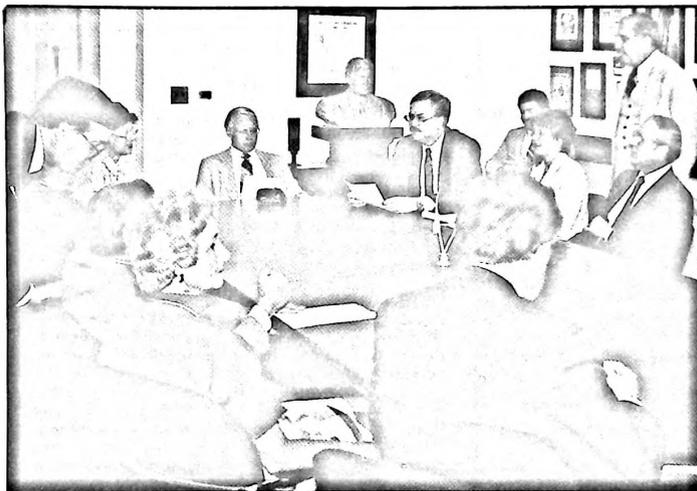


REPORT from the CAPITAL



Washington Briefing

Participants in the Baptist Joint Committee's Washington Briefing hear presentations by (clockwise from top) U.S. senators; Edwin Newman, retired NBC correspondent; and Jim Wallis, Sojourners magazine editor.



REPORT from the CAPITAL

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

Vol. 41, No. 6

June, 1986

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Cover: Administrative officials, U.S. Senators, a renowned TV news commentator/reporter and an evangelical social activist addressed some two dozen Southern Baptist editors and writers in Washington, D. C. The Baptist Joint Committee hosted the press briefing for journalists representing its member bodies.

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Probity, a pursuit

Rays of twentieth century scientific accomplishment radiate through the aura of the technological advances in nuclear power - in ways often unexpected. Three-Mile Island and Chernobyl remind us that human ingenuity faces the test of impersonal force. We prepare for one thing, in this instance to improve human life, but error or failure of unknown origins shatters our myths of certainty. Against such accidents there are no warranties, and the results can be fatal in the immediate and painful suffering for the long term.

Olin Robison addresses the moral/ethical dilemma posed by the intentional and thus more controversial release of nuclear energy as the staff of military might. Those versed in the jargon of nuclear armament and who regard its proliferation as a rational response to political "reality," might contemplate the unanticipated explosion outside Kiev. Moral choice may begin with simple feeling leading to the greater tension between the logic of emotion and the logic of reason.

Robison laments the fact that we are losing our grip on the effective control of arms development. At Three-Mile Island and Chernobyl disasters occurred without warning. Isn't that a reasonable expectation if we waffle on diplomacy and trust, but continue stockpiling nuclear missiles?

Prophets are persons out of step with the times. Nearly 40 years ago, writes James Dunn in his REFLECTIONS, Joseph M. Dawson "took seriously the idea that 'the sole function of the American state, in respect to religion, is to recognize its existence and protect its liberty.'" He often took the unpopular viewpoint: as defender of the persecuted and the one who exercised optimism in the midst of despair. It was 40 years ago that Dawson came to Washington as the first staff person for this office, a full ten years after its work had begun as a cooperative endeavor of Baptists. We celebrate!

The temptation to abandon the proved principle of church-state separation strikes the mightiest: even occupants of those awesome highback, black leather chairs of the Supreme Court. A skeptic of the separation principle, Justice William Rehnquist, went public with that fact, observes Oliver Thomas. Now, however, a footnote by Justice John Paul Stevens to a recent opinion of the Court, stills some fears. Stevens quoted Justice Story's belief that the purpose of the First Amendment was to "exclude all rivalry among Christian sects," "...That view, the cornerstone of Rehnquist's revisionism (witness *Jaffree*), has been rejected by the Court.

June is the month for the annual Religious Liberty Day observance. A small coupon which offers planning materials reaches beyond our expectations. See *Letters*. In other years they have come from as far away as the Philippines. We gratefully acknowledge the support of denominational papers and magazines which have graciously (read, without cost to us) carried that small ad. Churches, our free offer still holds. □

Victor Tupitza



The Internal Revenue Service has announced a new revenue procedure that will exempt certain church-affiliated organizations—or integrated auxiliaries—from filing annual financial information returns.

The revenue procedure establishes an additional class of organizations—affiliated with a church, convention or association of churches and exempt from federal income tax under section 501(c)(3) of the Internal Revenue Code—that is not required to file Form 990, "Return of Organization Exempt from Income Tax."

Under Rev. Proc. 86-23, the IRS will use a two-pronged mechanical test to determine whether an organization fits within the new class. An organization will be exempt from filing unless it both offers goods or services for sale to the general public other than on an incidental basis and receives more than 50 percent of its support from those sales and/or government support.

The new procedure will supplement a current regulation that requires a church-affiliated organization to pass a three-part test to be considered an integrated auxiliary and thus exempt from filing Form 990. That test requires an organization be tax exempt under section 501(c)(3) of the Internal Revenue Code, be affiliated with a church, convention or association of churches, and have a principal activity that is exclusively religious.

Under the "principal activity" part of that test, the IRS did not consider an organization's principal activity to be exclusively religious if that activity itself would have qualified the organization for tax exemption under section 501(c)(3). That interpretation meant an organization—such as a denominational children's home, retirement home or college—that could qualify on its own for tax-exempt status was not considered an integrated auxiliary of a church body.

One of the most visible battles against an IRS integrated auxiliary ruling is a Southern Baptist case involving the Tennessee Baptist Children's Home Inc. Following an IRS decision that the institution is not exclusively religious, Tennessee Baptist Children's Home and the Tennessee Baptist Convention Executive Board filed suit against the IRS in federal court. A district judge in 1984 ruled in favor of the Tennessee Baptist organizations. That decision is now under appeal. ●

The Supreme Court has announced it will review a Louisiana law requiring "balanced treatment" in teaching "creation science" and evolution in the state's public schools.

Last year both a U.S. district court and the U.S. Fifth Circuit Court of Appeals agreed the law violates the Constitution's ban on an establishment of religion. The appellate court split 8-7 in its ruling, a vote that may have encouraged the Supreme Court to take on the case.

The law, "The Balanced Treatment for Creation-Science and Evolution-Science Act," was enacted five years ago by the Louisiana legislature with the stated purpose of "protecting academic freedom." It defines creation-science as "scientific evidences for creation and inferences from those scientific evidences."

Louisiana Attorney General William J. Guste Jr. argued in a brief asking the high court to review the law that creation-science "can be taught in public schools without religious concepts" and therefore does not violate the establishment clause.

In addition, Guste maintained the Louisiana law differs markedly from an Arkansas creation-science statute struck down earlier. That law, he noted, would have forbidden the teaching of evolution in favor of teaching the account of creation contained in the book of Genesis.

Arguing against the high court's taking up the controversy, a battery of attorneys from Louisiana and New York City stated the purpose of the law was "to promote a religious belief," a key consideration in the lower courts' decisions to strike it down. ●

Moral Choice and the Nuclear Dilemma

There is a line in *The Importance of Being Earnest* where Oscar Wilde, in his inimitable fashion, says, "The truth is rarely pure and it's never simple." The questions about the uses of nuclear power, both at peace and in war, are neither pure nor simple.

I have entitled these observations, "Moral Man and the Nuclear Dilemma" because it seems to me that any succinct and intellectually honest attempt to describe what I *think* about the dilemma, rather than what I *feel* about the dilemma we are in, is extremely difficult to do. Perhaps the title is too grand for such a simple statement, but, nonetheless, it is expressive of my own difficulties as I try to think about these extraordinary and awesome matters.

Which of us does not wish to think of himself or herself as moral, as concerned and responsible? Which of us does not wish to engage the principal issues of our day in an enlightened way and wish to be so perceived by our colleagues and neighbors? Which of us in moments of reflection does not wish to be thought realistic and idealistic? Which of us does not hope that, if and when we are called upon to make a hard moral or ethical choice, we will actually be up to it? After all, for most of us, the moral and ethical choices we make on a day-to-day basis are those that are relatively private. If we cut corners and shave edges, it is at least not a matter of public record.

