a diplomatic representative to the Holy See constitutes the recognition of one religion over all others."

But Sen. Richard G. Lugar, R-Ind., sponsor of the 1983 amendment which cleared the way for Reagan's action, hailed the move: "The Vatican is a vital focus of international affairs, and it is fitting that we should have a full-fledged ambassador representing our interests there."

A key dispute in the upcoming debate on Capitol Hill will undoubtedly be the sharply differing views between the administration and its opponents over the question of whether the new arrangement violates the constitutionally mandated separation of church and state.

Both presidential spokesman Larry Speakes and State Department spokesman John Hughes repeatedly insisted the move did not violate the First Amendment's ban on an establishment of religion.

"It's not a violation of church and state," Hughes told reporters, "because for a long time we have recognized the Holy See as having an international personality distinct from the Roman Catholic Church."

In a White House briefing Speakes likewise discounted the argument that the move improperly entangles church and state, saying instead that Reagan merely responded to an opportunity provided him by the congressional action lifting the 1867 ban.

The U.S. should maintain diplomatic ties, Speakes said, because "the Holy See is an international focal point of diplomatic contact" and because "the United States holds Pope John Paul II in high esteem." He added: "We respect the great moral and political influence which he and the Vatican exercise throughout the world. We admire the courageous stance he takes in defense of Western values." □

Religious orders drop nuclear shelter role

BARDSTOWN

Two Kentucky-based religious orders have announced plans to end their participation in a 20-year-old federal nuclear shelter program here.

The announcements came from the Sisters of Charity of Nazareth, and the Trappist Monks at Gethsemani, both about 50 miles south of Louisville in Nelson County, which federal officials had designated a "host" county for 40,000 Louisville residents in the event of nuclear attack, or the threat of nuclear war.

In announcing the decision, the Rev. Timothy Kelly, abbot of Gethsemani, said that it was a "concrete expression of the importance of peace and even the risk that is involved to make peace."

The religious orders suggested that the federal relocation plan was unrealistic, creating a false sense of security. "Such security is untrue and thus immoral," they said. "Such false security may even add to the rationale that encourages the use of nuclear devices."

The Nazareth sisters said that the federal plan could make people believe that nuclear war can be survived, "and thus make such a war more probable."

Both orders said they would remain a place of refuge in the event of major disaster, but were unwilling to renew their 20-year-old federal contracts to make some of their buildings available for fallout shelters. □

Navajo, Hopi Indians lose high court appeal

WASHINGTON

For the second time in its current term the U.S. Supreme Court has turned aside claims by American Indian tribes that development of recreational facilities on land they consider sacred violates their free exercise of religion.

In an unsigned order issued Jan. 9, the Supreme Court let stand rulings by a lower court in cases brought by Navajo and Hopi Indians to prevent expansion of a ski resort in Coconino National Forest near Flagstaff, Ariz.

Attorneys for the Navajos and Hopis had argued in legal papers filed with the high court that the federal government, by approving the ski resort expansion, unconstitutionally burdened the Indian tribes' religious beliefs and practices. They also contended the American Indian Religious Freedom Act of 1978 requires the government to protect Indians' religious freedom on the same basis it protects that of all other citizens.

But in a pair of rulings last year, the U.S. Court of Appeals for the District of Columbia held that the 1978 law, while requiring the government to consider Indian religious claims, does not require deferring to those claims in all instances.

The high court's refusal to disturb those rulings is consistent with a similar action last November in which Sioux and Cheyenne Indians failed to convince the court to review South Dakota's development of a state park on sacred land. □

Helen M. Dunnam dies; BJCPA staff member

WASHINGTON

Helen M. Dunnam, who worked for the Baptist Joint Committee on Public Affairs longer than any other staff member in the agency's history, died suddenly Jan. 3 following a heart attack. She was 71.

As receptionist, she answered and referred thousands of queries from Baptists all across the nation during her 23 years of employment. She served under the leadership of three of the agency's four executive directors, C. Emanuel Carlson, James E. Wood Jr., and James M. Dunn.

Before joining the staff of the BJC, Mrs. Dunnam also worked briefly for the District of Columbia Baptist Convention. A charter member of Hillendale Baptist Church in suburban Adelphi, Md., she served on several D.C. convention committees. □

Federal judge drops 'Year of the Bible' suit

LOS ANGELES

A federal judge has dismissed a suit against the "Year of the Bible," saying

the congressional resolution and presidential proclamation of it do not have the force of law.

Chief U.S. District Judge Manuel Real ruled on a suit brought by the American Civil Liberties Union on behalf of 16 plaintiffs, including Christians, Jews, Buddhists and Sikhs, as well as humanists, agnostics, and atheists. They charged that the resolution, which called the Bible the "Word of God," and President Reagan's proclamation legally recognized Christianity as the official religion of the nation.

