

July-August, 1984

ISSN-0346-0661

REPORT from the CAPITAL



*Unless the Lord builds the house,
They labor in vain who build it.*

REPORT from the CAPITAL

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

Vol. 39, No. 7 July-August, 1984

Articles

On Higher Ground 4
By Russell H. Dilday, Jr.

Reviews 7

Living in the Shadow of the Great 10
By Victor Tupitza

Features

Washington Observations 3
By Stan Hasteley and Larry G. Chesser

Views of the Wall 6
By John W. Baker

Reviews 7

News in Brief 8
By Larry G. Chesser

International Dateline 12
By Victor Tupitza

Correspondence 14

Reflections 15
By James M. Dunn

Cover: The faces of four American Presidents carved into 6,000 foot Mount Rushmore, South Dakota, begun in 1927 by Gutzon Borglum and completed by his son Lincoln. Photo, courtesy of the National Park Service. (Scripture, Psalm 127:1)

Executive Director: James M. Dunn
Editor: Victor Tupitza

Contributing Editors: John W. Baker, Stan L. Hasteley, Larry G. Chesser, Glenn Saul, Kenneth L. Smith, Robert Dilday, Gary McNeil, Jeanette Holt

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

Caution and Courage

At the time of this writing, the Rev. Sun Myung Moon, convicted on charges relating to tax and financial irregularities, is testifying before a packed house in Senate hearings over religious liberty. Those hearings in part confirm religion to be a national issue as alive as the presidential campaign currently in progress.

Recall some of the recent involvements of the Baptist Joint Committee: tuition tax credits, the Prayer Amendment, the ambassador to the Catholic Church, church audit procedures, social security, and particularly equal access legislation. In each instance, this agency's energies were directed toward preserving constitutional safeguards that assure the optimum of religious liberty with the minimum of government intrusion. Not everyone wants it that way.

Two REPORT features—one which examines the pervasive failure (even among Baptists) to recognize soul liberty as the heart of all liberties, the other capturing moments in the life of Joseph Martin Dawson who made no such mistake, caution and encourage us.

Dr. Russell Dilday, former chairman of the BJCPA, finds that a widely pervasive fear among Baptists seems to account for the loss of investment in personal autonomy, and consequently, of the ex-



ercise of the priesthood of the believer. Shortchanging the value of individual autonomy is accompanied by pressure upon both the church and the state to enforce an uniformity of religious belief. Government is not always an unwilling participant. Religion's unexamined consent to political coercion, says Dilday, brings in its wake potential for the most unpredictable consequences. He offers as example the experience of the church in Nazi Germany. Baptists should be political, he advises, for insuring full freedoms and not for securing personal privilege or advantage.

Dawson might well serve as the Christian that Dilday encourages all of us to be. He thought so often and so much about religious liberty/church-state separation that eventually he came to found two church-state offices, the Baptist Joint Committee being one of them. A man who preached what he believed, he enfolded the Gospel in acts of obedient trust. As a young man beginning his ministry, Dawson gave up a cherished editor's chair on a matter of principle—his managing editor tried to renege on a fee promised a writer and Dawson would have none of that. Name the issue—social and economic justice, fair employment practices, race relationships, along with global peace and human rights guarantees for all citizens of the world—and he was their champion. His example is a tribute and a challenge to all Baptists.

With the July-August issue come staff wishes for a refreshingly restorative summer's rest. □

Victor Tupitza



There seems to be little doubt now that one way or the other, equal access legislation will become the law of the land following its stunning 88-11 victory in the Senate. The Senate passed the Hatfield/Denton equal access bill as a rider on the House-passed Math-Science Bill and returned it to the House for its consideration.

The equal access part of the whole bill previously was considered a non-germane amendment and was jointly referred to the House Education and Labor and the Judiciary committees. Referral to Judiciary was at first considered fatal to equal access. However, veteran Congressman Carl Perkins, leader of House proponents of that bill, has used the House rules to guarantee that equal access will be voted on.

If he is forced to do so, Perkins plans on July 25 to bring up equal access by a seldom used device known as "Calendar Wednesday." The rules provide that on Wednesdays, a committee chairman can call up a bill for immediate consideration and vote after two hours debate. The House leadership disfavors the use of the device because it cuts down on the leadership control of legislation. Perkins is using this threat as leverage against Judiciary to secure a promise that by August 6 it will vote out a bill identical to the one passed by the Senate.

On the hill, the Baptist Joint Committee is credited for serving as the principle broker in securing compromises leading to Senate passage and possible favorable action in the House. ●

A new Social Security option and greater protections from Internal Revenue Service's investigations would be provided churches under legislation awaiting President Reagan's signature.

Churches would be permitted to make a one-time, irrevocable decision regarding participation in Social Security on behalf of their non-ministerial employees under one section of the Deficit Reduction Act of 1984 enacted by Congress. In cases where the election is made, the employee would be liable for self-employment tax (roughly, the combined employer-employee rate). The legislation also significantly tightens the conditions and procedures IRS must follow when auditing churches.

The deficit reduction package would also extend to January 1, 1986, the effective date for IRS REV. RUL. 83-3 which disallowed ministers tax deductions for mortgage interest and real estate taxes to the extent these expenses were attributable to a tax-exempt housing allowance. The extension applies only to clergy who owned or had a contract to purchase their residence as of January 3, 1983. For other clergy, the revenue ruling disallowing this benefit took effect July 1, 1983. ●

A California appeals court has reversed the Superior Court in Los Angeles in the case Nally v. Grace Community Church of the Valley, holding that the church and its ministers were negligent in their counseling of a young man who committed suicide and, therefore, pecuniarily liable. In lawyers terms, they were guilty of clergy malpractice.

A most outrageous part of the court's decision cited Paul's words that "to die is to be with the Lord" as providing encouragement to suicide. The court then pointed out that such encouragement is a felony under California law. ●

ACTV, a coalition of fundamentalist groups, at their July meeting in Washington vowed to bring Christians "out of the closet," and make their feelings known at the ballot box. Founder and chairman Timothy LaHaye told the gathering "The problem with America is...we do not have enough of God's ministers running our country." He said the organization's goal is to "flood the federal bureaucracy with Christians" and to give government a fundamentalist Christian hue on a variety of issues. The group has the unofficial support of the Reagan White House. ●

ON HIGHER GROUND

"I press toward the goal for the prize of the upward call of God in Jesus Christ" (Phil. 3:14)

Baptists have stood tall in their courageous defense of individual autonomy. We call it "the priesthood of the believer," the axiom of "soul competency." It's that cherished truth that no one can stand between a person and God except the one mediator, Jesus Christ. No church, no priest, or ordinance, no creed, nothing but Jesus. Our heroes have been those rugged individuals who died for the right to answer to God for themselves and to worship God as they pleased.

We take that concept of individualism from the Bible. "None of them can by any means redeem his brother nor give to God a ransom for him," the Psalmist wrote. God created us individually and each of us is both responsible and free to live our own life. That is why Jesus asked the disciples not only, "Whom do men say that I am?" but also "Whom do you say that I am?"

Unfortunately, in contradiction to the Bible, there are those who, fearful of standing alone and determined to get ahead, surrender that sacred privilege of individualism and go along with the crowd. They accept the canned thinking of the majority. Swayed by public opinion, and glibly mouthing the popular clichés of the party in power, they are quick to espouse those causes that are in vogue, cater to the powerful, play to the gallery, and flow with the tide.

But lost individualism is a two-sided

coin. One side is the fear of standing alone, but the other side is the refusal to let another person stand alone. In his famous novel, George Orwell painted a grim picture of society in 1984, a society of forced uniformity. Everyone was obliged to mouth the party line or else. Spies listened and reported any unorthodoxy to the Ministry of Truth. Individual disagreement was punished as heresy.