I have discovered that I know what I

feel about nuclear arms, and various conflicts in the world are a fact. But it is much harder for me to tell you what I actually *believe*. I feel apprehensive, yet optimistic. Fearful, yet hopeful. Knowledgeable, yet appallingly ignorant. There are only a handful of people who advise the United States government on how to deal with the Russians. There are relatively few in the entire country who go from one administration to the other with their security clearances intact. However, as I think about how little I and we know about the Russians, it is discouraging. We know so little. We feel so much.

In discussing and thinking about the options facing this Republic, the world and mankind with regard to arms, there are sadly several givens: (1) arms are a fact of life; (2) they will not go away by wishing it so; (3) we are armed to the teeth; the Russians are likewise armed; (4) the Israelis are armed; (5) the Arabs are armed; the South Africans are armed; the Argentinians and the Brazilians and the Iraqis and the Iranians and the Chinese and the Pakistanis and the Indians — they're all armed and, if they don't have them already, they all want, and most will get, nuclear arms.

It is going to happen. However much I want it *not* to happen — that alone, the desiring — will not make it so. The desiring may make me feel more moral, but it will not, in fact, halt the spread. That is part of my dilemma.

I am a member of the International Institute for Strategic Studies in London. It is my opinion that the Institute does the finest analytical work publicly available on strategic arms deployment. It is an organization committed to studying which nations have what armaments committed to what strategic and tactical

The technology of arms development is accelerating at a much more rapid rate than the development of political mechanisms to control that technology.

purposes on which fronts all over the world. Some time ago at a conference of the Institute Henry Kissinger talked at considerable length. What I distilled from what he said was simply this: Pacifism is on the rise in the world today because ordinary people no longer can find sensible alternative choices. I think he is correct.

As we search for ways to better understand the nuclear dilemma, we are offered two options. First, there is the discussion by technicians, the people who talk the awesome arithmetic of armaments and armament delivery systems. We hear about silos and missiles and throwweights and trajectories and targeting policies. It is a highly specialized jargon, not unlike other academic disciplines, designed primarily to exclude everyone except the inner groups. It is appalling to listen to, but it is easy to turn away from, in part because it is so incomprehensible.

Second, on the other end of the spectrum, are those who address the issue with the logic of emotion rather than the logic of reason. By the logic of reason I mean that which accepts the givens of world politics. This includes recognition that nuclear arms are a fact of life in the relationships of modern nation-states.

Most people I know are a bit uncomfortable thinking themselves completely in either camp. Yet, it is very difficult to speak clearly while in between the two camps.

In all history, for all our forebears, the burden of financing the common defense has been based on the premise that war is preferable to defeat. The common belief has been that the consequences of defeat are worse than the consequences of war.

Now, more and more people are saying that this is no longer true. We are now invited to bear the burden of the

Olin Robison is President of Middlebury (Vermont) College and has served the U.S. government in various capacities. He is widely respected as an advisor and commentator on United States-Soviet relations. This article is drawn from a convocation address on moral choice and the nuclear threat.

growing costs of national defense on the threat of suicide. That fact, along with the lack of any other attractive options, may explain more than anything else the rise of pacifism in the world today.

We are, I think, generally less fearful of an unexpected nuclear war than was the case a few years ago. In a recent casual discussion of the Cuban missile crisis of 1962 a member of our faculty commented that most people really believed that Armageddon had come. Another participant in the conversation told me that the Cuban missile crisis provoked him to go out and buy a case of Campbell's soup which, with some fresh water, was put in his basement because he just did not know what else to do.

The Cold War was a sustained period when we behaved the way we did because most Americans believed the Russians were irrational, that Khrushchev was going to wake up one morning and, just because he did not have anything better to do, press the button. The Russians, on the other hand, who had suffered catastrophic losses in two wars against the Germans (genuinely beyond the comprehension of us as Americans), thought the same thing about Americans. We had, after all, ringed them with bases, planes, and missiles which we told them were simply for defensive purposes; of course, the Russians never believed that.

We have made some progress. Neither here nor in Moscow is there active fear of imminent war. I submit to you that this is genuine progress.

All progress to date, however, will be lost unless arms control becomes real. We simply must enter into the kinds of negotiations, conversations and relationships which, at some point, will make arms control possible. It seems distant right now. We and the Soviets have each deployed new nuclear weapons virtually daily for the last ten years. The Russians have accelerated at a pace even faster than that. We now each have in excess of 25,000 nuclear devices deployed against each other, the smallest of which is said to be larger than that used on Hiroshima.

The Soviets are the legatees of a thousand years of Russian paranoia about all foreigners. And yet, they are the possessors, for the first time in all that history, of military parity with all known political and military enemies. They will not turn back from that position. They will pay

any price to match us gun for gun, missile for missile, bomb for bomb. It is a fact of life.

We, on the other hand, are terrified of the Russians. We may not think they are irrational any more, but I know of no one who trusts them. Nor do I think they have shown themselves trustworthy. And so we build. We arm. We have the technological edge; we press it. They need to catch up; they do. And on it goes.

My own greatest fear is that the essential ingredients to an effective arms control mechanism are rapidly slipping from our grasp. The technology of arms development is accelerating at a much more rapid rate than the development of political mechanisms to control that technology. One is outracing the other at a dramatic pace. For instance, all arms control must be based on the premise that each side has an effective means of verifying what the other side says it has done. The euphemism is "national means of verification." It means flying satellites overhead and taking pictures. The technology of weapons delivery systems is now to the point that the next generation of weaponry may not be verifiable by either side.

Once that happens, we have lost the ball game. The mechanism of control is then lost.

Five years ago a Soviet friend called, said he was in New York for a few days, and asked if we could get together. I, therefore, went down to the city for an afternoon and evening together. After a long and leisurely dinner, we talked until two in the morning. My last question of him was, "What is your greatest apprehension for the eighties?" He thought about it for awhile and he said, "My greatest apprehension is that we will not get to 1990 without somebody using the bomb." But then he said, "I do not think it will be you, and I do not think it will be us. It will be somebody else, and then the question will be whether both of us can stay out of it." It was a most perceptive remark. We have made it more than half-way through the decade without his apprehension coming true. Yet, his apprehension is mine, even if over a longer number of years.

Like all of you, I want very much to be a responsible and productive citizen in what I consider still to be *the* great democratic experiment. Yet I do not wish to be a party to an arms race which is lead-

ing the way to the literal destruction of all we have accumulated over the centuries. I find it an appalling dilemma in trying to arrive at a conscionable position which is, at one and the same time, moral and one which confronts the nuclear dilemma for what it really is, including the intractable political tensions between nations and within nations. I leave you with a confession of frustration, an awareness of the need for difficult constructive thinking, and a declaration of a deep desire to find responsible solutions. □

Another European diplomat said that the Kremlin "doesn't seem to understand the irony" of warning Europe about the dangers of US nuclear missiles, yet expecting European passivity in the face of Soviet failure to provide adequate information about a civilian nuclear accident. (Gary Thatcher, *Christian Science Monitor*)

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

VIEWS OF THE WALL

Oliver S. Thomas



A year has come and gone since Justice William Rehnquist went public with the fact that he favors abandoning the principle of church-state separation for an Old World model allowing government aid, sponsorship, and support of religion.¹ While many of the TV preachers no doubt squealed with delight, those of us who believe that church and state make poor bedfellows feared this heresy might spread to other members of the nation's High Court. Our fears have been quieted somewhat by a recent opinion of the Court.

