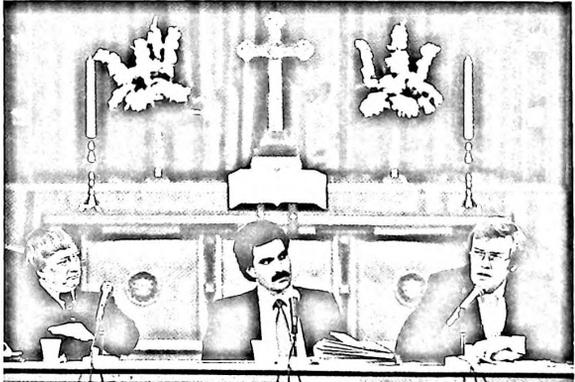
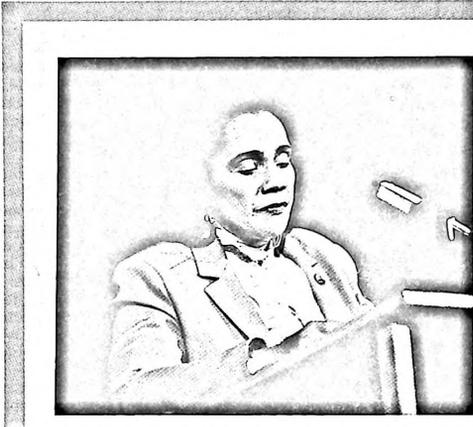


REPORT from the CAPITAL



Church and State — Values in Tension

REPORT from the CAPITAL

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

Vol. 41, No. 10

Nov.-Dec., 1986

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Cover: The photographic coverage of the 19th National Religious Liberty Conference rested in the hands of SBC's Don Routledge. A photographer of known accomplishment, he presently serves with the denomination's Foreign Mission Board. Don's work is evident throughout this issue of the magazine.

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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

Fine Distinctions

Many of us treasure at least one distinctive statement or notion that underscores a lot of what we absorbed during our college and/or seminary years. It might be something quite simple yet profound. When at the recent Religious Liberty Conference Edwin Gaustad addressed the group on "Baptists and Some Fine Distinctions," my thoughts immediately went back to a class in theology at Eastern Baptist Seminary. There, William Powers uttered the unforgettable (for me, at least) words: "Philosophy is the art of making distinctions."

Among the needed elements to help set aright a lot of the confusion over religion and state relations, a confusion far too often identified simply as a problem of communication, is that of making essential distinctions. Gaustad suggested the need for precision of understanding when in speaking of religious liberty he noted, "What everyone supports, no one understands." And again, "Church-state separation is just another name for the American way of life."

In his conference address Gaustad proceeded through a "search" of our history. He emphasized the imperative of becoming more precise and more discriminating in our assertions regarding religious liberty in order more accurately to discern the "proper paths of intersection." The conference explored the arena of "INTERSECTING VALUES" in church-state relations.

Because even conference titles are subject to misunderstanding, BJCPA executive director James Dunn took a minute to clarify the theme: "As Baptists . . . we have a commitment to act out our Christian citizenship and our most deeply held Christian values in the realm of public policy, hence intersecting values." It may have taken Jimmy Carter's White House years to enable Americans and the media to grasp the meaning of "born again." Let's hope now that the Reagan years will educate the "twice-born" to some of the distinctions implicit in the separateness of religion and politics. We can't afford to politicize the former or baptize the latter.

Again, quoting Gaustad who quotes Tertullian, "It is not proper for religion to compel men to believe," [f]or once the state establishes a religion, it must, like all bureaucracy and authority, be 'perfectly clear' about just what religion it supports and just what religion it not only declines to support but feels obliged to exterminate." He concluded his presentation with the observation that the church and the state are powerful institutions and that although the "values of each may intersect, the power of each must not. In maintaining a separation and balance between those two centers of power, democracy is served."

Note: In a move just moments before its adjournment, the President submitted to Congress and had approved Frank Shakespeare as ambassador to the Vatican. That swiftness of action surprised REPORT along with many others, but in no way invalidates the points made by Hugh Wamble's article in this issue. Opponents of diplomatic relations with the Vatican or any church, having failed in the courts, plan now to challenge the appointment through the political process. □

Victor Tupitza



The nation's highest court has refused to review a challenge to the constitutionality of formal diplomatic ties between the United States and the Holy See.

The Supreme Court without comment rejected the efforts of a group of religious bodies and individual taxpayers to contest the legality of sending a U.S. ambassador to the Holy See.