But Judge Real said the plaintiffs had assumed "a false major premise—that is, all actions of Congress are laws." He compared the "Year of the Bible" proclamation with annual presidential proclamations for Thanksgiving, and said neither was "sufficiently forceful to mandate religious conduct." □

Government supports moment of silence

WASHINGTON

The Justice Department has urged the U.S. Supreme Court to uphold the constitutionality of laws providing a daily minute of silence in public schools.

The government, in a friend-of-the-court brief, opposed a federal appeals court ruling last May that struck down an Alabama law permitting public-school teachers to hold a daily period of silence for prayer or meditation.

The brief was signed by Solicitor General Rex E. Lee, Deputy Solicitor General Paul M. Bator and Justice Department Civil Rights Chief William Bradford Reynolds. It argued that moment-of-silence laws "accommodate those who believe that prayer should be an integral part of life's activities (including school) and do so in the most neutral and noncoercive spirit possible."

To hold that such laws are unconstitutional, the Justice Department said, "is to insist that any opportunity for religious practice, even in the unspoken thoughts of schoolchildren, be extirpated from the public sphere." The brief asserted that "failure to accommodate the religious needs of students" has contributed to "the exodus" of some from public schools. □



TURN TO ME AND LIVE

Something we really need and what many Christians are longing for is a spiritual renewal, a true awakening. But how can we arrange for a lasting revival? Can we make it happen? How can we prompt the Holy Spirit to renew Christ's Church?

Remember what Jesus said: "The wind blows wherever it pleases" (John 3:8). However, Jesus also said: "If you know how to give good gifts to your children, how much more will your Father in heaven give the Holy Spirit to those who ask him." (Luke 11:13).

If a renewal will be granted to our churches, it will no doubt be through prayer. Prayer meetings and prayer conferences are the need of the moment.

When speaking about renewal I think of various aspects of both Christian life and church life:

RENEWED WORSHIP

It is one of the greatest blessings of this country that Americans are still going to church. But why is it that we regularly attend church services? Is it the good old tradition, just a habit? Or do we go to church for no other reason but to worship the Lord?

I always feel that if the Lord really is present in the church, something must happen. I must hear him speak to my heart. I will see him change people. I will see people recognize his presence and I will hear them lift up their voices to praise and glorify his name. Their prayers will not be filled with hollow phrases and ritualistic formulas, rather everybody will empty their heart before the Lord and will speak in new terms.

It always has refreshed my heart to listen to a prayer spoken by an African or Asian, or to watch an American Indian praising the Lord "with hearts and hands and voices." Indeed, we have to learn from the "Younger Churches," how "to fix our eyes on Jesus, the author and perfecter of our faith..." (Hebrews 12:2).

The strongest growing churches in today's world are the ones in South Korea. What is the secret of the ongoing revival there? I don't know. But I do know that many, many fellow Baptists in South Korea are in church every morning at 4:30—and very often all Friday night—spending their time in prayer!

RENEWED DISCIPLESHIP

We are accustomed to saying "Lord Jesus." But do we mean it? Do we accept his Lordship?

Real prayer is some kind of a revolutionary act. I have crucified my "ego" and I surrender my life to the Lord Jesus.

Real prayer is a confession of weakness and helplessness. I cannot do a thing. I must let the Lord Jesus act on my behalf. I depend on him! On his grace! Real prayer is a confession of faith, the practice of faith. I trust in him, that he rules, he fulfills his plan, he will be near to help and comfort me. Such faithful prayer will help to overcome any of today's resignation.

But such prayer must be practiced every day. It's that kind of "walking and talking with Jesus," listening to his voice and his commands.

For true Christians prayer can be a real public witness. How often have I seen Evangelical Christians—Baptists in the USSR stand up in a restaurant in order to say grace before the meal! Such a loudly spoken prayer is their only chance to speak with and about Jesus in public. Their prayer is the practical way of service; and for them to practice faith is to pray.

Do we recognize that the saints always were ordinary people, "people like you and me"—but praying people? The Bible says: "Elijah was a man just like us. He prayed earnestly..." (James 5:17).

RENEWED FELLOWSHIP

Fellowship is more than just being together and saying "Hello" at the coffee hour. Real fellowship means to care

and to share. In a prayer conference for example people in small groups will share their experiences with the Lord. Some will explain what prayer means in times of persecution, some will remember what prayer meant to them in times of starvation, others will recall the blessings of prayer in times of civil strife and war, others again will tell their fellow believers how prayer opened new doors for church outreach and growth.