The solace comes in a footnote to the concurring opinion of Justice John Paul Stevens in *Goldman v. Weinberger*:

The history of intolerance in our own country can be glimpsed by reviewing Justice Story's observation that the purpose of the First Amendment was "not to countenance, much less to advance Mahometanism, or Judaism, or infidelity, by prostrating Christianity; but to exclude all rivalry among Christian sects." 2 J. Story, Commentaries on the Constitution of the United States 1877, p. 594 (1851) — a view that the Court has, of course, explicitly rejected. See *Wallace v. Jaffree*, 472 U.S., (1985).²

This seemingly insignificant footnote takes on new meaning when one considers that the quotation from Justice Story is the cornerstone of Rehnquist's revisionist argument as set forth in his dissenting opinion in *Jaffree*.

Never mind the fact that *Justice Stevens* took this jural swipe at Rehnquist's position. What's important is that Justice Lewis Powell and, most notably, Justice Byron White joined in the merriment.

It is now clear that all of the Court's crucial swing voters on church-state cases (i.e. Powell, O'Connor, and to a lesser extent Blackmun) have rejected any major reinterpretation of the religion clauses. Even Justice White, who in *Jaffree* flirted with Rehnquist's view of First Amendment history, may be unwilling to go along with the revisionists. What this means for church-state separation is clear. The wall may be breached from time to time to accommodate long-standing traditions such as legislative chaplaincies, but it will not be torn down, William Rehnquist and others notwithstanding.

For the uninitiated in our midst, the revisionists argue that the First Amendment was never intended to erect a wall of separation between church and state. The sole purpose of the Amendment, they maintain, was to prevent the designation of any particular church as the national one. In short, the framers intended to prohibit governmental preference of one church over another but not nondiscriminatory aid to all Christian sects and churches.

Aside from the obvious anti-Semitism implied by such an interpretation, the revisionists ignore a major fact of history that undermines their argument.

Multiple establishments of religion, whereby nondiscriminatory aid could flow to a number of different churches and sects, were commonplace in the thirteen colonies. Some colonies provided for the establishment of the Christian religion in general while others were more discriminating, or should I say discriminatory — supporting only Protestant churches. In fact, when the First Amendment was drafted, no single-church establishment of religion existed throughout the United States. Multiple establishments were the rule. Even James Madison's famous *Memorial and Remonstrance Against Religious Assessments* was written in response to a bill providing for the support of teachers of the Christian religion in general.

Obviously the framers were aware that in 18th century America "an establishment of religion" included multiple establishments, and any analysis of their intent in drafting the First Amendment must recognize that awareness.

When presented with an amendment allowing the very sort of multiple establishment suggested by the revisionists, Congress rejected it out of hand. Indeed, the Senate *thrice* rejected amendments that would have prohibited the establishment of one religious sect in preference to others while providing for aid to religion in general. Both houses ultimately agreed upon the much broader prohibition contained in our First Amendment.

* * * *

As an ordained minister, I am often asked why I oppose state support of religion. My reasons are legion, but perhaps the most important is that authentic religion, like authentic love, must be wholly uncoerced. The voluntary nature of true religion means that no citizen should be

required to support through tax dollars either one church in particular or all religious organizations in general.

Attempts by well-meaning individuals to force religion on what they perceive to be the great unwashed masses always brings to mind an experience I had as a young lad in East Tennessee. A revival had come to town — the real McCoy — complete with circus tent, sawdust in the aisles, hard wooden benches, and a fire-breathing preacher who had to change coats twice during the service just to keep from catching pneumonia. The invitation was a thing to behold — verse after verse with the preacher yelling over the din, begging lost sinners to repent of their evil deeds and give their hearts to Jesus.

As a nine-year-old who went to Sunday School, I knew he was talking to me. When he asked who would like to go to heaven when they died, I, being the normal little boy that I was, raised my trembling hand. No sooner than I did, several husky ushers descended on me and proceeded to "guide" me to the altar. Terrified, I began to sob uncontrollably. My brother, who was witnessing this melee, began causing such a commotion that my father, sitting ten rows back, saw my plight and rescued me.

The coercive powers of the state, though far more sophisticated, are no less real.

In repelling Justice Rehnquist's assault on First Amendment jurisprudence, the Court has preserved America's greatest contribution to the development of democratic society. For all who believe that church-state separation has served religious liberty well in this country, there is cause for celebration. □

ENDNOTES

¹See Rehnquist's dissenting opinion in *Wallace v. Jaffree* — U.S. —, 105 S.Ct. 2479 (1985), the Alabama "moment of silence" decision. ²— U.S. —, 106 S.Ct. 1310, 1315 (1986) (Stevens, J. concurring).

Quoting

A. E. Dick Howard
200th anniversary celebration
Virginia Statute for Religious Freedom

It is clear that issues of church and state remain as thorny today as they were two hundred years ago. As we mull these demanding questions, what guidance do we have in looking to the tradition of the Virginia Statute for Religious Freedom? What are the core issues? To which problems does the tradition of the Virginia Statute require us to be especially sensitive?

There are two key issues. One arises when government aid is perceived to be channeled in support of religious beliefs. An example is financial aid to church-related education — the modern analogue of the controversy that gave rise to the enactment of the Virginia Statute.

The other area of particular sensitivity is government acknowledgment of religion that is handled in such a way as to become endorsement of religious views. Such was the case in the Supreme Court's original prayer case, *Engle v. Vitale* (1962), in which the State of New York had composed a prayer for use in the schools.

Drawing lines in these cases is not easy. But there are useful signposts to guide one's judgment. One signpost is neutrality: in its dealings with religion, government must be neutral — neutral in the sense that government does not endorse or support specific religious views but at the same time is not hostile to citizens' religious pursuits.

Religion in America best prospers when government leaves religious groups to chart their own course, without government sponsorship or interference. In no nation in the world is there as much genuine religious liberty as there is in ours. □

Something You Can Take Issue With

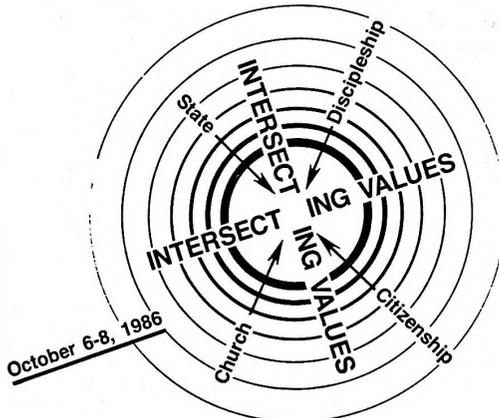
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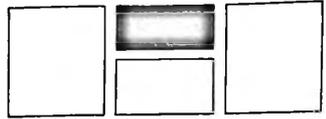
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News in Brief



Court to hear claim of Seventh-day Adventist

WASHINGTON

A Seventh-day Adventist who was denied unemployment compensation benefits after being fired for refusing to work on her Sabbath will have her day in the nation's highest court.

Paula A. Hobbie, who worked for a Florida jeweler for more than two years before being baptized as an Adventist, has claimed she was denied the constitutionally protected right to free exercise of religion when the state Department of Labor and Employment Security refused her request for unemployment benefits.

Seventh-day Adventists give strict observance to a Sabbath that begins at sundown on Friday and ends at sundown on Saturday.

But the state has countered that it "refused to discriminate against other applicants for benefits by providing special treatment" to Hobbie.

After her initial request was denied, Hobbie exhausted all administrative ap-

peals and filed suit against the department in state court. But that panel affirmed the previous denials of benefits.

In a written appeal, Hobbie's attorneys asked the nation's high court to review the lower rulings, arguing their client's rights of free exercise and due process of law were denied.

They also cited a pair of earlier Supreme Court decisions, the spirit of which were violated in Hobbie's case, they claimed. In one of them, the 1963 case of *Sherbert v. Verner*, the court upheld the unemployment benefits claim of another Seventh-day Adventist discharged by a South Carolina employer because she declined a job when informed she would not be given time off every week to observe her Sabbath.

In the second decision—the 1981 case of *Thomas v. Review Board*—the court ruled in favor of a member of the Jehovah's Witnesses who was denied unemployment benefits after quitting his job at an armaments factory on religious grounds.