President Reagan's January 1984 appointment of William A. Wilson ended a 117-year period during which the United States was forbidden by Congress to establish formal diplomatic ties with the Holy See. Twenty religious groups and more than 80 individuals joined Americans United for Separation of Church and State to challenge the action in a suit filed in the U.S. District Court for Eastern Pennsylvania. That panel, however, ruled in May 1985 that plaintiffs had no legal standing to bring the suit. Even if standing had been granted, the panel ruled the plaintiffs would have lost because the Constitution confers on the president the authority to conduct foreign policy, including the appointment of ambassadors.

Last March, a three-judge panel of the 3rd Circuit Court of Appeals in Philadelphia affirmed the lower court ruling.

In making a final appeal to the nation's high court, the plaintiffs agreed their chances would be better if Americans United was not the lead petitioner. Accordingly, the case was re-fashioned as American Baptist Churches in the U.S.A. v. Reagan to highlight the fact that most of the plaintiffs were churches and other religious organizations. The Baptist Joint Committee filed a friend-of-the-court brief urging the high court to review the case.

Although the position of U.S. ambassador to the Holy See had been vacant since Wilson's resignation last May, the Senate recently confirmed the nomination of Frank Shakespeare to fill that post. Shakespeare formerly served as U.S. ambassador to Portugal. ●

The Supreme Court has agreed to review three additional religion-related disputes involving the group Jews for Jesus, a Maryland Jewish synagogue and a New Jersey prison policy.

The court will hear oral arguments in a dispute between the evangelically oriented Jews for Jesus and authorities at publicly owned Los Angeles area airports over access to the airport terminals for purposes of witnessing and proselytizing.

Airport authorities appealed to the high court after a decision by the 9th Circuit Court of Appeals upheld the group's right to use the airport terminals for evangelistic outreach on grounds the terminals are public forums in which speech is protected by the First Amendment. That free speech right is subject only to "reasonable time, place and manner" restrictions, the court of appeals ruled.

The justices also are to decide if a Silver Spring, Md., synagogue may bring a civil suit against persons convicted of spray-painting anti-Jewish and pro-Nazi slogans on its building. Although the 4th Circuit Court of Appeals ruled earlier the congregation could not bring the suit on the basis of a federal race discrimination law, attorneys for the synagogue succeeded in persuading the high court to review their contention that Jews be allowed to pursue civil suits on the same basis provided blacks, Hispanics and other racial minorities.

The high court also will review a policy by New Jersey prison officials that kept Muslim inmates from observing a required weekly service.

Two Muslim inmates at a New Jersey state prison who wanted to attend Jum'ah, a weekly congregational meeting, were denied permission by prison officials citing security risks.

The prisoners filed suit against the prison policy in a federal district court. But two years ago, the panel upheld the policy. Last January, however, the 3rd Circuit Court of Appeals reversed the lower panel, holding the free exercise of religion clause of the First Amendment required prison officials to accommodate the inmates' religious needs. Prison officials failed to prove their policy was needed to ensure security, the court held. ●

CHRISTIAN CITIZENSHIP AND CHURCH-STATE SEPARATION

The Baptist Joint Committee on Public Affairs celebrated its 50th anniversary with a conference on "Intersecting Values" which explored relationships between church and state, religion and politics." It became increasingly clear as speakers addressed the theme that the principle of the separation of church and state does not mandate the separation of Christian commitment from citizenship concerns.

The meeting, the 20th National Religious Liberty Conference, drew more than 500 participants, the largest such gathering since the Baptist Joint Committee began in 1936.

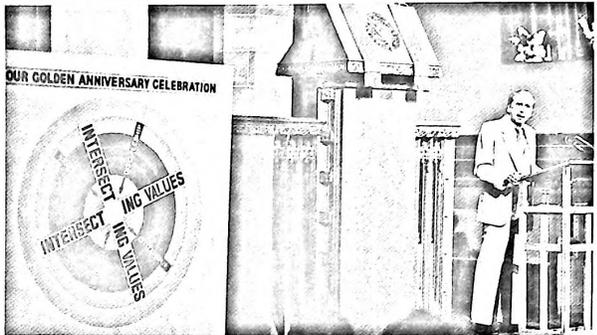
"We have focused both on the past and the future as we come to this terribly difficult intersection" of church and state, said James M. Dunn, executive director of the Washington-based organization of nine Baptist bodies in the United States and Canada.

The conference speakers spanned from spokesmen for food and economic justice to a college president to eminent church historians. Dunn, in his closing remarks, referred to the range of the conference as "an exciting cafeteria line of challenges which reflect deep, abiding Christian values and a resolute, dogged determination to protect our heritage."

Former Alabama congressman John Buchanan told participants how his father had been chairman of the Southern Baptist Convention's Committee on Committees that appointed the first members of the SBC forerunner of the BJCPA in 1936.

The Northern Baptist Convention — now American Baptist Churches in the U.S.A. — joined the effort in 1937. A year later, the National Baptist Convention joined what became, in 1941, the Baptist Joint Committee on Public Affairs.