Incredible as it sounds, emerging in our midst is an incipient Orwellian mentality. It threatens to drag us down from the high ground to the low lands of suspicion, rumor, criticism, innuendo, guilt by association and the rest of that demonic family of forced uniformity. I shudder when I see a coterie of the orthodox watching to catch a brother or sister in a statement that sounds heretical, or carelessly categorizing churches as liberal or fundamentalist—unconcerned about the adverse effect that criticism may have on God's work.

Jesus made it unmistakably clear by his commands and example that the power we are to employ in our work for Him is not political or conscriptive power, but spiritual power. Consistently, Jesus refused to use even subtle coercion in his mission. He rejected the lower ground of political force and

... lost individualism is a two-sided coin. One side is the fear of standing alone, but the other side is the refusal to let another person stand alone.

chose instead the higher ground of spiritual persuasion.

Our Savior wept over Jerusalem, but he never besieged it, never rallied its legislature or courts to favor his cause, never formed a political coalition to advance his kingdom. He preached, and prayed, and served, and to the end he steadfastly rejected world force; he chose the higher ground of spiritual persuasion.

But go ahead. Engage the government as your ally. Since you are a major political force today, and hold the power to influence Congress, breach the wall of separation and bend the guarantees of religious liberty a little bit so that your faith enjoys the support of the state. If the sword of federal support is offered, grasp it and use it. But remember, our Lord said "They that live by the sword shall die by the sword."

Call on Big Brother in Washington to help you witness and worship, and Big Brother will trivialize your Lord, sanctioning his sacred birth as nothing more than a folk festival, giving Bethlehem's manger no more significance than Rudolph's red nose. Ask the Supreme Court to endorse your Christian faith, and they will relegate the virgin-born Jesus, the only begotten of the Father, King of Kings, the Lord of Lords to the company of Santa Claus, Frosty the Snowman and Alvin the Caroling Chipmunk.

Better to have enemies who know who Christ is and detest him than political friends in high places who classify the eternal incarnation among fairy tale symbols of godless folklore.

Some day in the future, as so often in the past, other political forces, hostile to religious liberty, may hold the advantage. They will have the political

This article is adapted from the Convention Sermon delivered in Kansas City, KS., by Russell H. Dilday, Jr., president of Southwestern Baptist Theological Seminary. He is an SBC representative of the Baptist Joint Committee and its former chairman.

clout given them and they may breach that crack so casually made in the wall of separation, and circumvent the guarantees brazenly bent a little bit, and they may steal away the liberty so carelessly abused. Future generations of Americans will look back on our twentieth century and wonder what happened to that country which a Bap-

alliances with the government and received unprecedented privileges while other religious groups were being persecuted.

The lesson is clear. Individual Baptists should be involved as Christian citizens at every level of our democratic processes of government, but only to insure that personal freedom

Better to have enemies to know who Christ is and detest him than political friends in high places who classify the eternal incarnation among fairy tale symbols of godless folklore.

tist musician described as the "sweet land of liberty."

Have you studied the sad experience of Baptists in Germany during Hitler's rise to power? We who have never lived under a repressive regime like the Third Reich should be slow to condemn, but the lessons of their failure are so timely. Church historian Stephen Brachlow has written a disturbing study.

German Baptists, rightly concerned about immorality in their country in the 1930's, rallied behind Hitler's drive to rid society of pornography, prostitution, homosexuality and other social sins. Deceived by the Orwellian doublespeak of Nazi propaganda and impressed with Hitler's righteous campaign against degeneracy, and his pious commitment to what he called "positive Christianity," German Baptists temporarily lost sight of their traditional antipathy toward establishment religion. They developed

and justice are maintained, never to secure privileged support from the state nor encourage its entanglement in religious affairs. Even when we find ourselves in positions of prominence and in league with the powerful, we must not fail to protect the freedom of the minorities who differ from us.

Twentieth century Baptists, where is your distinctive Biblical message: "Render unto Caesar the things that are Caesar's and unto God the things that are God's"? Where is your voice so consistently raised in past days for religious liberty? Where is your ancient conviction that it is "not by might nor by power, but by God's spirit" that we conquer? We should put away the sword of government alliance and political clout, and reclaim instead our historical Baptist legacy of separation of church and state. Baptists stand tallest when we look not to a benevolent uncle in Washington, but to an omnipotent father in Heaven. □

What mean these
Testimonies Deut. 6:20
The Baptist General Conference:
Läsare and Religious Liberty

Among the Baptists in the U.S., the Baptist General Conference shares in the witness for religious liberty. This strong heritage stems from their roots in Sweden and their identity as the "Läsare movement".

Baptists were dissenters from the Swedish State Church in the 1830's, 40's and 50's. Practicing non-adherence to the State Church carried punishment by fine, imprisonment or banishment. For example, in 1854, Maser Anders Person was sentenced to 23 days on bread and water for "mockery of the word of God and the sacraments." It has been said that the state prisons were the theological seminaries for Swedish Baptists.

Baptists in Sweden were set apart by their insistence on reading Scripture for themselves. They were derisively called *readers*, or in Swedish, "Läsare". But like many epitaphs, the name came to be one of honor, not ridicule. "Läsare" became the name of a movement for a free church separate from the state.

Many Swedes moved to America in the 1850's, Baptists among them attracted by the opportunity for religious freedom.

In 1951, nearly a century after this immigration, the Baptist General Conference affirmation of faith showed continuation of "Läsare":

"... we believe that every human being has direct relations with God and is responsible to God alone in all matters; that each church is independent and must be free from interference by any ecclesiastical or political authority; that therefore Church and State must be kept separate as having different functions ...

With the name "Läsare", the BGC has given Baptists a proud name to mark our commitment to religious liberty. □

Gary McNeill

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

VIEWS OF THE WALL

John W. Baker



This time of year seems to be a favorite time for moving and it is particularly a time for newly graduated seminarians to move into their first full-time positions of ministry. That fact prompts this page which will attempt to help young ministers understand some of the tax advantages and disadvantages of their calling.

Social Security

A "duly ordained, commissioned, or licensed minister of a church" has a non-reversible decision to make concerning whether or not to be covered by social security. They may decline coverage by certifying that their religious beliefs forbid this type of insurance. They must accept coverage or have religious reasons for declining.

For social security purposes ministers are considered as self-employed whether they are serving in a local church or in a denominational agency. Thus, an ordained minister in a denominational agency who does similar work to that done by a layperson will be considered as self-employed and the layperson as employed.

Automobile

As a minister you are able to deduct applicable automobile expenses "off the top" when figuring income tax liability. Accurate records must be kept if the optimum deduction is to be taken. To be specific, you must make a justifiable determination of the percentage of the use of the car, i.e. of mileage traveled in the tax year for ministry purposes. This is the same tax advantage enjoyed by laypersons who use their cars for business purposes. The distance traveled to and from the church office, vacations, trips to the store, etc. cannot be counted. Visitation, hospital calls, use of the car to transport people for church purposes, etc. can be counted. Assume that 75% of the car usage can be shown to have been for ministry rather than personal business. Then $\frac{3}{4}$'s of the depreciation, gas, oil, repairs, insurance, license tags, auto club dues, etc. may be deducted as a business expense on Form 2160. On that form you must subtract any amount that your church or agency pays you for automobile expenses. If they pay more than you can legally

claim, the excess should be declared as income and taxes paid on it.

Assuming that the automobile you used throughout your seminary years is about to collapse, there is an additional tax break if you purchase a new American-made car. Keep your records, and when you file your tax return you can claim an investment tax credit.

Housing

If your church or agency does not provide housing for you and your family—if you have one—you are legally entitled to a tax-deductible housing allowance. This would include rent or mortgage payments, furnishings expenditures, repairs, upkeep and utilities paid during the tax year. The church or agency must authorize, in advance, the specific amount of your salary designated for housing. That amount is not included as income either on your income tax returns or in the calculation of taxes to be withheld from your salary.