Hobbie's case against Florida will be argued during the Supreme Court's 1986-87 term that begins next October. □

Courts may not inquire into church's recruiting

SAN FRANCISCO

A court is powerless to inquire into the recruiting techniques used by a church so long as force or the threat of force is not used, a California appeals court said.

The First District Court of Appeals threw out a suit by three former members of the Unification Church who accused the sect of fraud, emotional distress and false imprisonment.

The former church members charged recruiters told them they were part of the Creative Community Project and denied any religious affiliation. The former members said they only were told of the affiliation with the Unification Church after two weeks.

Although the three admitted they joined the church after learning of its identity, they said they fell under the sway of mind-control techniques and could no longer exercise free will.

The court said there was no evidence the former members had been induced to stay against their will. The presiding justice said the Unification Church's

"beguiling and very intensive recruiting methods . . . seem objectionable to us," but added the Constitution prohibits a court from inquiring into "the spiritual nature of its hold on its members." □

Involvement in firing case questioned by two justices

WASHINGTON

A Virginia minister has lost his effort to have the courts review his dismissal as pastor of a independent Baptist congregation.

Theodore R. Little Jr., pastor of First Baptist Church, Crestwood, had wanted a state court to take up his case. When that panel declined to grant him a full trial, he unsuccessfully appealed to the Virginia Supreme Court. Following that rebuff, he asked the U.S. Supreme Court to intervene. But the high court also refused.

Little claimed throughout his appeals process that he was denied due process of law, a right guaranteed in the 14th Amendment to the Constitution, when the state circuit court in Chesapeake ordered him not to go on church property

after he refused to accept a congregational vote dismissing him in late 1984.

Little had been pastor of the congregation for less than two years when a dispute broke out over what a 10-1 majority of the membership called his "disrupting and taking over the church." When he refused to accept the result of the vote dismissing him, the congregation sought an injunction barring him from continuing his functions as pastor, including Sunday preaching.

The circuit court issued a temporary injunction ordering Little to stay away. At the same time, the panel appointed a commissioner who was directed to conduct another vote to determine if Little should be terminated. That vote, conducted in early 1985, affirmed the congregation's earlier decision to oust him. Three weeks later, the court issued a permanent injunction against the former pastor.

Two high court justices, Thurgood Marshall and William J. Brennan Jr., dissented from the refusal to schedule the case for argument, stating the state court's involvement in the case at all was "dangerous and unwarranted." The lower court, they wrote, "should have limited its inquiry to the terms of (Little's) employment contract and to whether the Church had taken the actions requisite to terminating that contract." □

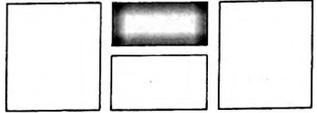
Lawyer loses appeal based on religious grounds

WASHINGTON

A Florida attorney convicted of criminal contempt for refusing to appear in a federal courtroom on Jewish Passover days to defend his client has lost his own appeal that his refusal was protected by the Constitution's guarantee of free exercise of religion.

The lawyer, Steven F. Jackson of Fort Lauderdale, failed to convince the Supreme Court to review a federal appeals panel's ruling last year that his contempt citation did not violate the First Amendment.

Jackson was cited for contempt and fined \$1,000 after he failed to appear for four days in proceedings against nine co-defendants in a criminal trial, one of whom he represented. The presiding judge, Jackson argued in his written appeal to the nation's high court, had placed an "unconscionable burden" on



his free exercise of religion.

But a brief filed by the Justice Department countered that the judge's refusal to give Jackson the days off came only after the attorney stated in a pre-trial conference he had no schedule conflicts. The brief noted that in all probability the judge would have postponed the trial had Jackson informed him then that his religion required him not to work during Passover.

The trial of Jackson's client proceeded when the judge appointed a substitute attorney. □

Congressman says nation faces dual deficits

WASHINGTON

A Baptist minister who serves as a U.S. congressman told a Baptist congregation in the nation's capital that the United States now faces two deficits—one fiscal, one moral—and it must make decisions about both.

Rep. William L. Gray, D-Penn., urged members of Washington's First Baptist Church to remember a society reflects its values and priorities through the choices it makes.

"If you want to find out what a person stands for or a group stands for or a church stands for or a society stands for, look at their budget because it tells you more about them than any sermon that they might preach," said Gray, who serves as senior minister of Bright Hope Baptist church in Philadelphia. "Why? Because where a church puts its resources will tell you what they value and how they interpret their mission as God's people in kingdom building.

"Where a society puts its resources will tell you more about that society than any speech on the House floor, the Senate floor or in the White House."

Gray, who is chairman of the House Budget Committee, said the nation must make some tough budget decisions because it is "drowning in a sea of red ink that is choking off our productivity, our economic growth, our ability to provide jobs and opportunity for the next generation, as well as the current generation."

He suggested using Jesus' concern for "the least of these" as a measuring rod for determining budget priorities in government as well as in the church.

"In that way, government becomes a vehicle for expressing our values and addressing the deficit problem, but doing it

in a way that meets the values of what we proclaim in our faith," he said.

The congressman said the nation's "moral deficit" is in its foreign policy, which he described as emphasizing military solutions rather than looking for the real causes of conflict. He pointed specifically to U.S. policy toward South Africa.

"We're caught in a dilemma," he said. "We light candles for those oppressed in Poland, but yet don't have the moral strength to light a match for those oppressed in South Africa."

He said a Christian should ask what would be the position of justice, compassion and love regarding national policy.

"If you do the right thing, if you stand for justice, if you uphold the highest, then that becomes the foundation for protecting your economic and strategic interests," he concluded. □

Court rejects physician's defense of abortion law

WASHINGTON

The U.S. Supreme Court has thrown out a physician's appeal to defend provisions of an Illinois anti-abortion law struck down earlier by lower federal courts.

In a unanimous decision, the high court rejected the appeal of Eugene F. Diamond, a pediatrician engaged in private practice in Illinois, on grounds he lacked legal standing to defend the constitutionality of a law designed to discourage the performance of abortions in that state.

The 1979 law, enacted by the state legislature over the veto of Gov. James Thompson, imposed criminal penalties on doctors who failed to comply with sweeping new requirements, including the following notice to abortion patients: "The State of Illinois wants you to know that in its view the child you are carrying is a living human being whose life should be preserved. Illinois strongly encourages you not to have an abortion but to go through to childbirth."

Other provisions of the law—all stricken either by a federal district court or by a federal appeals panel—required parental consultation in cases involving minor, unmarried women or consultation with the patient's spouse if she were married. The law also prohibited the saline amniocentesis method of performing abortions after the first trimester

of pregnancy and experimentation involving fetal tissue.

In addition, the law imposed criminal sanctions on physicians and other attending medical personnel who failed to exercise professional skills to preserve the life and health of viable fetuses or of fetuses that might be viable.

Four gynecologists and obstetricians who provided abortion services successfully challenged the law, winning an initial victory in the district court and later a more sweeping win in the appeals court.

In those legal tests, the state of Illinois was joined in defending the statute by Diamond, who claimed conscientious objection to abortion as one ground for his intervention in the case. He also cited his status as a pediatrician and as parent of an unmarried, minor daughter.

Although the state did not appeal the rulings to the Supreme Court, Diamond did.

But the high court, citing previous decisions, ruled Diamond had no standing to bring the appeal. Writing for the court, Justice Harry A. Blackmun ruled that "(t)he presence of a disagreement, however sharp and acrimonious it may be, is insufficient by itself" to meet the Constitution's requirements of standing. Nor did Diamond meet another longstanding requirement of the high court, the demonstration "that he personally has suffered some actual or threatened injury" as a result of the law, Blackmun held.

Had the state of Illinois decided to appeal the lower rulings to the high court, Blackmun elaborated, Diamond would have enjoyed the same legal standing granted him by the lower courts. Once the state decided against appealing, however, Diamond had no ability "to ride 'piggyback' on the State's undoubted standing."

The court also rejected a separate Diamond claim that his intervention in the case was on behalf of unborn children.