To commemorate the anniversary, the BJCPA established the J.M. Dawson Religious Liberty Award. The first two



"... challenges which reflect deep, abiding Christian values and a resolute, determination to protect our heritage." DUNN

awards went to Porter Routh, retired executive secretary of the SBC Executive Committee and 28-year member — longer than any other person — of the BJCPA, and Fred Schwengel, president of the U.S. Capitol Historical Society, former eight-term congressman from Iowa and an American Baptist layman.

During the conference, the scope of the tensions was spelled out by Robert L. Maddox, executive director of Americans United for Separation of Church and State, who told participants the nation "is gripped in a battle for religious liberty."

"On all sides," he said, "forces are arrayed that would undercut the hard-won battles of the past. Through overt and covert means, political and religious leaders want to control our religious impulses, reshape our spiritual sensibilities for parochial, partisan or nationalistic purposes.

"Government agencies want to tell us what is church. Politicians want to tell us when and how to pray. Preachers want to tell us how to worship and to set up their own standards as norms for true believers."

A former member of Congress from Texas, Barbara Jordan, said the "wall of separation between church and state" has never been a solid one. "There have been holes," she said. "It is penetrable. It should be penetrable."

Jordan, now professor of public service at the Lyndon Baines Johnson School of Public Affairs at the University of

Texas, Austin, added: "The worst thing for us to assume as a posture would be to view the wall as solid, impenetrable, imprisoning."

She said separation of church and state should be maintained, but the two institutions also must recognize the potential for working cooperatively on issues such as sexuality, marriage and divorce, child care, child abuse, health care, liberty and justice.

"There is much work left for us to do," she said. "We will do well if we co-



the "wall of separation between church and state" has never been a solid one. It should be penetrable.

JORDAN



**equal separation allows
no coercion of religion
... no privileging ... no
disability ...**

MARTY

operate instead of fight."

Church historian Martin Marty told participants there always have been tensions between church and state. "There have been no serene times," he said. "The church is always in tension. There were no good old days."

Marty, distinguished service professor of the history of modern Christianity at the University of Chicago School of Divinity, urged continuing support among Christians for the principles of equal separation that allow "no coercion of religion, no privileging of any particular religion and no disability against individuals or groups who act on religious impulses."

"Trust in the voluntary system implies a tense, conflictual, ever-changing scene — but in the end a most creative one," Marty said.

Another historian, Edwin S. Gaustad, said now, as throughout history, many people "love liberty better than they understand it."

Gaustad, professor of history at the University of California, Riverside, emphasized the importance of searching for historical distinctives to develop more precise, discriminating assertions about religious liberty. "What we have before us is not always a case of good guys vs. bad guys, but chiefly a case of trying to see a bit more clearly why we do not always end up on the same side," he said.

After tracing historical events and personalities from the third century to today, Gaustad concluded: "The church is a powerful institution; the state is a powerful institution. The values of each may intersect; the power of each must not.

"In maintaining a separation and balance between those two centers of

power, democracy is served. In joining two such mighty forces together, power is on its way to becoming absolute. And absolute power is only another name for tyranny."

Charles G. Adams, pastor of Detroit's Hartford Avenue Baptist Church, called Jesus' instructions to "render unto Caesar the things that are Caesar's and to God the things that are God's" one of the "most misunderstood and misinterpreted passages" in the Bible.

The passage does not demand blind allegiance to political authority, said Adams, who added, "To give blind obedience to Caesar is to give to Caesar that which belongs to God."

Adams said he believes the correct interpretation is that the coin — which bears Caesar's image — belongs to Caesar, but man — who bears God's image — belongs to God.



**In maintaining a separation
and balance ... democracy
is served.**

ADAMS

Patricia Ayres, president of Bread for the World, said, "Too many Christians have not understood that discipleship also demands careful stewardship of their citizenship."

Ayres, also a former chairman of the Southern Baptist Christian Life Commission, said culture's deeply rooted animosity toward the poor and faulty motives such as guilt are two possible reasons Christians are not more effective in responding to the call for justice in the causes of hunger.

"We must go beyond charity," she said. "Charity that does not flower into a cry for justice will wither on the vine."

A call to rise up to the "challenge of non-violence and the imperative of peace with justice" was sounded by Coretta Scott King, widow of slain civil rights leader Martin Luther King Jr.

"May we rise up and meet the challenge and face new opportunities to



**... discipleship also demands
careful stewardship of
their citizenship.**

AYRES

make this nation the just and democratic nation I believe it was intended to be," said King, president of the Martin Luther King Jr. Center for Nonviolent Social Change in Atlanta. "If we do this, I believe our children will rise up and call us blessed."