There are a few words of caution. The amount spent on providing a home must be reasonable—the purchase of a mansion would not be reasonable. Even if your wife works at a job which pays well, you cannot deduct more than your salary for housing. The rule of thumb is that if more than 49% of one's income is used as a housing allowance the IRS will probably consider the expenditure unreasonable and conduct an investigation. Again, the caution is that you keep complete records of expenditures. If your employer authorizes \$10,000 per year as a housing allowance and you can only show that you have spent \$8,000, you must declare the \$2000 difference as income and pay taxes on it. Remember, the burden of proof of expenditure is on you and failure to substantiate claimed housing expenses constitutes tax evasion. That is a felony. A conviction—and the IRS is prosecuting these cases—could quickly destroy a career.

Political Activity

Political activity will in no way affect your own tax status, but it could have a chaotic effect on the tax status of your employer. This is an election year and as an individual you may have

strong political feelings. I hope you have them and will act on them. But let me offer a word of caution.

Religious organizations are exempt from taxes on their income by being included along with other nonprofit public charities in §501(c)(3) of the Internal Revenue Code. These §501(c)(3) organizations are given another special tax break—§170(a) allows the donor to §501(c)(3) organizations a tax deduction for those gifts. However, §501(c)(3) organizations may "not participate in, or intervene in (including the publication or distribution of statements) any political campaign on behalf of any candidate for public office."

This does not mean that as an individual you must shun political activity. You may support or oppose an individual candidate or a slate of candidates. You may be a candidate yourself. You may advocate allegiance to one of the political parties or none. You may attempt to influence friends and/or strangers to vote for the candidates of your choice. However, you should make a point of disassociating your personal convictions from those of your church.

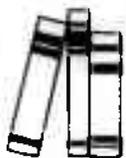
When you step into your pulpit and endorse or oppose a candidate, there is some difficulty in distinguishing between your personal views and those of the church. The IRS has tended to assume the minister speaks for the church. If, as happened to Billy James Hargis' Christian Echoes National Ministries, the determination is made that the church has been involved in partisan politics, the church will have its §501(c)(3) status removed.

Churches do not need to be removed from political issues, however. They may actively oppose or support referenda on social issues. They may legally campaign for social change or for rights or liberties of people. They may serve to register voters of all parties. They may have political discussions or debates. The list could go on, but the emphasis must be made that the endorsement or opposition to candidates is forbidden to churches.

Three themes are clear: keep good records, claim only that to which you are entitled, do not get the church involved in partisan politics.

Welcome to the real world! □

REVIEWS



WHAT WOULD YOU DO?

By John H. Yoder, Scottsdale, Pa: Herald Press, 1983, \$6.95, 111 pp.

Christian pacifists sooner or later are asked a hypothetical question which purports to test the authenticity of their commitment: "What would you do if a criminal pulled a gun and threatened to kill your wife?" John Yoder, a Mennonite theologian, explores the meaning of such questions in this brief book.

The book is divided into three sections, the first being an abstract analysis of the question posed above. To Yoder's credit, he thoroughly probes the assumptions behind the questions and posits several alternative answers. Yoder's penetrating analysis destroys the illusion that asking such a question proves anything at all. Hypothetically posed situations are just that and fail to take account that true to life situations are not predictable. Few if any circumstances lend themselves to only two possible conclusions. Such questions pose no real threat to a genuine pacifist whose first loyalty is always obedience to Jesus Christ.

Yoder also persuasively argues that even if such a question had validity on an individual level, it has little to do with the greater question of war and peace. Instead of adopting a view which accepts the inevitability of violence, Yoder describes the power of nonviolent love as an alternative. As is typical of his writing, Yoder is succinct, biblical and convinced of the rightness of his stance. One is hard pressed to deny that the radical ethic of obedience found here is not the way of Jesus.

Part two of the book contains excerpts from writers who have addressed the same issue.

The reader discovers that from Count Tolstoy to Joan Baez, Christian writers have spoken eloquently and effectively about the pacifist position. While not claiming that the strategy of nonviolent resistance and Christian love is always successful, it is an attractive alternative to violence.

To the question, "Does it work?", the third section of the book gives several testimonies that answer "yes." I found this section to be devotional and inspirational in nature. One cannot always say that a soft answer turns away

wrath, but the power of the examples given is impressive.

What would you do? will not satisfy the critics who find Christian pacifism a hard pill to swallow. However, it should erase any sentiments they have that the stance of Yoder and others can be easily discounted. □

Glenn Saul

RELIGION IN THE SECULAR CITY

By Harvey Cox, New York: Simon & Schuster, 304 pp., \$16.95

In *Religion in the Secular City*, one discovers a broad reflection-critique of theology, science, politics, economics and religion, including provocative suggestions about where each is needed in a postmodern world. The book is constructed around the author's conviction that a new theological approach is needed, essential rudiments of that new theology are already appearing, and that the components of the coming theology must include accomplishments of modern theology.

As a prelude to defining this theology, Cox analyzes the current posture of North American fundamentalism and Latin American liberation theology. The fascination of fundamentalism is not its theology (because of its inability to cope with religious pluralism), but its subculture and ideology, ideas and values which create a picture of the world which can guide and inspire corporate action. The contribution of liberation theology is its setting in base Christian communities, which Cox suggests represent the most promising response Christianity has made so far to the challenge of the transition from a modern to a postmodern world. These communities emphasizing singing, prayer, Bible study and open discussion of common problems, importantly combine a doctrine of the world and a doctrine of God.

The failure of modern theology, which reached its zenith in Barth, Brunner and Kung, is that it continues to supply plausible answers to questions that fewer people are asking. Its extensive dialogue with philosophy

REVIEWERS

Glenn Saul teaches Christian ethics at Golden Gate Seminary and is a contributing editor to REPORT. Gary Reif is senior minister of the Federated Church, West Lafayette, IN. Mark Parent, whose comments have appeared in previous issues, serves the First Baptist Church, Kingston, Ontario. □

and science, its emphasis on religious experience or the inner content of the faith, its identification with industrial expansion and capitalism, have failed to claim an audience. The new generation of postmodern theologians, many of them Latin American, African and Asian, are forging a theology in conversation with the disinherited and culturally dominated sectors of the society.

While many assert that our modern age is incapable of faith, Cox feels this fact, paradoxically, is evidence for the modern world's capacity for faith! Indeed, our emerging postmodern world will be a religious one, though this is not necessarily good news, for we are called to rethink the Gospel from the viewpoint of those who have been excluded from or trampled by the modern world.

Modern theology was fascinated with the mind. It concentrated on ideas and was especially interested in the question of good and evil. Postmodern theology will concentrate on the body, on the nature of human community, and on the question of life and death. Themes of liberation and resurrection will be celebrated in a wedding of academic theology and the world of peoples' religion, not as structured by the church's hierarchy, but in terms of how faith functions among the people.

Does Cox foresee a new reformation of the church? "Yes," not in a despairing, but rather a hopeful sense. Citing many similarities with the Reformation of the sixteenth century, beginning on the edge of life, intertwined with social upheavals and political change, and rediscovery of a biblical truth that had been neglected or underplayed, Cox envisions the impact of a new theology as useful as the renewal in the Roman Catholic Church following the Protestant Reformation. With denominational Christianity being the "catholic Church" of modern theology, there is neither nostalgia nor disdain.

But the postmodern world will require a different theology in the direction the book points, namely, richly intertwined with world religions and the traditions of popular piety. It must be a theology in which the modern liberty legacy is appropriated and incorporated. It must take the modern age seriously. Its inspirers must be those who not only have moved beyond the secular city, but have first passed through it.

Continued on page 11

News in Brief

Southern Baptists act on religious liberty issues; elect new president

KANSAS CITY

Messengers to this 127th annual meeting of Southern Baptists Convention in Kansas City, Missouri, adopted three resolutions touching on religious liberty issues and elected the Rev. Charles F. Stanley as the new president of the denomination.