Pop Quiz

1. Which congressman in this issue is also a Baptist minister?
2. Which east European church attracts the young on peace and justice issues?
3. What is Emilio Castro's idea of the authentic work of missions?
4. Why do Jewish groups tend to oppose the Equal Access Act?

REVIVAL OR SURVIVAL?

Religious Belief in Eastern Europe Endures in spite of government bias



"Marx has not chased God from Eastern Europe." Still, *The Economist*, a London-based publication given to in-depth coverage of economics, politics and other social phenomena, down-plays talk of a "religious revival" in Eastern Europe and suggests that the phrase is "grandier than the turn to religion probably is."

A survey of religion's developments of that area in the April issue of *The Economist* notes that East Europeans are disillusioned with what the communist parties have to offer and seem to be attracted to churches as the custodians of traditional values. Religion also helps keep alive a sense of national identity.

Survival, if not revival of religion, is what troubles the region's governments. With persecution no longer fashionable and harder to conceal than in the 1940s and 1950s (e.g., the murder of Father Jerzy Popieluszko) flexibility seems to be the new strategy. This is not to imply acceptance of the idea that religion is there to stay.

In Poland, the most notable example, the Catholic Church is probably stronger today than it has ever been. That strength is most vividly reflected in the priesthood. There is no shortage of priests. Whereas in 1979, 5,850 young men were studying for the priesthood, in 1984 the number rose to 8,130.

Years of atheist education and secularization have taken their toll in East Germany, where only every fifth infant born is baptized. In this predominantly Protestant country, the church has not taken on the role of opposition as in Poland, but has chosen to be the "church within socialism." That policy was evident in 1983, when both the state and the church took part in the 500th anniversary celebration of the birth of Martin Luther.

The East German Protestant church has attracted large numbers of young people, mainly over the peace and justice issue. This has brought worry to the communist party, with the result that

harassment of believers is on the upswing, including discrimination in employment, education and housing.

Calls for more efficient atheistic propaganda in Czechoslovakia and a crack-down on religious activists follow on the heels of the government's charge that an attempt has been made to "weaken and destabilize socialism." Here, as in Hungary (and also in Latin America), activists have gathered in "basic communities."

These informal groups number about 5,000 in Czechoslovakia and as many as 100,000 in Hungary. *The Economist* believes the number has been exaggerated. Yet they do appear to bring young people into discussions about religion and to receive the sacraments.

Small, Protestant sects — Baptists, Pentecostals and Adventists among them — are a particularly worrisome cause in predominantly Orthodox Romania. Billy Graham addressed some 150,000 people in last September's ten-day crusade, which suggests some openness on the part of the government. But the struggle against "religious anachronism" goes unabated.

Yugoslav young people when asked to name the person who came closest to their ideal named Mother Teresa, the Albanian-born nun noted for her work in India. Lenin came in last with only a 5% ranking in the poll. Young people were prominent among the some 300,000 who attended a 1984 Roman Catholic eucharistic congress in Croatia; 15,000 youngsters showed in Zagreb for a two-day "youth encounter" last October, confirming the growing attraction to religion.

Albania, alone, is the officially atheist state in Eastern Europe. The religious are not deterred: Christians secretly baptize their children, perform wedding ceremonies, and make their own religious artifacts. Islam, the majority religion in Albania before all religion was banned in 1967, has suffered badly from persecution. In Yugoslavia, an increase of ear-

nestness has taken place among Muslims, who have built new mosques and places of study.

Religious belief endures in spite of the restrictive efforts of these Eastern European governments and contrary to their expectations. □

Write a Hymn

All persons interested in religious liberty are invited to express their sentiments in a hymn to be introduced at the 20th National Religious Liberty Conference on October 6 - 8, 1986.

The occasion marks the 50th anniversary of Baptist cooperation in maintaining a church-state office in the nation's capital.

Hymns are to be on the conference theme: Christian Citizenship and Church-State Separation. Entries may reflect subjects such as religious liberty, soul freedom, the priesthood of believers, or other related themes.

Compose a new hymn tune with new lyrics or write new lyrics to a familiar tune. Don't delay. Send your entry to Ms. Jeanette Holt at the Baptist Joint Committee.

Dr. William Reynolds, Dr. Milton Ryder, and Mr. Richard Donn will judge the entries.

More than Meets the Eye

Although the Supreme Court recently disposed of its most important church-state case of the term on a technicality, the opinions filed by the justices and past votes yield clues as to the ultimate legal fate of the concept known as "equal access."

Equal access is the view that students in public secondary schools have a legally protected right to gather on school premises for religious meetings on the same footing with groups of pupils who meet for other nonacademic, extracurricular purposes. Put another way, if a local school board establishes a policy permitting the Young Republicans, Young Democrats, and photography and stamp clubs to use classroom space for their meetings, it may not discriminate against religious clubs.

This right was acknowledged by Congress two years ago when it passed the Equal Access Act of 1984 by the overwhelming margins of 88-11 in the Senate and 337-77 in the House of Representatives. President Reagan signed the bill into law in August 1984.

While the case before the nation's high court this term dealt not with the federal law, but with denial of permission to meet to a student religious club at Williamsport (Pa.) Area High School, the ruling may well signal the court's eventual willingness to uphold the statute.

The decision itself, written by Justice John Paul Stevens, seems on first impression a disappointment to advocates of equal access who had hoped the Williamsport case might settle the question once for all. Realistically, however, the chances were never good that the court would do so, in light of the well-documented trait of the Burger court to decide most issues along narrow legal grounds.

What was surprising was who was on which side in the 5-4 ruling. The more activist wing of the court—consisting of Stevens and Justices William J. Brennan Jr. and Thurgood Marshall—was joined by one of the tribunal's "swing" votes, Justice Harry A. Blackmun, and Justice Sandra Day O'Connor, a member who usually advocates judicial restraint. Her compatriots on that wing of the court—Chief Justice Warren E. Burger and Justices Byron R. White and William H. Rehnquist—were joined in this instance by Justice Lewis F. Powell Jr., the panel's other swing vote.

The breakdown in the vote in *Bender v. Williamsport Area School District* was, in other words, precisely the inverse of

what might have been expected, with the narrow majority holding that a former school board member, John C. Youngman Jr., had no standing to pursue the case on appeal after a U.S. district court ruled for the student religious club. Youngman, defying the other eight members of the Williamsport school board, took the case to the Third Circuit Court of Appeals, where a 2-1 majority reversed the lower decision. The students then appealed to the Supreme Court.

By ruling that Youngman had no legal standing to take the case from the district court to the appeals panel, the five-justice majority left standing the first decision favoring the students. But by declining to rule on the merits of the case, the decision has no effect elsewhere, presumably leaving the key question of the constitutionality of equal access itself unsettled.

While that is true in a technical sense, the court's written opinions in the case leave the strong impression that in a future dispute unencumbered by the "standing" problem, a majority clearly would favor equal access as such.

To begin, one may conclude unequivocally that all four justices in the Bender minority eventually will vote to uphold equal access. In separate dissenting opinions—one written by Burger, the other by Powell—the four state plainly their conviction that the *Williamsport* case should have been controlled by a 1981 ruling (*Widmar v. Vincent*) that religious groups on state university campuses must be given the same access to campus facilities enjoyed by other groups of students.

That decision five years ago came down on an 8-1 vote, with only White dissenting on grounds that state officials should be given the latitude to decide such questions for themselves. In numerous other cases, however, White has favored a view of the religion clauses of the First Amendment to accommodate religion, arguing that the court generally has applied the establishment clause too strictly.

Were it not for one consideration, a strong argument could be made that all nine justices might indeed vote to uphold the Equal Access Act when it eventually reaches them. That has to do with a distinction the court has made several times between the impressionability of elementary and secondary pupils in religious matters as over against that of college students. In a future case testing

EQUAL ACCESS
STRIKES THE
BALANCE
BETWEEN FREE
EXERCISE AND
THE BAN ON
ESTABLISHMENT



Stan Hasty

the Equal Access Act, as many as three of the justices—Brennan, Marshall and Stevens—might use that rationale in voting to strike down the act.