We have to come to learn that the Lord Jesus Christ is just as much at work today as he was at the time of the apostles. We only need to have our eyes and ears open to recognize him and his great deeds.

Fellowship in prayer—the sharing of experiences with Christ and the spiritual togetherness before the throne of God—will strengthen our faith, will encourage the brethren, and will help to build the Kingdom of God.

It is not by accident that the Christian church in Mainland China has survived the time of persecution because of its very active "Home Churches." These are places where two or three, or maybe five people practice a very intensive fellowship by sharing their problems, joining in Bible reading and prayer, carrying each other's burdens and helping each other to find strength in God.

RENEWED SERVICE

Remember the old Latin slogan, "Ora et labora"? Pray and work! Prayer and practical work always go hand in hand. Prayer always connects action and meditation, it is the bridge to the Lord's double calling, "come" and "go."

It is only by prayer that we learn what the Lord wants us to do. There are so many possibilities, there are such great needs, there is an enormous mission field.

However, we as individuals are not called to do everything that needs to be done. God wants to use each of us: the individual, the pastor, the missionary, the church member—even the local church is asked only to do what the Lord wants us to do. That is why the "ora" stands before the "labora." That is why the Lord first says "come" before he tells us to "go." Prayer is some kind of "issue of orders!"

There is a famous altar in Czechoslovakia showing Christ without arms, reminding us that we are his arms to serve the world. Christians therefore not only pray "Thy will be done"—they ask their Lord: "What do you want me to do?" □

—Gerhard Claas

COMMENT

Our country is committed to pluralism and democracy, not to an American version of totalitarianism—even under the well-intentioned aegis of a nonsectarian “religion.” Under church-state separation, public schools are secular. That *need not* make them either champions of secularism as an ideology or enemies of religion. The task for educator and others is to engage in a thoughtful, slogan-free examination of how values are (and are to be) transmitted in the public schools of a pluralistic and democratic society.

I propose two premises for such an examination and discussion. First, public education must avoid extremes: either of complete moral relativism or of totalitarian moral absolutes. Certain basic moral principles seem almost universally agreed upon in our society: concern for others, acceptance of responsibility, and personal integrity; love of country and respect for law and order; a capacity and disposition to be informed, logical and critical; and a few others.

Second, agreement on such principles does not mandate unanimity in schools and classrooms with regard to two related fields: the *authority* for and the *application* of moral principles. Teachers may differ as to the religious or nonreligious authority for these moral universals. In my experience, pupils rarely raise questions of authority for moral principles. If they should do so, or if the teacher feels it pedagogically appropriate to raise such questions, I would expect that trained and honorable professionals would not express only their own beliefs, but also present alternatives. . . .

The process of growth in general, and of education in particular, is a continually expanding awareness of alternatives. Equally important, differences among teachers about the specific application of universal moral principles present to pupils vivid examples of how pluralism and democracy are distinguished from totalitarian control of thought and action. □

Thayer S. Warshaw
National Council on Religion
and Public Education

From the beginning, one of the distinctive characteristics of Baptists has been the commitment to the principle of religious liberty . . . not just the freedom of conscience—which you could conceivably exercise in prison—but the insistence upon the freedom to believe and to act out one’s faith without fear of discrimination or persecution.

It is a Baptist conviction from the earliest inception of the movement that this freedom is inherent within the gospel itself. It doesn’t come from natural theology or natural revelation. It is within the revelatory act of God in Christ Jesus himself . . .

Therefore, this demand for freedom was not assumed from a stance of religious indifference or neutrality but from a concern for authentic Christianity from which the freedom to proclaim the gospel and the freedom either to accept or reject that witness without the fear of legal reprisals are the essential ingredients. □

William Estep
Religious Liberty Conference

. . . words change. They come and go like the movement of the ocean tides. Two words which need to go, to be dropped from our vocabulary, at least

in regard to theological concerns, are the words “liberal” and “conservative.” These words reflect the political inclinations of the world around us and which leave no room for authentic Christian expression. . . .

“Liberal” and “conservative” are words which no longer are needed. They should, at least in Christian circles, go the way of the word “modernist” which disappeared some years ago. In their place I suggest we use the word “radical” from the latin “radicalis” which means “of or pertaining to roots.” It is to the roots of our faith and our Baptist tradition that we want to be faithful, not to some humanist or fascist view of society.