Stanley, 51, was the choice of ultra-conservatives who have sought for almost a decade to gain control of the 14 million member denomination. He is pastor of Atlanta's First Baptist Church.

The first resolution registered continuing opposition to a U.S. ambassador to the Vatican and was adopted virtually unanimously.

An amendment that would have expressed indignation at President Reagan's action earlier this year of initiating the appointment of an ambassador failed after Resolutions Committee member David Simpson of Indianapolis, Ind., said the amendment "carries political overtones we need to avoid."

A resolution supporting equal access legislation to allow students to use school facilities for religious meetings was also passed with little opposition.

Ira Peak, messenger from Columbia, Mo., said, "This is an issue on which we must speak definitely and profoundly. Equal access legislation calls on us to allow people free speech in the public schools and not have this right abridged because the voice is a religious voice."

A third resolution called for changes in the 1984 Civil Rights Act currently under consideration in Congress in which religious schools and institutions are being defined as recipients of federal financial assistance. The resolution asked Congress to redefine the term "recipients" or clearly exempt exclusively religious organizations, religious schools and institutions.

Delivering the Convention sermon, Russell H. Dilday Jr., president of Southwestern Baptist Theological Seminary in Fort Worth, Texas, urged the 17,085 registered messengers to "put away the sword of government alliance and political clout, and reclaim instead our historical Baptist legacy of

separation of church and state."

"Some day in the future . . . other political forces, hostile to religious liberty, will hold the advantage," he warned. "They will have the political clout you have today, and they may breach that crack you so casually made in the wall of separation... and steal away the liberty you carelessly abused." □

Presidents' Bible quotes on KY schoolroom walls

CAMBELLSVILLE

The Campbellsville Independent Board of Education has voted to take down copies of the Ten Commandments from classroom walls and replace them with plaques containing biblical quotes from presidents.

Superintendent David Fryrear said the action was taken to avoid a lawsuit in which the Kentucky Civil Liberties Union said it would take action to force up to 40 school districts to remove the Ten Commandments from classrooms.

The Kentucky attorney general has advised school systems to remove the Ten Commandments after a ruling of the U.S. Supreme Court which struck down a state law requiring that the commandments be posted in public school classrooms if paid for by private subscription.

Campbellsville had refused to take down its copies of the commandments.

The poster that will be displayed in place of the commandments is being donated by the Kentucky Heritage Foundation, headed by the Rev. Thomas Riner, an independent Baptist minister and state representative from Louisville, who has been chief proponent of the Ten Commandments law.

The posters contain quotes from President Reagan and from former presidents such as Abraham Lincoln, Andrew Jackson, Thomas Jefferson and Dwight Eisenhower.

The poster also includes the U.S. National motto: "In God We Trust." □

Student editors sue school over religious paper ban

MINNEAPOLIS

Two students suspended from suburban Hopkins High School for distributing a newspaper with religious content before school hours have

filed a lawsuit against the school district and board members.

In filing the suit students Doug Pagitt and Tani Winther claimed that their constitutional rights have been violated. They charged censorship and religious discrimination.

The two students had distributed literature with religious content in January, but had stopped when asked to do so. They renewed distribution in April, and the issue was reviewed by the school board which, on the advice of its attorney, refused students the right to distribute literature with religious content.

The lawsuit alleges that members of the school board "do not respect the spiritual nature of the plaintiffs or accommodate their spiritual needs but, instead, exact a price for attendance at a public educational institution."

It says that the board uses "state power to handicap religion, making government an adversary of religion," and that "their purpose is to hinder, inhibit, handicap and eradicate religion."

The suit says the school board violated the students' right to equal protection of the law by establishing a "suspect classification" (literature with religious content) which cannot be justified by a "compelling state interest." □

School board candidates ignore conservative quiz

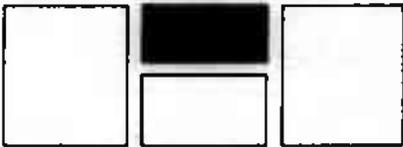
MARSHALL

Conservative Christians, successful in gaining control of several county and district organizations of the Minnesota Independent-Republican Party, have begun questioning school board candidates on religion-related issues.

A questionnaire was sent to four candidates seeking two vacancies on the Marshall school board. The questions, drawn up by the Christian Educators and Parents Association of Minnesota, were approved in late 1983 for statewide use.

"The voters are entitled to know your views concerning religious and secular matters so they may determine whether they support or non-support your election," the questionnaire says.

Candidates are asked to indicate support or non-support for policies



which included:

- The hiring of open, avowed, practicing homosexuals;
- The teaching of both creation and evolution as theory;
- Two or three minutes of silence after the ringing of the starting bell;
- Allowing local pastors, priests, rabbis and youth ministers on the high school campuses to visit and counsel with students;
- Allowing groups of students to meet before, during, and after school for Bible reading, discussion and prayer.
- Teaching about Christmas, Easter, Hanukkah, Passover, etc, via traditional music, drama, artwork and the like.

All four candidates for the Marshall school board said they have ignored the questionnaires. □

Equal access sorely needed say U.S. Catholic bishops

WASHINGTON

The nation's Catholic bishops, who kept a low profile during the recent debate over prayer in public schools, have endorsed legislation to allow student religious meetings on school ground.

The U.S. Catholic Conference, the social action agency of the bishops, said that "equal access" legislation to guarantee the rights of student-initiated religious groups in schools, was "sorely needed."

In taking the stand, the bishops did not endorse specific legislation, instead saying they supported the "principle." H.R. 5345, a bill guaranteeing equal access to religious groups in public schools, failed to garner the necessary two-thirds vote in the House of Representatives May 15.

The bishops had kept silence during the recent debate over prayer in public schools, taking no position on a constitutional amendment which was defeated, in March, in the Senate.

But the Rev. Thomas Gallagher, director of its education department, said that allowing voluntary student meetings in the schools would be more "consistent with the conference policy on school prayer and religious instruction."

The proposal "blends harmoniously with the principle of freedom of religion and freedom of speech," Mr.

Gallagher added. "We hope the Congress will pass legislation of this type, which is sorely needed at this time." □

Psych/religious testing out for Olympic guards

LOS ANGELES

Olympics security guard applicants no longer need to answer religion-related questions, thanks to a protest by the Anti-Defamation League of B'nai B'rith.

The ADL's Los Angeles office said it acted after receiving several complaints from people who had been given psychological screening questionnaires by California Plant Protection, one of three private firms hiring guards at Olympic sites.

The five religion-oriented questions were in a true or false section with 160 items ranging from Christian doctrine to the simple belief in God.

Dr. Arthur LeBlanc, a consulting psychologist who assisted in preparing the questionnaire, said the questions are part of the Minnesota Multi-Phasic Personality Inventory (MMPI) test, a widely accepted psychological screening tool.

Dr. LeBlanc said the questions were not designed to measure religious ideas, but were "part of a broad scale to check a possible pattern of thinking." □

Ask President, Governor to pardon jailed ministers

NORTH PLATTE

A fundamentalist organization has asked President Reagan and Nebraska Gov. Robert Kerrey to grant pardons to ministers who have been jailed for operating unregistered Christian schools.

The executive committee of the American Council of Christian Churches, which is made up of 12 small fundamentalist bodies, noted that the Rev. Bob Gelsthorpe of North Platte Baptist Church, and the Rev. Everett Sileven of Faith Baptist Church in Louisville, Neb., have been jailed for operating unlicensed Christian schools.

Mr. Sileven was recently sentenced to eight months in prison for refusing to either close his school or get it licensed. In an unusual arrangement,

Mr. Gelsthorpe has been reporting to the local sheriff's office from 9 a.m. to 3 p.m., each day that his Christian school remains open.