What troubles many of the religious organizations that lobbied hard for passage of the act is the idea that those particular three justices might vote against it. Groups such as the Baptist Joint Committee on Public Affairs and the National Council of the Churches of Christ—long-time advocates of a strict separation of church and state—worry that their normally staunch allies on the court might end up voting against equal access.

They are also understandably sympathetic to the ongoing objections to the Equal Access Act by their usual church-state partners in the American Jewish community. All the major Jewish organizations fought passage of the law out of concern that equal access will turn out to be unequal access to school property by overly zealous evangelical or fundamentalist groups intent on converting Jewish youngsters. The Baptist Joint Committee, for one, has pledged to side with Jewish students so victimized in any legal challenge they might mount against such a violation of the act's provisions.

Despite the likelihood of some abuses of the law, most religious groups in the country continue to support equal access strongly. Many of these, including the Baptist Joint Committee and the National Council, have been fierce opponents of every effort to amend the Constitution to return state-sponsored prayer and Bible reading to the nation's public school classrooms.

They are convinced that equal access strikes the needed balance between the legitimate free exercise rights of secondary school pupils and the equally important constitutional ban on an establishment of religion. Unless that balance is reached, they believe, the First Amendment itself will be jeopardized. □

INTERNATIONAL DATELINE



Churches join plans for anti-apartheid action

LONDON

British churches will again be lending their weight to a mass parliamentary lobby this summer, part of the international campaign for effective economic sanctions against South Africa. It will be another demonstration of united church action on an issue with deep political overtones.

The lobby is to be held on June 17, following a day of fasting and prayer for South Africa marked by churches all over the world. Coordinated by the Anti-Apartheid Movement, the lobby is receiving the support of a wide range of national organizations including the British Council of Churches, Christian Concern for South Africa, labor and students' movements and the Namibia Support Committee.

According to organizers, the aim of the action is to press the British government for more effective sanctions against South Africa as a means of halting South Africa's aggression against its own people and the countries of the region; ending apartheid and creating a non-racial, democratic South Africa; ending South Africa's illegal occupation of Namibia and securing the implementation of U.N. Security Council resolution 435; securing the release of all South Africa and Namibian political prisoners and detainees.

The group also will call for the implementation of measures already agreed upon by the Commonwealth, the European Economic Community and the United Nations, and will urge British support for further Commonwealth sanctions as well as positive British response to U.N. sanctions. □

Miskito life 'political,' says Nicaraguan pastor

BETHLEHEM, PA

The Miskito Indians of eastern Nicaragua have forced the ruling Sandinistas to be true to the original ideals of their revolution rather than move toward radical Marxism, according to the Rev. Norman Bent, a Nicaraguan who is half Miskito and half Creole.

Bent made his remarks at an address before the World Ministry Convocation of the Moravian Church.

"The suffering of our people has helped the revolution maintain its goals of humanism and democracy rather than to radicalize itself," he said.

Bent is pastor of the Moravian Church in Managua, where he ministers to Nicaraguans, as well as Miskitos who have come to the city. About 80 percent of the estimated 100,000 Miskitos, most of whom live on the east coast of Nicaragua, are Moravian.

Bent claims the Sandinistas have moderated their rule in the face of Miskito resistance to an earlier attempt at integrating them into Nicaraguan society by forcing them to move from the northeast section of Nicaragua and resettle further inland. The Miskitos were recently allowed to return to their home areas on the Atlantic coast, and Bent claims 75 percent had done so by December of last year.

Bent favors a peaceful solution to the Nicaraguan crisis and touts a proposed autonomy plan for the eastern region as proof that the peaceful approach works. If adopted, the plan will allow for indigenous peoples in the east to have their own regional assembly and to fill the executive branch of the regional government.

He called political involvement by religious leaders a necessity in developing countries, calling the position that the church should be apolitical a myth.

"All pastors in Latin America and the developing nations must be political since the congregations we serve move within a political framework," he said. "The life of our people is a very political one." □

India, in 'new policy,' deports Catholic worker

NEW DELHI

A French-Canadian Capuchin missionary working in the area of the sacred Hindu city of Varanasi in Uttar Pradesh has been ordered to leave the country.

The order against Father Jean Vianney, a missionary in India since 1950, was the latest in a series of quick government moves in which foreign missionaries in different parts of the country have been given expulsion notices. Most have appealed, but no deportation order is known to have been canceled so far. □

Vatican dialogue brings gradual ease of tension

WASHINGTON

Cardinal Franz Koenig of Vienna, for 30 years a major figure in Catholic relations with churches behind the Iron Curtain, said recently in Washington he believes the Vatican's "Ostpolitik"—a policy of dialogue with communist authorities—has resulted in a gradual expansion of religious toleration there.

Communist governments are "trying to find a way out," he said in a speech at Georgetown University. Although Christian believers are still second class citizens in those nations, Marx's predictions that the churches would gradually die out has not happened; as a result the governments have had to accept their existence, he explained.

In some nations the churches are actually stronger now, the cardinal said. He reported jokingly telling a Communist official, "Your resistance brings new forces into our church."

Events in Poland are affecting other East European nations, he believes. "The example of the Polish church, that resistance is possible, is encouraging many, many people in other countries," he said. Information from Poland does reach other parts of East Europe, he added.

The religious revival among youth in the Soviet Union has become so widespread it was the subject of an article in *Pravda*, the official Communist party newspaper last September. There was an earlier front-page story in *Pravda* reporting that a large proportion of the Soviet population remains religious despite decades of indoctrination, the cardinal said.

Bishops from several Communist bloc nations attended the Synod in Rome last November. "They did not speak in public," said Cardinal Koenig, "but they did speak in private."

"Does a system of state atheism leave room for religious toleration?" he asked. "Yes and no," he answered. There is an irreconcilable difference between religious belief and atheism, he said, but in spite of that he believes an evolutionary movement toward increased human rights is the ultimate solution.

For the church to attack communist governments has a negative effect, he believes. It is in the common interest of both church and state to reduce conflict at this point in history, he concluded. □



NEWS-SCAN

Islamic Code feared for severe punishment

NAIROBI
There are fears in the Sudan, Africa's largest nation, that Sharia, the Islamic code of law, will be kept in force despite recent efforts to eliminate the severe punishments.

When Gen. Jaffar Numeiry was ousted as president of Sudan last year, there was open opposition to the way his regime had made use of the strict laws.

The president had used the Islamic code, derived from the Koran with a veneer of British common law, to keep himself in power and to control extremist Muslim politicians.

The present interim government of Gen. Swar el Dahab is going easy on the laws, obviously not wanting to antagonize voters. Reports in Khartoum say the general would rather not give his views on Sharia until the elections are over.

About 75 percent of eligible voters are likely to cast votes, but there will be no polling in most of the southern region, where guerrilla warfare rages against the Muslim government. □

Recognition of Israel imminent - Tanenbaum

WASHINGTON
A Jewish leader with close ties to the Vatican says Pope John Paul II has decided to formally recognize the State of Israel.

Rabbi Marc Tanenbaum, director of international relations for the American Jewish Committee, said he learned of the Vatican's intentions during recent meetings with cardinals in Europe, the United States and South America.

Meanwhile, Rep. Edward Feighan (D.-Ohio), a Catholic, has taken the extraordinary step of introducing into Congress a resolution calling on the Vatican to establish full diplomatic relations with Israel.

"The question is not whether it will happen," said Rabbi Tanenbaum, who has been on a whirlwind private diplomatic tour to persuade the Vatican to alter its stance toward Israel. "The question is when and how it will happen."

The issue of Vatican recognition of Israel came into the open recently with

Pope John Paul's historic visit on April 13 to Rome's main synagogue. Jewish leaders praised the visit, the first ever recorded by a pope to a Jewish house of worship, but also asserted that recognition of the Jewish state must go hand in hand with acceptance of the Jewish religion.