Recently, I shared this word change with some of the older members of my church. They responded that the word radical was inappropriate because it conjured up the image of some wild-eyed fanatic. Well, maybe it’s time we Christians were thought of as wild-eyed fanatics rather than as irrelevant bumbler. □

Mark Parent
The Canadian Baptist

A Christian Citizen Prays

O Creator of Liberty,

In this ominous year of 1984, make us ever mindful of our dependence on you. We slovenly use the same words to describe our country that we use to describe you. Protect us from nation worship. Forgive us for the times when we have worshiped our country rather than you. Forgive us for the ignorance and arrogance that have kept us from knowing the difference. Keep us always aware that you are our redeemer and not we ourselves. Make us ever mindful that it is you who made us and not we ourselves. Help us, O Lord, to know that it is much more important to be cross-bearing Christians than flag-waving Americans. Whenever a choice between the two must be made, may the right choice be clear and certain to us.

O Author of Freedom, we profess that each person is unique and therefore different than we. We claim to believe that the body of Christ is composed of many diverse members, as diverse as hands, ears, and eyes are from each other. Yet, when we get right down to it, we cluster ourselves with those who look, talk, and smell like us. Forgive us for our exclusiveness. Enlarge our vision, O Lord.

We who claim to be followers of the way are citizens of your kingdom. Help our citizenship in your kingdom

to inform our citizenship in the world. May we be protected both from narrow nationalism and from rigid conventionalism. May our living be informed by the living Christ who in word and deed reached out to all people everywhere as his brothers and sisters. May our citizenship be as inclusive as his. May our love be as unconditional as his. May our acceptance of others be as broad as his. May our mercy be as extensive as his. May our justice be as fair as his. May our forgiveness run as deep as his. May the needs and rights of all people be our concern. May the words we speak and the deeds we do at home, at work, at play, and at church convey our convictions that all people are our neighbors and that as citizens we have responsibility to all of them. Maybe then, Lord, with integrity we can claim to be Christian citizens.

Thank you, O Liberator, for setting us free through your redeeming love, to become your liberators in the world so that justice may roll down like a river, mercy like an everflowing stream, and peace which outdistances our minds may permeate our lives.

We seek to offer this prayer like the one who brings us authentic liberty, Jesus Christ, our Lord. *Amen.*

(Rev.) Howard W. Roberts
Temple Hills, Maryland

INTERNATIONAL DATELINE



Weakness on apartheid may result in expulsion

HARARE, ZIMBABWE
White Lutheran churches in South Africa and Namibia may be dropped from the Lutheran World Federation if the recommendation of black Africans is approved.

The Africans will urge the forthcoming LWF assembly in Budapest, Hungary, to suspend the membership of the white churches because they have failed to take a clear stand on the issue of apartheid and have failed to unite with the black Lutheran churches.

The recommendation was made at the pre-assembly All Africa Lutheran Consultation here, and called for the suspension of the white churches from the LWF "until such time that they reject apartheid publicly and unequivocally and move toward unity with other member churches in the area." □

Soviet prisoners fund gets new administrator

KESTON

A Russian Orthodox layman who is an art museum official in Ostankino is the new administrator of the political prisoners fund founded by exiled writer Alexander Solzhenitsyn with royalties from his book about Soviet labor camps, *The Gulag Archipelago*.

Keston College, the British organization that reports on religion in communist countries, identified the new administrator of the Russian Social Fund for Aid to Political Prisoners and their Families, as Boris Mikhailov, 40, who holds a senior post at the Museum of Federal Art in Ostankino. □

Swedes nominate woman for general secretariat

STOCKHOLM

The Rev. Birgit Karlsson will make history next May if she is elected, as everyone anticipates, to the post of general secretary of the Baptist Union of Sweden. She would be both the first woman to hold the top administrative post of any Baptist union and to lead any Christian denomination in Sweden.

Ms. Karlsson has been a professor at the Swedish Baptist Seminary since 1976. After her ordination in 1959, she served as pastor of several local churches and then became general secretary of the Swedish Baptist Women's Union. She teaches practical theology, counseling and social sciences at the seminary.

Bo Swedberg, editor of the church weekly, *Veckoposten*, said, "It would be quite incredible if any other name is presented" for the position. If elected, Ms. Karlsson will take office next October. □

U.S. support growing, Falwell tells Israelis

JERUSALEM

"Israel's stock is going up in conservative Christian circles," Moral Majority leader Jerry Falwell told a press conference of Israeli journalists. And within five years, it will be impossible for an official to be elected in the U.S. if he doesn't support Israel, he said.

Mr. Falwell was in Jerusalem for the Moral Majority's fifth national convention—the first held outside the United States. He said that the Christian group chose to have their convention in Jerusalem as an expression of support for the state of Israel.