In its appeal to President Reagan, the fundamentalist council declared that "other innocent Christians have served longer terms than some guilty criminals." It asked the president to "pardon at once Christians that are jailed in Nebraska," and declared that "such an outrage should never have happened in America."

The appeal to Gov. Kerrey asked him to "pardon immediately all Christians who are jailed for their biblical religious beliefs and practices." □

Conferees say churches should stay in politics

CAMBRIDGE

About 40 politicians, religious representatives and scholars concluded a two-day conference at Harvard University on religion and political campaigns with consensus that churches definitely should take part in politics, although they have more credibility when their involvement is not self-serving.

The group, representing organizations ranging from Americans for Democratic Action to the Moral Majority, from the National Council of Churches to the Republican National Committee, expressed surprise at how easily they agreed on this principal finding. □

NCC aide sees faith as the basis of civic-mindedness

INDIANAPOLIS

Only life-transforming religious faith can create or sustain civic faith, a church-state expert told the Church Federation of Greater Indianapolis.

The Rev. Dean M. Kelley, a National Council of Churches staff aide for religious and civil liberties told the group's annual meeting that the state is powerless to create such faith, that "only religious movements can inspire and instill it."

"And we're making it as hard as possible for them," he added. "Superficial symbols like public school prayers, Nativity shrines on the courthouse lawns, and chaplains opening the legislature with prayer are not going to make much difference one way or the other." □

Victor Tupitza



Living in the Shadow of the Great

A portrait by artist Sam Gholson hangs in the library of the Baptist Joint Committee. It looks down upon the many activities that take place there, where we do some of our research, hold meetings over the current issues and engage in fruitful conversations. There we take our lunch and, at times, engage in tension-breaking levity; all of this before the eyes of this agency's founder, the inscrutable visage of the figure in that painting.

This article was presented as an address at First Baptist Church, Washington, for the anniversary luncheon of the Dawson Bible class. It is based substantially upon Dawson's memoir, *A Thousand Months to Remember*.

How does one describe Joseph Martin Dawson from the hints the artist was able to capture and portray? Certainly a first judgment might be that he was a benign figure—those harmless, caring eyes, that Mona Lisa-like, barely detectable smile. In all, a rather non-threatening demeanor summarized in a seemingly frail body. Does that represent the man?

Not really. Because this is the person during whose life-time ministry the Southern Baptist Convention grew to become the largest Protestant denomination in the nation; in many ways he was a vital part of that growth.

For example, he began on a firm foundation, having grasped the inclusive nature of the Biblical message and what Jesus was about. If one reflects upon creative ministry as Jesus gave

himself to it, there is to be discovered a great deal of uncertainty constantly underscored by risk. So it's no wonder that the passage of Scripture dear to the heart of Joseph Dawson was simply,

"In all your ways acknowledge him and

He will direct your paths."

To that truth, he clung tenaciously.

With that portrait of Dawson our constant reminder, it becomes natural to speculate on the meaning of greatness, of what it means to participate in history. We have a record of a good deal of Dawson's life and thought, know that he was born in Texas on June 21, 1879, which he says is the "hottest and longest day of the year." And to his last days he resolutely lived in the heat of vacillating public opinion and church-state controversy, as did many of his Baptist predecessors. That is only natural for those willing to witness to religious liberty and biblical truth.

He was highly active in various ministries during his days at Baylor University. He subsequently served as Editor of the *Baptist Standard* in Texas, Pastor of First Baptist Church, Waco, Texas, and finally as the first executive director of the Baptist Joint Committee on Public Affairs. More than an executive, especially that bland kind of desk and chair person we today call a bureaucrat, he was a mover and shaker on the biting edge of mission.

It was because Dawson believed that "Baptists can learn to cooperate even if they should not form a corporate union" that he found incentive to push for a Baptist Joint Committee and later to lead in the formation of Protestants and Other Americans United for the Separation of Church and State.

He believed Christian witness to be both individual and corporate, and within the process came the challenge and opportunity to become the very best self possible. Dawson believed that collectively everyone should become engaged in reflecting the change within by working for change in the world.

Current BJCPA executive director James Dunn wrote of Dr. Dawson,

"He is a masterful synthesis of conservative theology and progressive ethical insights."

While we speak today—often disparagingly—about a social gospel, about liberation theology, about the church come of age—I'm not sure Dawson would agree to that kind of talk. After all, he, himself, engaged in some of the real trouble-making inno-

vations of his time, many of them long before they became the model adopted by other religious leaders.

We can't imagine, can we, that Roger Williams typified the *Christian* of his day; or that Walter Rauschenbusch ministering in New York's "Hells Kitchen" in any sense provided convincing example of proclamation of the gospel among those committed solely to the oral preaching of the word; those for whom "doing the Gospel" raised suspicions and seemed so foreign. These two giants especially, and Dawson's own predecessor at First Church, Waco, B. H. Carroll, a man of inestimable grace and integrity, were for him living manifestations of Christianity incarnate. They provided examples he recreated in his own ministries.

Freedom of conscience

There would probably have been a totally other Dawson without the exercise of freedom as a primary thrust in his life and thought. Religious liberty, he said, was "a civilized Christian attainment."

Soul liberty invigorates the heart of religious liberty and in essence is the basis of all freedoms. He looked down upon indifference as he did the notion of *tolerance*, calling the latter "a sorry thing." Tolerance was demeaning, but the freedom to believe or not to believe was a matter of God's own doing. Church/state separation enriches the soil in which religious liberty takes root, matures and blossoms to reflect the full beauty of the Gospel.

Dawson was equally concerned about flesh and bones. It would be a gross sham to protect minds and to neglect bodies and spirits by giving consent to structures that segregate, marginalize, demean. Race was important, particularly from the day he was moved from sorrow into determination at the sight of the lynching of a black in Texas. *Economic deprivation* was important, as evidenced in his pursuit of justice for "braceros", the exploited Mexican workers in the Southwest. *Nationality* was important, and his sense of social justice was as offended by the internment of Japanese-Americans during World War II as it was when he saw and heard scorn directed at a dear friend of German ancestry during the vitriolic days of World War I. Of the A Bomb, he said it was "essentially immoral," and it brought him no delight.

A man of peace, Dawson served as Chairman of the SBC's Committee on World Peace and wrote "The Coming Peace." He was present in San Francisco for the signing of the U.N.

Charter, having been vocal in behalf of religious freedom and full human rights for every human being. Perhaps he learned something about persecution—religious or political—from his grandmother whose Huegenot forebears in France were among the persecuted, or from the Virginian kin who helped Thomas Jefferson attain religious liberty in that state.

Dawson from his youngest days was condemned for "Dawsonism"—which meant he held opinions unacceptable to his critics. He somehow lived in the present as well as looked to the future, all the while benefiting from the past. Nothing, he said, brought him "more grief" than the issue of religion in relation to public education. Outspoken in opposition to state required religious exercises in the public schools, he also favored busing as a tactic for improving education and perhaps for healing race relationships.

Dawson acted against the 1948 proposed appointment of an ambassador to the Vatican. President Harry Truman, who at the time worshipped at First Baptist Church where the Dawsons were active, mistakenly believed he had an ally in Dawson and apparently looked to him for approval of the "Truman Doctrine." That presidential statement did not find a warm reception with Dawson, who was, however, later invited to the Executive Office for some "old crony, healing of Baptist kind of talk." That proved to be the last such invitation from the President.

Dawson, incidentally, weighed this matter of church membership in Washington, though not quite like Jimmy Carter who informed the press that as president he would worship at the Baptist church nearest the White House. The Dawsons were courted by several prominent Baptist congregations: First Church and its pastor Dr. Pruden; Calvary, whose pastor was Clarence Cranford; and National Memorial, pastored by Edward Willingham. They made First Baptist their church home and immediately became part of its life and ministry.