Currently, there is what Catholic and Jewish leaders regard as "de facto" Vatican recognition of Israel, whose diplomatic mission to Italy has full access to Vatican offices. Formal recognition of Israel would, apart from the heavy symbolic impact, involve an exchange of ambassadors between the Vatican and the Jewish state. □

Regulations for subsidies Would impose racial quota

JOHANNESBURG

A church-state confrontation is looming in South Africa over what appears to be government efforts to limit the number of black pupils attending church schools.

The government recently announced proposed regulations for government subsidies to these schools which amount to imposing a racial quota on them. In essence, the new rule would reduce the subsidy per child as the ratio of black pupils increases.

The apparent aim of the proposed regulation is to hold the number of black students to about 10 percent of the total. Some observers say the government fears the long-term political consequences of this experience in multi-racialism in the schools.

Should the proposals become law, it would seriously affect schools in which the number of black pupils has increased rapidly over the years as institutions have boldly defied the government policy of apartheid in education.

For a school to gain a 45 percent subsidy, it must be 90 percent white. If it is only 80 percent white, the subsidy is reduced to 15 percent under the draft provision. □

"The inner cities are the testing ground of where the character of Britain will be determined." Donald Black, editorializing in the *Baptist Times*, cited that statement and a report of the commission of the Archbishop of Canterbury in which a key inner-city issue is that of racism. Writes Black, "Racism is other than prejudice. It is prejudice enshrined in the structures." Black was disturbed because many Baptist churches will fail to see the problems of urban deprived areas as their problem . . . "HELP & action newsletter" reports that video is stealing the show in Eastern Europe, the revolution arriving belatedly but with enormous vigor. The reason, naturally, is because it breaks the state's information monopoly, with censorship increasingly more difficult to enforce. While cassettes are easy to come by, HELP, the Human Rights organization says "it is the video recorder which is most difficult to acquire. Owners thus charge exorbitant prices to those who want to borrow them. The electronic black market which thrives in the Soviet Union has forced authorities to step up production of video equipment. It has raised also the question of the video cassette as a possible instrument for Samizdat (clandestine dissemination) . . . According to *Le Monde* "The situation of Soviet Jews has markedly worsened since the arrival of President Gorbachev." The French newspaper reported a slight rise in the number of exit visas granted, but persecution of every sort has grown. Underground teachers of Hebrew joined the "refuseniks," one out of one-hundred of whom are allowed to emigrate, as the main targets of repression . . . Finally, some good news. "Prisoner Bulletin," publication of Georgi Vins, reported the release of Dmitri Minyakov, 64, who was freed in January following five years imprisonment in a Soviet labor camp. Minyakov, an "unregistered" Baptist, has thus served three terms because of his faithful activity. Vins, the expatriate who once headed that group of dissident Baptists, had himself been a victim of Soviet religious prejudice and repression. He monitors the activity of Baptists in the Soviet Union from his headquarters in Elkhart, Indiana. □

CORRESPONDENCE

Reader response extends dialogue and thereby helps to focus and clarify the issues. Letters must carry both signature and address of the writer and should not exceed 200 words. We reserve the right to edit for length.

I'm a convict. But religious liberty is very important to Christian convicts, too. There is one Christian church here, the Body of Christ. I hope you will send the materials as per the coupon. God bless you.

(Name Withheld)
Florence, AZ

Abundant thanks for the eager sharing of self and staff with our students. Your clear convictions on church and state helped shape their thinking in ways that are thrilling for me. Staff's input was also helpful. I look forward to working with you again.

Daniel Hickey
William Jewell College

A thank you for the packet of REPORTS. I passed them on to a graduate student who is getting cranked up to write a dissertation on Baptist reformer women in the New South. She reminds me that Baptists — or at least some of them — always have had an acute sense of public responsibility.

Grant Wacker
Chapel Hill, NC



• Olin Robison confesses his frustration with nuclear arms — they are a fact of life, a nuclear war is still possible, and that his strong feelings about the issue are not matched with strong knowledge about what to do about it. What progress do you see in resolving the nuclear arms crisis? What role do you think the meltdown at Chernobyl will play in its resolution? Have someone who lived through the Cuban missile crisis to come and speak to your group.

• Oliver Thomas (VIEWS) reminds us that today's revisionism regarding the First Amendment is not historically accurate. What positive advancements has the First Amendment effected in the U.S.? Put the other way, has the First Amendment ever hindered the cause of religious freedom or its expression? For-

WOMEN, from page 16

peace, identity, humility, forgiving, keeping a spiritual account.

The authors chosen are representative of several seminaries. Some are pastors, others denominational workers, a pastoral counselor and a prison evangelist. Not all are identified by denominational affiliation, but half are Baptists.

Editor Ella Mitchell is Director of Continuing Education and Associate Professor of Christian Education at the School of Theology, Virginia Union University. Her introduction to women in the ministry is an excellent review of the research on women in the Bible drawn with the powerful impact of examples from the Black experience.

Several of the sermons are intended to move people to social action and several are examples of preaching for inner healing. To minister to foster children, stepchildren, and children of divorced persons, Peggy Scott reviews Bible persons who were not raised by their natural parents. Beverly Shamana's "Letting Go" helps the reader with the hard work of forgiving the past and looking forward to something new with God.

Many of the sermons have a special relevance for those ministering in the Black community, and with few exceptions, they should prove to be helpful to a wide audience. (GF)

multate an answer to counter the revisionists. Then, discuss how the revisionists' plans might make faith coerced and involuntary.

• Did James Dunn's (REFLECTIONS) remembrance of J. M. Dawson's contributions to soul liberty cause you any uncomfortableness? Is Dr. Dunn correct that there are dwindling numbers of "Dawsonians" among us? How do you account that fewer persons are involved in the struggle for religious freedom? Is it harder to be for religious liberty today than in J. M. Dawson's time? Why? Explore the root causes for anti-Dawson sentiments today?

• In "Revival or Survival," disillusionment with the communist governments on the part of the religious faithful has caused an upswing in church and religious activities. Make a case that state-persecuted religion, while never to be persecuted for, does seem to infuse the indigenous church with vitality and freshness. Where are the reservoirs of hope that you see for the faithful in these countries?

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May Quiz Answers

1. Canadian psychologists are concerned about increased cult activity. 2. Hans Ivarsson is going to jail rather than take a military training course. 3. The appellate court allowed an ambassador from the U.S. to the Vatican. 4. The "big lie" is that the framers of the Constitution intended to avoid merely an establishment of a national church and preferential treatment of one Christian sect over another. 5. The Seattle church harbors Central American refugees.

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"Joseph M. Dawson . . .
the Baptist Joint Committee on Public Affairs
is in many ways his lengthened shadow."



James M. Dunn
Executive Director

REFLECTIONS

There is today, as there was in the days of Roman imperialism which Jesus knew, a strong tendency to rely upon coercion; yet the Christian answer is undoubtedly in the realm of persuasion. It would be an unspeakable blessing to the whole world at this time if Christians had as much faith in persuasion as they do in coercion. Unfortunately, militarism is in the saddle. Even here in democratic America we are rattling the sword; our government is committed to coercion, as shown by the number of militarists in high office in the administration.

J.M. Dawson's courageous words above were written nearly 40 years ago. Courage is the Dawson commodity most missing in the Baptist marketplace today. One can easily see Joe Dawson as a man of courage. Yet he insisted that since he could exercise his soul freedom in matters of conscience, he must.

Refreshing straightforwardness marked the first director of the Baptist Joint Committee. He said, "The man who aims to tell approximate truth is a liar; he who lives only in the neighborhood of honesty is a crook; he who thinks he will be only a little courageous is a coward." That credo kept Dawson "splashing in hot water," as he put it, most of his ministry.

It is timely to remember J.M. Dawson. September, 1986, marks the 40th anniversary of his coming to Washington as the first staff person for the ten-year-old Committee on Public Relations, which had existed since May 16, 1936.