Mr. Falwell said that although he is a strong supporter of President Reagan, he felt that any presidential pressure on Israel to make concessions on the Israeli-controlled West Bank was a "mistake." □

Law, not conscience tells pacifist priest to pay tax

LONDON

A leading pacifist priest in the Church of England has been ordered by a London court to pay the 30 days of his income tax that he estimates the government would spend on nuclear weapons.

Canon Paul Oestreicher, of Southwark Cathedral, who is also the assistant general secretary of the British Council of Churches, had refused to pay the money, equivalent to about \$43, because if he did so he would be guilty of complicity with the government in breaking international laws.

He cited the Genocide Act of 1969.

Judge Quentin Edwards rejected the canon's claim, saying that such international laws did not take precedence over the obligation to pay tax clearly stated in the British government's Finance Act. "This is a court of law and not a court of conscience," he said.

The canon's case caused a particular stir in the British secular press, where it was seen as something of a test case. The canon had argued that not only were nuclear weapons against international law, they were also incompatible with his Christian conscience. □

Court asked to intervene in police beating of pastor

GENEVA

The wife of a jailed Namibian Lutheran pastor has joined the families of two other prisoners in asking a court to protect the men from beatings by South African security police, according to reports reaching the Lutheran World Federation here.

The application followed a medical examination showing that the three men had been assaulted, were suffering from mental depression, and were underfed and subject to unhygienic conditions.

The Rev. Heikki Ausiku, who has been held without charge since Nov. 2, heads the Evangelical Lutheran Ovambakavango Church's Bible school at Nkurenkuru in the Kavango region of northern Namibia. A former Lutheran World Federation (LWF) scholarship student in the United States, he has been named a delegate to the LWF Seventh Assembly in Budapest next July.

According to LWF headquarters here, an examining physician found Pastor Ausiku suffering from reactive depression. He was said to be withdrawn, disinterested in his surroundings, and speaking "with a monotonous speech."

Urgent applications were also filed on behalf of detainees Gideon Nestor and Severinus Siteketa. The doctor told the court that the police had refused to allow independent medical treatment for the men, and complained that a non-medical official was present during the examination, interfering with doctor-patient confidentiality. □



Rights group credits letterwriting campaign

WASHINGTON

Human rights groups say that a letter-writing campaign by 34 congressmen has led to the release of a jailed Chinese Christian activist who was reportedly facing execution. He was reportedly arrested with hundreds of Christians there in a crackdown last August.

American officials and private groups refused to immediately identify the freed prisoner, whose family said they had been told by authorities that he would be executed. But they did say he was the son of a prominent Shanghai "house church" leader, who was arrested along with his son and remains imprisoned.

The two were signaled out in letters of protest to Chinese officials from 34 members of Congress and in inquiries by the White House. The letters, sent in November, referred to them only as "two Christians" arrested in Shanghai. The lawmakers also asked for information about the reported arrests of hundreds of other Christians, including pastors of the so-called "Shouters" churches. □

Canadians say Reagan out of step on arms control

OTTOWA

Canadian church leaders condemned the use of nuclear weapons and rapped the Reagan administration's policies on arms control, as they met here with Prime Minister Pierre Trudeau the day before the Canadian leader was to visit President Reagan in Washington.

The comments of the church leaders were contained in a brief given to the prime minister at a luncheon in Ottawa, where they met their prime minister and discussed their concerns over nuclear armaments.

The participants in the meeting included representatives of the Baptist Convention of Ontario and Quebec, the Canadian Council of Churches, the Canadian Conference of Catholic Bishops, The Anglican Church of Canada, the United Church of Canada, the Presbyterian Church in Canada, and the Lutheran Church in America-Canada Section.

Officials of those groups had written Prime Minister Trudeau in February asking Canada to take a closer look at the moral implications of what they called its "complicity in the nuclear arms race."

The church leaders' brief said, "we can conceive of no circumstances under which the use of nuclear weapons can be justified and consistent with the will of God... Nuclear weapons must also be rejected as a means of threat or deterrence."

They said they did not seek unilateral disarmament, but supported a "carefully planned multilateral process for the reduction and eventual elimination of nuclear weapons." □

Baptist, Catholic priest imprisoned by Soviets

A Latvian Christian leader and a Lithuanian Catholic priest have been imprisoned for engaging in allegedly "anti-Soviet" activities, according to separate reports by human rights groups.

Janis Rozkalns, a 33-year-old Latvian Baptist, was sentenced to five years in prison and three years of internal exile, Christian Response International reported here. Soviet authorities had reportedly searched Mr. Rozkalns' home and confiscated 40 Bibles, religious books and international human rights declarations.