There, Mrs. Dawson, began teaching an adult class (which came to be named in her honor) where members found her a fitting counterpart to her more renowned husband. Dawson always spoke with tremendous pride and respect of the rich talents of Willie Turner Dawson, so evident in her public speaking and teaching of scriptures.

So here was a man whose conservative theology and progressive ethical insights testify to his own greatness and yet provide a legacy we dare not squander. He called it applied Christi-

anity. Today, many refer to it as social responsibility. It is a legacy which communicates the Gospel's compassion even as it brings under the Gospel's judgment every human endeavor.

Typical for Dawson's perceptive observations is this closing remark:

It would seem most unfortunate that we ever invented the terms personal and social salvation, for they are but complimentary sides of the same thing.

One Gospel!

Joseph Dawson would be far too modest to place himself among the "Great." That is our reasonable assessment, based upon his person and upon the many accomplishments that testify to his presence in the nation's capital. For us remains the question—what does it mean not only to be challenged by portraits of the great but also to recognize greatness when living in its presence. □

REVIEWS, from page 7

Unlike theological treatises understood by only a few (part of the critique of modern theology), this book is understandable. It will be widely read and discussed, and will have other books written in response to it. New ideas and language initiated here, will be picked up and further described: the need for new partners for theology and philosophy, "dialogy" (dialogue among persons of world faiths becoming more than reflection about religion, but itself a religious quest), themes of postmodern theology, and whether a new reformation of the church is at hand, and, if so, how it is being perceived. This is becoming a "must read" book in 1984. □ Gary Reif

SOCIAL SCIENCE AS MORAL INQUIRY

Robert Bellah, et al, editors, New York: Columbia University Press, 392 pp.

Some years ago Harvey Cox, the American Baptist theologian, stated, "Not to decide is to decide." In church circles this has been applied to the conversion experience. One either accepts Jesus as Savior or rejects Jesus; to withhold decision is simply another form of rejection. One either works for justice or one doesn't; to withhold decision is another means of supporting the status quo and thereby of supporting injustice.

All this is a roundabout way of
Continued on page 14

INTERNATIONAL DATELINE



Pastor meets TV actor; both obeyed conscience

SEATTLE
It was conscience that brought the two of them together—82-year old German pastor Heinrich Vogel, his white hair framing his wrinkled, animated face, and 40-year-old actor David Soul, his blond hair highlighting a smooth Los Angeles tan.

Fifty years ago, Mr. Vogel was one of a small number of German churchmen who took a daring and dangerous stand against Adolph Hitler.

In Seattle for a conference on the document he and others signed, the Barmen Declaration, Mr. Vogel joined speakers from around the world to explore what that historic stand means for church members today.

His message was firm: church members must resist "co-ordination" with the state, and must stand firm on the question of nuclear weapons.

In an interview Mr. Vogel said he believes political action is mandated for Christians.

Mr. Soul, best known for his role in the television series "Starsky and Hutch," recently struggled through his own crisis of conscience after he decided to confront a deep personal problem—his assaults on his wife.

His crisis, Soul explained, pushed him into taking stock of his life, and toward his latest passion: producing a film on the life of the Protestant theologian Dietrich Bonhoeffer, who was executed for his resistance to Hitler.

Like Mr. Vogel, Soul believes Barmen is important because it speaks to universal issues of conscience—and because Germany in 1934 and the United States in 1984 have some unsettling similarities. □

Sandinista paper scorns Bishops' call for dialogue

MANAGUA
Nicaragua's official Sandinista newspaper, *Barricada*, has denounced a pastoral letter from the nation's Roman Catholic bishops calling for dialogue with anti-government guerrillas as "a letter for U.S. mercenaries."

The pastoral letter, which was intended to be read in all churches, said that all sectors, including "Nicaraguans who have taken up arms against the government," should take part in a

dialogue for bringing peace to the Central American nation.

Barricada, the newspaper of the ruling Sandinista National Liberation Front, criticized the bishops for failing to mention the role of the U.S. in what the churchmen described as a "painful situation of war among Nicaraguans."

"According to the bishops, the Nicaraguan people should sit down to dialogue with the assassins, give pardon to unjustly imprisoned criminals, and give amnesty to the exiles who are paid by the U.S. to destroy and kill," the newspaper said. □

Government troops kill 20 in attacks on seminary

KAMPALA
The Ugandan government has confirmed press reports that government troops killed churchmen at an Anglican seminary near Kampala, and said those responsible would be arrested.

Kampala newspaper, *Munna*, had earlier reported that more than 20 people were feared dead from attacks at the seminary by heavily armed men in army uniforms.

The Rev. Eriya Bazira, president of the Anglican Church of Uganda's theological college at nearby Namirembe, was among those killed.

Uganda Radio said the killings took place after armed men, presumed to be anti-government guerrillas, attacked a ground satellite station which handles Uganda's telecommunications links with the world. □

Religious coercion is target of opposition

JERUSALEM
Reform and Conservative Jews have joined non-religious Jewish groups in a movement to oppose what they consider "Orthodox religious coercion" in Israel.

The Movement Against Religious Coercion and for Separation of State and Religion is a coalition of several organizations, comprising Reform and Conservative rabbis, scientists, doctors, educators and women's rights activists.

Uri Hupert, a former Jerusalem municipal counselor, said a recent incident in which a non-Jewish woman's body was illegally removed from a Jewish cemetery "points up the danger

of giving Orthodox Judaism a decisive role in services offered by the state, such as burial, marriage and divorce."

Rabbi Richard Hirsch, executive director of the World Union for Progressive Judaism, said the movement is seeking "equal status for all the currents of Judaism" in Israel, where the Orthodox branch has a monopoly on religious marriages and divorces. □

Healing, peace, concerns of British Baptist assembly

LONDON
Over 1600 church delegates to the annual assembly of the Baptist Union of Great Britain and Ireland faced themes related to healing and peace.

The address of incoming Baptist Union President Frank Cooke reminded an audience of some 2,000 persons that the infant Church nearly 2,000 years ago faced the massed suppression of the Roman Empire, armed only with a new spirit and a new vision.

Yet, instead of being overawed by the ruling power they believed God had a purpose to mend broken people, reverse cosmic disintegration and bring all things together under Christ.

The delegates, who represented over 1800 Baptist congregations, were nearly unanimous in affirming that God wills peace for the world, that peace involves reconciliation, and that Christians have a responsibility to seek fruitful opportunities for pursuing peace. (EBPS) □

French Baptists to study issue of women ministers

POITIERS
The largest number of church delegates ever to attend a congress of the French Baptist Federation called for a study on the question of female ministers and requested assembly periods longer than the traditional two-day meeting each year.

The Congress held here also adopted a resolution encouraging French Baptist churches to "research their possibilities for Christian social services (Diaconia) in order not to limit their witness to the Word of God."

The Rev. André Thobois, of Paris, in his presidential address cited the long history of Baptists' struggle for religious liberty for all. He asked support from Baptist churches for the French Protestant Federation's objection to the



NEWS-SCAN

European Parliament's projected restrictions on new religious movements. (EPS) □

U.S. Rabbi rebuked over religious liberty claim

NEW YORK

Moscow rabbi Adolph Shayevich, here with a visiting religious peace delegation sponsored by the National Council of Churches of Christ, said attendance at his synagogue is rising and that it hasn't experienced any government interference.

The rabbi of Moscow's Choral Synagogue offered this view at a luncheon hosted by the Appeal of Conscience Foundation for the visiting Soviet religious leaders. It came a day after some 200,000 people marched down Fifth Avenue to protest government treatment of Soviet Jews and the refusal to allow Jews to emigrate.

Asked about the parade, Rabbi Shayevich said, "It will not have any influence in any way." He dismissed the parade as an anti-Soviet rather than pro-Jewish demonstration.

The rabbi and 18 other Soviet religious leaders were welcomed at the luncheon by Rabbi Arthur Schneier, president of the Foundation, an interfaith coalition of religious and business leaders working for religious freedom around the world.