Sticking his neck out was not new for Dawson. In World War I he defended a distinguished Dean of Baylor University who had objected to hate-mongering against the Germans. In Atlanta, Georgia in 1919 he had warned Southern Baptists in their annual convention that apathy toward Negroes was leaving them "condemned of mankind and of God," . . . an early date and an appropriate site for a race relations sermon.

Then in 1927 he chose Memphis, Tennessee, a city surrounded by tenant farmers as far as the eye could see, to expose the evils of the sharecropper system. In the early days of World War II, J.M. Dawson spoke out against war atrocities on both sides in the conflict with the Japanese and as a lonely voice pled for fair treatment of Japanese-Americans. Anyone with less than his 25 years as pastor of the same Baptist church might well have been chased off.

Joseph Martin Dawson's boldness was not mere stubbornness but a belief with deep theological roots. He saw in all persons great potential and infinite worth, beings who must be free to come into a voluntary relationship with God. That passion for freedom made him love to quote the words of his friend, George W. Truett, "The right of private judgment is the crown jewel of humanity, and for any person or institution to come between the soul and God is a blasphemous impertinence, a defamation of the crown rights of the Son of God."

He viewed with suspicion all the forces that make for sameness. He resisted all pressured regimentation and fought creeping conformity in many areas of life. Dawson took seriously the idea that "the sole function of the American state, in respect to religion, is to recognize its existence and protect its liberty."

Dawson held that for religion to be vital it must be free. Religious liberty was for him "the right and security of every person and group of freedom of conscience, belief and practice, together with free association and unrestricted propagation of faith." His heroes were Roger Williams, John Leland and Isaac Backus. The necessity of maintaining freedom required that the nation never be officially designated religious or called "Christian." Rather, he saw all of history as the story of "man's struggle for freedom—freedom from inhibitions within his own being, from limitations imposed by nature about him, from the tyranny of rulers and masters, from the oppressions of race over race."

Genuine separation of church and state, then, was for Dawson the best policy: best for the church and best for the state. Nothing less could offer structured assurance for religious freedom. Dawson had a profound respect for the power of the state and an abiding confidence in the sinfulness of the human beings that manage both church and state. Without separation freedom is certain to be destroyed, conscience denied, liberty limited. He argued eloquently from history for the necessity of neutrality on the part of government when it comes to matters of faith. He understood human failures and tendencies and sought the sort of distance between the state, rightly possessing the power of coercion, and religion, properly relying upon persuasion. Dawson had seen religious fanatics in his day, as we have in ours, and defined them as "those who do all God would do if God had all the facts."

Because Dawson was in an emerging denomination of frontier churches seeking a theology, developing a polity, choosing leaders, assuming an educational stance and building institutions, he had a disproportionate effect upon its ideas. Because he lived so long and so well and wrote so much (writing for publication every year for 80 years) he made an impression. Because he worked in his most mature years here at the Baptist Joint Committee in the field of religious liberty in which there was much agreement among Baptists, he succeeded in bringing an even greater consensus of thought and in mobilizing Baptist opinion.

He made a mark in the struggle for the inclusion of religious freedom in the United Nations Declaration of Human Rights. He, more than anyone else, brought into being Protestants and Other Americans United for the Separation of Church and State (still working effectively as Americans United). The Baptist Joint Committee on Public Affairs is in many ways his lengthened shadow.

Maybe more important than those measurable monuments, J.M. Dawson was belief in religious freedom incarnate. He modeled the doctrine. He demonstrated that clinging to the tenets of Roger Williams could yet be done. He held to liberty not toleration, a free country not a Judeo-Christian nation, persuasion not coercion in matters of conscience.

Dr. Dawson, Sir, you need to know, and I suspect you do, that there is a dwindling but determined band of Dawsonians hanging on to your particular articulation of the religious liberty message. □

REVIEWS



THE RESPONSIBILITY OF HERMENEUTICS

By Roger Lundin, Anthony C. Thiselton and Clarence Walhout. Grand Rapids, MI: Wm. B. Eerdmans, 1985. 129 pp., Soft cover, \$8.95.

Proposing that contemporary discussions of hermeneutics have become either overly polemical or disappointingly unproductive because of the exhaustion of our traditional interpretive models, three literary and biblical scholars define a new hermeneutical model based on a philosophy of action. In *The Responsibility of Hermeneutics*, Roger Lundin, Anthony C. Thiselton and Clarence Walhout focus on actions which establish the contexts within which interpretations of a text are made. At stake is not only the "truth" of one's interpretation, but also the effects interpretation and interpretive strategies have on the ways in which human beings shape their

goals and their actions. A desire for true knowledge is tied to a desire for right action.

The book begins by describing how our thinking about texts is influenced by epistemological theories which derive from Cartesian and Baconian thought. Pushing beyond language as the locus of meaning, literature and life are presented as mutually illuminating, whereby an action model of hermeneutics is proposed to show how language and texts function in the context of all human actions.

Anthony Thiselton illustrates the action model through the use of biblical parables which require some interpretive act or process on the part of the hearer if the parables are to achieve their effect. Nathan's parable of the little ewe lamb, and Jesus' parable of the good Samaritan are analyzed. On a practical level, apart from theological or literary theory, questions about the function of narrative, the temporal dimensions of texts and their actions, and the role and status of the

reader are all equally relevant to biblical and literary hermeneutics.

The conclusion is that a text may perform multiple functions. While the hermeneutical model of action fosters many constructive qualities and criteria, it never negates the primary need to examine a text in its linguistic and historical particularity.

The collaboration of research by Lundin, associate professor of English at Wheaton College, Thiselton, senior lecturer in Biblical Studies at the University of Sheffield, England, and Walhout, professor of English at Calvin College, arising from diverse academic disciplines and experiences at different institutions is exciting. The flow of writing style is smooth and succinct. The subject matter is scholarly and technical. The notes are complete, and a three-page index is adequate. For a limited audience of biblical and literary scholars and philosophers, the book makes a useful contribution to Christian thought and action. □

Gary L. Reif

SENT FREE

By Emilio Castro. Grand Rapids, MI: Wm. B. Eerdmans. 102 pp., Soft cover, \$5.95

Emilio Castro, the author of *Sent Free*, a valuable tract on the mission of the Church, came up from Montevideo, Uruguay in the 1950's to teach us the reality of our own poverty of social conscience in not seeing, let alone identifying with, the poor and their plight in our own wealthy, affluent United States. Now as General Secretary of the World Council of Churches, he is emphasizing the old themes—evangelism, the Great Commission, missions, but in a new and fresh way. The message of Christian faith and mission is nothing less than the kingdom of God here and now.

Castro pleads with us not to be content with old methods and old ideas of mission and evangelism in the modern context. Evangelism is something far more than mere recruitment into a nice, middle-class club. Such a view is a trivialization and a betrayal of the Gospel.

The Great Commission calls us to enlist and be participants in the struggles to make the kingdom of God a reality in society, particularly the societies of South and Latin America, Africa, etc. He

builds upon the works of Gustavo Gutierrez, the theological giant who has been so prominent in Liberation Theology: "In Jesus Christ we encounter God. In the human word we read God's word. In the historical events, we recognize the fulfillment of the promise.

"This is the hermeneutical fundamental circle: from human being to God and from God to human being. From history to faith and from faith to history, from fraternal love of the Father, and from the love of the Father to the love of the brothers and sisters, from the human justice to the holiness of God to the human justice, from the poor to God and from God to the poor."....All attempts to separate love of God and neighbor give

place to attitudes that make the gospel poorer. It is easy to oppose a praxis of heaven to a praxis of earth and vice versa. It is easy, but it is not faithful to a gospel of God-made-man.

For Castro the authentic work of mission is to have solidarity with the poor and dispossessed, and through them move into solidarity with all human beings. □

Carroll Arnold

THOSE PREACHING WOMEN: Sermons by Black Women Preachers. Ella Pearson Mitchell, Ed. Valley Forge, Pa: Judson Press, 1985, 126 pp. Soft cover, \$7.95

From the first page of the rousing forward by Prathia Wynn you will know you have met a preacher! This collection of biblically based sermons by Black women preachers covers such themes as economic justice, world

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