In Lithuania, the Rev. Sigitas Tamkevicius was sentenced to six years in prison and four years of internal exile, according to the Lithuanian Information Center in New York. He was reportedly only the second Roman Catholic priest in 12 years to receive a prison sentence. □

'Not to worry'

CAPE TOWN

The government of the Ciskei homeland in South Africa has confirmed that a detained Catholic priest, the Rev. Smangaliso Mkhathshwa, is being held there at a hospital for treatment of an eye infection.

President Sebe alleged that Father Mkhathshwa had ignored an order banning public meetings and would have to appear in court to answer charges of violating the law: he added that there was no "worry" about the priest's future. □

NEWS-SCAN

Jesse Jackson's historic "mission of faith" to Syria blended frequent prayer with diplomatic negotiations in the effort to gain the freedom of Lt. Robert Goodman. When Syrian Foreign Minister **Abdel Halim Khaddam** told the group that the flier would be free, "Jesse stood up, embraced him and asked for a word of prayer," said William Howard, Reformed Church staff member and former NCC president. Another participant, Thelma Adair, president of Church Women United explained, "We did not hide our faith under a bushel. It was all we had to offer. The religious leaders believe their mission represented a style of international diplomacy that holds hope for the future... More than three and a half years after her husband president William Tolbert was assassinated in a military coup **Victoria Tolbert** still prays daily "for love to forgive my enemies." Now making her home in the U.S. since she came here for medical purposes, she is careful not to criticize the current administration in Liberia. All but one of her seven children were arrested but subsequently released. The one son was executed at the time of the coup. Most of the Tolbert family resides in the U.S. where William R. Tolbert III is a first-year theology student at Southern Baptist Seminary in Louisville... British Methodist lay leader **Jean Hutchinson**, who has fought deployment of Cruise missiles, was arrested with others during a demonstration at a U.S. plant where the missiles' engines are made. Charged with conspiracy to commit a misdemeanor for allegedly inciting others to violate Michigan law by trespassing, resisting arrest and damaging property, she gave her address as **Greenham Common, England**... The fuel shortage and the problem created by a shortage of foreign exchange currency in Tanzania is having severe effects upon **missionaries** serving in that East African nation. "Even before this, we spent more than 50 percent of our time just taking care of the logistics of living," said one Southern Baptist. Because of these scarcities, missionaries are having to become entirely self-sufficient. □

What mean these
Testimonies Deut. 6:20

School Prayer: 20 years ago

In the wake of the 1962 and 1963 Supreme Court rulings that state-written prayers and religious exercises in the public schools were unconstitutional, Congress debated a constitutional amendment to overrule the court. Baptists at three annual meetings passed resolutions opposing the constitutional amendment to return state-written prayers to the classroom.

"Baptists believe that religious faith must involve a vital encounter between God and man and that religious form cannot be substituted for this religious encounter... Baptists have long opposed any compulsion to conformity in religious belief... the First Amendment has supported this freedom. The proposed change in that amendment could weaken it and bring the power of the state to bear on individuals to conform and participate in prescribed religious exercises..."

American Baptist Churches, May, 1964

"our leaders and people have firmly rejected the use of the coercive powers of government in the realm of religion... we appeal to the Congress of the U.S. to allow the First Amendment to stand as our guarantee of religious liberty, and we oppose the adoption of any further amendment to that Constitution..."

Southern Baptist Convention, May, 1964

"Whereas governmental pressure to conformity in religious belief or in the practice of religion denies to people the freedom of religion... be it resolved that we affirm our support for the First Amendment and its present wording..."

North American Baptist Conference, July, 1964.

The record back in 1964 shows at least three Baptist groups opposed tampering with the First Amendment. Now in 1984, Baptists again stand firm and continue to oppose any constitutional amendments to bring state-prescribed religion into the classroom. □

Gary McNeil

Biblical Motifs, from page 5

batical year they were able to get riches by "devouring widows' houses," that is, foreclosing on loans (Mt. 23:13-14).

Jesus' entire ministry was an implicit, if not explicit, attack on a social system that made people worthless pawns in economic and political power plays. Even religious leaders conspired against the poor by siding with the powerful. Few advocates for justice were alive in the land. Little wonder radical action was required. From personal encounters such as those with Nicodemus and Zacchaeus, Jesus turned to dramatic confrontation, overturning tables and cleansing his Father's house, which had become "a den of thieves" (Mk. 11:17). Such powerful words were God's judgment upon uncaring and unrepentant social forces. This disruptive social act was a vivid reminder that God requires that "justice roll down like waters and righteousness like an everflowing stream" (Amos 5:24).