"Representatives of the faith communities can serve as a useful bridge for strengthening mutual understanding and encouraging international cooperation," Rabbi Schneier said.

In his comment, Rabbi Shayevich attributed the rise in attendance at his synagogue to a new desire "to identify with one's roots." He said he hasn't experienced government interference in his synagogue's affairs.

The Moscow rabbi and the Foundation president drew a sharply worded rebuke from Rabbi Avi Weiss, national chairman of Student Struggle for Soviet Jewry and the Center for Russian Jewry.

"I feel deep pity for Rabbi Shayevich," said Rabbi Weiss of the Hebrew Institute of Riverdale, an Orthodox synagogue in the Bronx. "He is an imprisoned public leader not free to tell the truth. His host, Rabbi Schneier is, however, free to tell the truth and, therefore, deserves our greatest rebuke." □

Cooperation trust asked of Church relief agencies

REKJAVIK

Noting a recent strain on global church resources caused by a large number of recent disasters, a meeting in Reykjavik, Iceland, was told that there was, nevertheless, much waste because church relief agencies won't coordinate their efforts.

The meeting of ecumenical agencies was jointly chaired by Stanley Mitton, director of foreign emergency response for the U.S.-based Church World Service, and Methodist Bishop Yap Kim Hao of Singapore, representing the Christian Conference of Asia.

Mr. Mitton, in a subsequent telephone interview here, declared that "there can be no super organization which is going to coordinate or direct" the work of the international relief agencies. What is needed, he said, is "coordination, not centralization."

One proposal to emerge from the meeting was that in each disaster situation, one agency "should take the responsibility of being a lead agency on behalf of the world ecumenical family." Mitton also noted that "this is going to require a degree of trust."

What often happens, the CWS official said, is that national ecumenical agencies send their own personnel to a disaster site, even when Christian relief work is already underway, because they "felt they had to send their own man or woman there." The result, he added, is that "we're not using our own manpower...peoplepower...to the best advantage."

The 19 participants noted the four-fold increase in the number of natural disasters in the past decade, and the rising number of "man-made disasters," which they said combined to put "exceptional pressures on all emergency desks." □

Hardline spokesman warns of violent resistance

BELFAST

The Rev. Ian Paisley has warned that any attempt to give the predominantly Catholic Republic of Ireland a say in the affairs of Northern Ireland will meet all-out resistance and possible violence from the Protestant majority.

Paisley, a member of the British House of Commons, considered among the leading hardline Protestant

Americas Watch (affiliated with the Helsinki Watch Committee) reported that the human rights situation in Nicaragua "has improved in some respects," but Moravian Miskito Indians continue to have "very important grievances." The Sandinista government has failed to account for 70 Miskitos who disappeared in 1982 and it has failed to compensate Miskitos for the destruction of their homes and villages when some 15,500 were forcibly relocated in 1981-83. The Moravian hierarchy "are trying to reach an accommodation" for a peaceful resolution.... "What I saw was pretty grim," said Arthur Simon, after returning from a 10-day trip to two drought-stricken countries in Africa. The Bread for the World executive said that in Mozambique "The rations were clearly not enough to live on, so people made up the difference by foraging for leaves, grass, bugs and small animals. There was essentially no other food." He said the worst was yet to come.... The statement of nineteen Soviet religious leaders that they are trying "to be living bridges among our nations," was received with the usual cold scepticism and warm acceptance. During the group's May tour of the United States, Moscow Baptist Pastor Alexei Blichkov spoke with candor: "For too many years, people were thirsty for bad news of religious persecution in our country. We don't say it's always okay in our witness, but when we compare what it was and what it is now, we thank our Lord for the situation in the USSR".... A charge that Radio Liberty had made anti-Semitic and anti-democratic broadcasts to the Soviet Union has led to a call for the review of the government-funded agency by the chairman of the Senate Foreign Relations Committee. Chairman Charles Percy said he learned that parts of a January broadcast "seemed to justify the attacks on Jews in the Ukraine which occurred over eight decades ago. B'nai B'rith International provided Percy with an analysis of the broadcast, which he described as "inexcusable" and demanded be corrected immediately. □

spokesmen in Northern Ireland, was critical of a report by the main Irish Nationalist Parties recommending a unified state. □

CORRESPONDENCE

I appreciate the work you are doing in representing Baptists from all over our nation. You are a strong arm for freedom's sake in matters of religion. Hopefully, through your influence we can continue to enjoy voluntary and obedient faith.

Most recently I was proud of the work you did in helping to defeat the school prayer amendment. Unfortunately, we were not as successful with the appointment of the ambassador to the Vatican. I trust that the appointment can be withdrawn soon. Thanks for your fervent representation of Baptists in North America.

Bennie R. Crockett, Jr.
New Orleans, La.

I read with great interest in the April issue of The American Baptist Magazine the article about your work. I am not always aware of all the facts on a situation or of bills that come before Congress, so that hinders me some.

We often talk about Christian involvement but it seems all we do is talk about it and never move to involvement. I am hoping [my subscription to **REPORT from the CAPITAL**] will help me to be better informed and move from talking to action.

Mrs. Raymond Klocke
Virden, IL

Thanks for one more year of hanging in there; I know it must get awfully discouraging and frustrating at times. Please know that there is a sizeable number of us pastors and laypersons out here who appreciate you and what you are doing.

We pray for you constantly and seek in our own small way to help you out in our endeavor to properly represent Baptist interests and to maintain our Baptist heritage of soul competency, responsible freedom, separation of church and state, and an ecclesiology based upon the principles of participatory democracy.

May God bless and keep you in all his grace, peace, and love as you continue to be about his work in his world.

W. Michael Litaker
Saluda, NC

I want to add my voice to those in support of the continued strong witness of the Baptist Joint Committee. I may not always agree with a particular stand that you take, but I applaud your active defense of the freedom of religion and the separation of church and state.

Roger Gilbert
Whiteville, NC

I want you to know how relieved and delighted I am that the Southern Baptist Convention voted to continue funding for the Baptist Joint Committee. Your work is so vital to defending what Baptists really believe.

Page 14

REVIEWS, from page 10

introducing the book. Edited by Norma Haan (Research scientist, Berkeley), Paul Rabinow (associate professor of anthropology, Berkeley), William Sullivan (associate professor of philosophy, LaSalle College, Philadelphia), and Bellah who is professor of sociology at Berkeley, it is a stimulating collection of essays which hammer home the point that moral neutrality is also an impossibility within the social sciences.

The essays (sixteen in all) range over the disciplines of economics, history, philosophy and sociology. The critiques of the myth of moral neutrality come from many different viewpoints. In an extensive introduction to the book, the editors divide the critiques into three categories which they call the *enlightenment* position, the *classical* position, and the *deconstructionist* position. The enlightenment position seeks to make significant substantive criticisms of modern philosophy and social science without challenging the fundamental idea of science as science. The classical position "seeks a reformulation of social science in terms of the tradition of Aristotelian social and moral thought." Finally, the deconstructionist position argues for "the futility of all traditional positions . . . and the necessity of a new and unprecedented stance toward social and moral inquiry." Needless to say, the first position is by far the most frequently argued, although whether by design or not, the four editors, within themselves, represent the three positions.

The common concern, however, is to reject the notion of the morally neutral. Thus, Michael deCerteau argues that a new dogmatism has appeared as a result of the separation of the scientific establishment from ethical concerns. Richard Rorty echoes this concern, noting that the only accepted

Perhaps you are one of the few in this land of "religious freedom" to truly suffer for speaking the truth.

Ann W. Allen
Columbus, MS

Thanks for your help today [regarding erroneous] information about the "Sex life of Jesus" movie. I enjoy talking to the Baptist Joint Committee whenever I have tips like this. Thanks for the good work you do.