Conclusion

Responding to issues through social action is a necessary component of faithful and effective ministry. Although resistance to the notion of change-agency is understandable and is rooted in both tradition and personality preferences, the concept is already in place in the various roles of ministry. Following Christ is seeking to bring about changes in persons and structures that God's will may more perfectly be realized. Faithful, effective ministry will require grounding in biblical theology, direction from moral guidelines, inspiration from a Christian vision of reality, careful planning, and skillful organization followed by honest evaluation. In these ways and more the minister seeks to pursue God's redemptive purpose for his people and his world. □

Role of the Bible

Baptist Life will be the theme of the 1984 annual meeting of the Historical Commission, SBC, and Southern Baptist Historical Society to be held in Nashville, April 23-25.

Papers will focus on Bible study, views of biblical authority and inspiration, controversies about the Bible, the Bible and preaching, and other related topics.

Pastors, because much of their work centers on knowing, using and sharing the Bible, awareness of historical perspectives can add deeper meaning to their involvements with the Bible.

Further information may be secured by writing the Historical Commission at 127 9th Ave., N., Nashville, TN 37234. □

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REFLECTIONS:

If freedom of religion offers the profound theological base for the American experiment, freedom of the press proves that we mean business.

REFLECTIONS

James M. Dunn
Executive Director



They live together like Siamese twins: freedom of religion and freedom of the press, inextricable. Religious liberty and freedom of the press stand or fall together.

The first amendment to the United States Constitution casts together the freedoms that have come to define what Americans mean by the word "freedom." It makes sense. An honest dedication to the American way in civil and religious liberty is a piece of whole cloth. When it comes to caring about freedom of the press and freedom of religion, if either concern is genuine the other is implied.

These two most precious of rights come from common roots, flourish in the same environment and are threatened by the same enemies.

There's something shockingly inconsistent about a cat-erwauling evangelist invoking the censorship of the righteous Right but insisting that freedom of religion gives him guaranteed immunity. As bad or worse is the hypocrisy of a cynical, secular newsman who would defend freedom of the press to his last ballpoint but betrays nothing of the spirit of liberty in his dealings with religion. Why are some reporters so hostile to religion and some churchmen so paranoid about the press?

Preachers of a vital, full-throated religion dare not tolerate repression of expression. On the other hand principled practitioners of journalism cannot honestly insist on the people's right to know and carelessly ignore threats to religious liberty and church-state separation.

The idea of a free conscience underlies each of the personal freedoms set out in the First Amendment. Without it the freedoms of religion, speech, press, assembly and redress are reduced to words on paper.

It was the fiercely held view of the founders that the conscience must be unfettered that gives the First Amendment substance. Such an idea was grounded in natural law, the rights of which were considered beyond the legitimate bounds of government and government officials. Freedom of conscience was thus considered "unalienable," as were the other fundamental rights that flow from it.

When it comes to the founders, they were sons of the enlightenment and children of the covenant. They held strongly to a subjective concept of free conscience and objective truth as real and within the reach of ordinary mortals. These two truth peddlers—the religionist proclaiming the Truth revealed and the reporter revealing all of the truth he can discover—have more in common than they realize.

In an interesting way the First Amendment to the U.S. Constitution catches the strands of both Renaissance and Reformation and braids them together. Here the individualism of the Reformation and the optimism of the Renais-

sance are entwined; here the "faith alone" of the Reformation and the "faith in reason" of the Renaissance are codified.

If freedom of religion offers the profound theological base for the American experiment, freedom of the press proves that we mean business. For government to meddle with either is to endanger both. For lovers of liberty to fail to defend either freedom belies a failure to understand freedom of conscience, soul liberty. Freedom of the press and freedom of religion are indissoluble.

We live in a day when those at the highest levels of government seem to fear truth telling. They try to restrict the truth tellers or ridicule them as being guilty of "leaks." They limit the right of the people to know and invoke prior censorship to keep the facts about their deeds from some future generation. They restrain the press. A heavy-handed government, whether exercising censorship on writers or prescribing religion for the public schools, is the enemy of freedom.

A seventeenth century, politically-active, Baptist divine had all this together. He understood the interrelatedness of freedom of the press and freedom of religion. He wrote "as good almost kill a man as kill a good book; who kills a man kills a reasonable creature, God's image; but he who destroys a good book, kills reason itself, kills the image of God, as it were in the eye."

If the First Amendment pulls together some golden threads from both enlightenment and reformation, this member of Cromwell's cabinet embodied in his person the best of both. He presupposed, Augustinianly, that all truth is from God and so he was not afraid of truth. Responding to an act of Parliament passed in 1643 requiring all books and pamphlets to be licensed before publication he was willing to risk truth to the open market of ideas.