James R. Fuller
Stamping Ground, KY

vocabulary is a scientific vocabulary when really a plurality of vocabularies (among them the moral) should be used and accepted. Robert Bellah (coiner of the term civil religion) also underscores this point with his marvelous comment, "moral vacuity creates cognitively trivial work."

A second critique related to the myth of moral neutrality and similar to the move towards contextualization in theological circles is the dualism of much sociology writing. Bellah sums up the task of social inquiry—listening, reflecting, criticizing, responding and commenting, "they require our full personhood." The authors who fall into the classical and deconstructionist positions tend to agree with Bellah's insight; social inquiry arises out of a person's identity and viewpoint.

This leads to a final concern and that is the devaluation of practice in comparison with reflection. Modern theological thought speaks of the dominance of orthodoxy (right thinking) over orthopraxy (right action). This book advances the same argument in regard to the social sciences. If social inquiry must not be separated from moral concerns, and requires not just the intellect but the full person, then it

Continued on page 16

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

Name _____
Address _____
City _____
State _____ Zip _____
 Payment Enclosed
7/84 _____ Bill Me

...few religionists have much understanding of the public policy process and...politicians and reporters know even less about religion.

REFLECTIONS

James M. Dunn
Executive Director



Didn't your mother and father teach you not to talk about religion and politics in social gatherings if you want to be popular? That maxim, appropriate advice for social gatherings, will not work in Washington today.

Washington may be the busiest intersection of religion and politics in the world. Controversy is inevitable in such a rush-hour-traffic atmosphere. In fact, cacophony, chaos and collisions are routine. This is partly because few religionists have much understanding of the public policy process and, if it is possible, politicians and reporters know even less about religion.

Alas, Baptists share with other citizens a paucity of knowledge about how to handle the heavy traffic where church and state flow. We cannot detour around this dangerous convergence because legislation involves values and moral decision-making that are necessarily controversial. The ebb and flow of freedom strikes fire. The give and take of loving liberty generates debate and even conflict.

We cannot avoid doing battle in this climate of controversy because of who we are as Baptists. A major aspect of our identity has an overtly political dimension. The brand of Christians labeled "Baptist" has a history inextricable from protest. Protestations against the stately church and the churchly state have marked every era of Baptist life. We are known to some degree as the dogged dissenters against culture Christianity and statist religion.

I mentioned Robert Torbet's work, *History of the Baptists*, in this column earlier this year. But it is appropriate to recall once more what it is that makes us Baptists. He points out that our view on religious liberty and church-state separation is one of four distinctive principles held along with a belief in biblical authority, local church autonomy and personal salvation. If we are to continue to be Baptists we will continue to insist upon separation of church and state. That insistence will keep on causing controversy. Our very identity calls forth controversy.

Controversy, however, does not have to be all heat and no light. So, nine conventions and conferences of Baptists keep an office at work in Washington. Over 200 congressional offices maintain an ongoing cooperating relationship with that office. Baptist Press Washington Bureau sends out almost 200 news stories every year to keep Baptists informed. Every week over 200 individuals call or write asking for help from the Baptist Joint Committee.

The work of the BJC is primarily educational, not confrontational. Through the 40-year history of this agency, the body of material that has been assembled informs and backs up the positions taken on church-state issues. Since 1946 when this Washington office opened, definite policy statements have been hammered out consistent with biblical insights, Baptist distinctives and political realism. A principled approach is taken to church-state issues. That approach is constant and shaped by his-

tory, doctrine and a dedication to religious liberty rather than by political exigencies. Hence, the BJCPA opposed President Truman's appointment of an ambassador to the Pope and fought President Johnson's proposals to aid church schools with tax dollars.

Now, acting on the same set of principles Baptists vigorously and visibly alert others to violations of church-state principles by the present administration. Never in United States history has one President so actively advocated revising the traditional understanding of the First Amendment.

In less than four years aggressive attempts have been made to require government-prescribed prayer in public schools, tax support for parochial schools, a new and dangerous Constitutional Convention and drastic stripping of jurisdiction from federal courts. For the first time in the nation's history a President has appointed an ambassador from the United States to the Roman Catholic Church.

If a President or other politician runs afoul of the Baptist perspective on separation of church and state we will announce it, loudly and repeatedly. It doesn't matter if it's a Democrat or a Republican. That announcement is part of our educational chore.

The staff and board of the Baptist Joint Committee are convinced but not infallible. We know that change demands a dynamic application of principle. We listen. We care what Baptists think.

The Baptist Joint Committee's work is political but not partisan. We worked closely in this session of Congress with Sens. Helms and Hollings against an Ambassador to the Roman Catholic church, Sens. Boren and Chafee on tuition tax credits, Sens. Danforth, Bumpers and Weicker on state-sponsored prayer, Sens. Dole and Bentsen on Social Security and tax policy, Congressmen Wright and Conable on pension plan reform, Sen. Hatfield and CIA Director Casey on the relationship of the CIA to foreign missionaries.

Perhaps the most dramatic bipartisan efforts on any issue in recent years has been the unified push for equal access legislation to assure the free exercise of religion for secondary school students who gather voluntarily as other non-curriculum clubs meet before and after schools. Congressmen Bonker, Perkins and Alexander (Democrats) and Goodling and Lott (Republicans) have worked together beautifully and effectively in bringing important free exercise and free speech law near realization. We are glad Baptists have been part of this healing, reconciling move with these members of the House of Representatives and many others.

One cannot avoid controversy in the gridlocked intersection of religion and politics. We who work that corner as your hired hands in Washington plead with you for your patience and prayers, study and support. Religion and politics are too important not to be controversial. □

From time to time you feel led to write the President of the United States and members of the Congress when they are taking on matters that concern you in the area of religious liberty and church-state separation. You may have a question or concern you did not know how to bring to their attention or how to begin or end such a letter. We suggest that you clip and send the following addresses and salutations to the office you:

The President
The White House
Washington, D. C. 20500

Dear Mr. President:

Very respectfully yours,

The Honorable John Smith
United States Senate
Washington, D. C. 20500

Dear Senator Smith:

The Honorable John Smith
House of Representatives
Washington, D. C. 20500

Dear Mr. Smith:

Please writing on behalf of various of churches and political separation in the United States may use this form:

National Christian
Churches Fellowship
P.O. Box 1000
Nashville, U.S.A.

You might also want to write to us for a copy of *Separation Church Opinion*, which contains this information and a lot more. Only \$2.00, postpaid. Write today.

Reviews, from page 14

follows that practice must be intimately connected with critical reflection. An example of this is Reinhold Schlerman's advocacy of anarchy (i.e., an—arche—the loss of first principles). He states, "The method of deconstruction no longer allows one to claim that *agere sequitur esse*, that action follows from being."

The essays are all of great worth, although as in any collection, they are of uneven quality. Nonetheless, if you are interested in some insightful critiques of neutrality, intellectual dualism and orthodoxy then this book is for you! Mark Parent



Freedom is Fragile

That's why the BAPTIST JOINT COMMITTEE ON PUBLIC AFFAIRS is at work for Baptists in Washington, D.C., ably **witnessing** to the historic Baptist love of liberty, **interpreting** separation of church and state for today, **guarding** against the use of public funds for private and parochial schools, **warning** against sending a United States ambassador to the Roman Catholic Church, **alerting** Baptists to important changes in Internal Revenue rulings, **shielding** missionaries from the dangers of CIA involvements, **supporting** fair tax laws on overseas income to save millions of mission dollars, **leading** the push for an equal access law to allow genuinely voluntary religious activities by student-led groups in public schools, **protecting** from government intrusion the pension dollars you have with the Annuity Board . . . and much more.

**Yes, we all need the Baptist Joint Committee . . .
because freedom *is* fragile.**

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

19980 MAYLTJ K
DR. LYNN E. MAY JR.
HISTORICAL COMMISSION
127 NINTH AVE. N
NASHVILLE, TN

37234