"And though all the winds of doctrine were let loose to play upon the earth, so Truth be in the field, we do injuriously by licensing and prohibiting to misdoubt her strength. Let her and Falsehood grapple; who ever knew Truth put to the worse, in a free and open encounter?"

In November 1644, John Milton published *Areopagitica*, his most famous plea for free speech and a free press, deeply rooted in his understanding of religious freedom. "For who knows not that Truth is strong next to the Almighty; She needs no policies, nor stratagems, nor licensings to make her victorious, those are the shifts and the defences that error uses against her power. Give her room and do not bind her."

The peculiar presuppositions of the founding fathers allowed them to lump together freedom of religion and freedom of the press. They never doubted that conscience is free nor that truth is real. □

REVIEWS



SOCIAL JUSTICE IN THE LIBERAL STATE

By Bruce A. Ackerman, New Haven: Yale University Press, 1980, 392 + xii pp., \$8.95 paper.

This lengthy volume, written by a lawyer in academe with all the eastern intellectual credentials (Harvard, Penn, Yale), argues that dialogue or conversation is the means through which society will realize its most fruitful form. Firmly opposed to such contractarians as Locke and Burke, who believed that aristocracy, tradition, and private property are the basis for social covenants; and also rejecting the brutish and nasty conception of human nature which caused Hobbes to argue that government, at best, merely restrains the populace; Ackerman contends that neutrality is the basis for political concord, law and custom.

Such a neutrality (which states that arguments, principles, and reasons are tenable only if each citizen is equal to every other citizen) is, of course, hoist on its own petard. A political or social philosophy that presumes to endorse no one way of life is, first of all impossible, for it cannot account for itself; and second, it does not take seriously the metaphysical egoism and ethical egotism which citizens who "converse" with each other must sooner or later manifest. There is no such empirical entity as a neutral society of equals; and, indeed, Ackerman's *passim* rhetorical method of staging imaginary conversations between characters with names such as "challenger," "manic," "depressive," *et. al.*, is only a thin masquerade for an easily recognizable "liberalism," in which private property, primogeniture, (and other forms of inheritance), parental authority, and theism have no part.

A religious agnostic, Ackerman repulses any dialogue with a theist who would take faith seriously, caricaturing such a believer as an intelligible mystic who "hears voices." Ackerman, however, has his own muse; and any reader who prizes parental responsibility for children will shudder at the author's chilling restrictions on parental authority in education, or his statism which rejects private freedom to own and accumulate property.

The political philosophy that predominates in Ackerman's manipulated conversational mystique is "liberalism;" therefore, the book is only a chatty catalyst for political, economic and social debate. It cannot argue or deliver what it promises: the fairest conception of and the best strategy for equality in society. Its main scenario—a group of citizens in a space ship bound for unknown territory, armed with Ackerman's loaded dialogue and led by an inhumanly vacuous "commander"—is, unfortunately, an accurate metaphor for the entire book, which is "spaced out:" far from the quality and neutrality which Ackerman thinks he is supporting. □

John S. Reist, Jr.

ON SAKHAROV

Alexander Babyonyshev, Ed., New York: Alfred A. Knopf, 283 pp., \$15.95.

On Sakharov, edited by Alexander Babyonyshev and translated by Gary Daniels is a collection of essays in celebration of the sixtieth birthday of Andrei Sakharov. Most of the essays have been written by Soviet dissidents, scientists, and scholars who have worked with Sakharov or felt kinship with the ideas and ideals which Andrei Sakharov has sacrificed so much to promote. Also included are some of the more recent writings of the physicist himself.

The book begins with an autobiographical sketch by Sakharov from exile in Gorky, and a chronology of some of the events in his scientific and public careers. As might be expected, the book deals primarily with the essayists' interaction with Sakharov subsequent to the 1968 publication of his article, "Thoughts on Progress, Peaceful Coexistence, and Intellectual Freedom." Even though some of the essays deal with his scientific achievements and theories, most are concerned with Sakharov, the human rights advocate and proponent of nuclear arms control.

The combined statements give a picture of a man of great brilliance and great courage, a person who has much integrity that he does not even fear the wrath of the Soviet government. He is, according to the writers, a person who not only speaks and writes of human dignity but also one who personifies that dignity.

In his own essays Sakharov holds up for world public opinion the names of many persons struggling to make the Soviet Union an open society respecting a full range of human rights. He argues for the absolute necessity for controlling nuclear weapons and he argues for stable bilateral arms reduction.

I recommend this book for people working for a more peaceful and just world. It is heartening to read of one who works so courageously in such difficult circumstances. For all those people depressed and distressed by the dangerous world situation Andrei Sakharov's life gives a ray of hope. □

Larry Pullen

REVIEWERS

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