Harold Stassen, the only living member of the eight-person American delegation that drafted and signed the original United Nations charter in 1945, called for Christian involvement in efforts to achieve world peace.

Acknowledging some Christians oppose peace talks among the super powers, Stassen said, "To go to world war in this nuclear space age inevitably means devastation and death beyond description and the virtual end of human civilization on this earth."

A college president told participants they must not depend on schools to teach values in society, saying instead "we must do it ourselves."

Olin Robison, president of Vermont's Middlebury College, said, "It is wishful thinking in the extreme to assume that the educational system can play that role; assume the responsibility of passing to the next generation the central and binding values, the moral and ethical concepts that set us free to be who we can be."

Also speaking to the gathering was actor David Soul, who showed the documentary film "The Fighting Ministers," focusing on the economic plight of steelworkers in the Pittsburgh, Pa., area.

"The issue is not about economics," Soul said. "It is about dignity." He added, for him, the basic question of the Christian faith is "what does it mean to me and what will I do about it? Not just believe, but do."

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VIEWS OF THE WALL



Oliver S. Thomas
General Counsel

Rev. Moon is back in court. This time the Unification Church is being sued by former church members for what can best be described as false imprisonment through mind control. These erstwhile members are asking the court to award them several million dollars in damages for the months, and in some instances years, they spent in the Unification Church.

The plaintiffs allege they were the victims of psychological coercion. In their words, they were brainwashed.

There are no allegations of physical confinement, duress, force, or threat of force. Yet, the plaintiffs say they were effectively imprisoned by what their expert witnesses describe as the "systematic manipulation of social and psychological influences." The plaintiffs also seek damages for infliction of emotional distress.

* * * * *

Those of us who are angered by self-proclaimed messiahs living in luxurious mansions while their followers peddle flowers on street corners might be tempted to rejoice over Rev. Moon's continuing misfortune, but prudence demands otherwise. Within these lawsuits lies a serious threat to religious liberty—including our own.

The plaintiffs argue that they were coerced to follow Rev. Moon through the powers of persuasion. Their capacity to make a truly voluntary decision, they maintain, was systematically diminished and ultimately destroyed by the Church's manipulative psychological tactics. They cite the use of isolation, fear, guilt feelings, and indoctrination as specific methods employed by the Church to bring about their conversions. These tactics combined with a lack of sufficient food and sleep allegedly caused the brainwashing for which the plaintiffs seek redress.

A preacher's stock in trade is the power of persuasion. And who among us has not heard a sermon that utilized fear and guilt to achieve the desired response? Indeed, one of Christendom's most famous sermons, Jonathan Edwards' "Sinners in the Hands of an Angry God," is an excellent example of these common psychological techniques.

While the use of fear tactics may constitute bad preaching, one could hardly call it illegal. To the contrary, any attempt to control the free pulpit by outlawing all sermons considered manipulative would itself be illegal. The First

Amendment strictly forbids the holding up of any organization's religious dogma for scrutiny by civil authorities.

Going further, what church hasn't manipulated social influences in order to gain converts? We are continually admonished to be friendly and to make visitors feel welcome in our churches and synagogues. Some of us even invite visitors to stay for coffee and doughnuts after the service.

And what of the plaintiffs' claim for emotional distress?

Many if not most who answer the call to religious faith undergo some degree of emotional distress. Religious conversion necessitates the discarding in whole or in part of one life philosophy in order to embrace another. This is rarely accomplished without some emotional upheaval in the mind of the convert. Indeed, tears are a common sight at the altar of most any church.

Perhaps the most worrisome aspect of the plaintiffs' case is what they offer as the evidence of their brainwashing.

We didn't ever want to leave.

And I will dwell in the house of the Lord forever.

We were stripped of our independent judgment.

It is no longer I who live but Christ who liveth in me.

They subverted our reason.

But God has chosen the foolishness of the gospel to save those who believe.

The evidence cited by the plaintiffs is the self-same evidence that could be used to demonstrate a legitimate conversion to evangelical Christianity. After all, what's reasonable about a crucified Messiah Who in three days was raised from the dead?

* * * * *

There are, however, two elements in these cases that if true, take them outside the realm of acceptable behavior by a religious organization. The first is the alleged use of sleep and nutritional deprivation to weaken the resistance of potential converts. The use of such tactics as a tool for evangelism is repugnant to any conscientious person of faith. But even if the plaintiffs did not receive adequate food and rest while at the Unification Church, this should not be dispositive of the larger issue. The fact is, the plaintiffs repeatedly came to the church out of their own volition and were free to leave at any time. There is no proof the "brainwashing" occurred so quickly that the plaintiffs were unable to leave

when they first became tired or hungry.

The second offensive element in these cases is the apparent misrepresentations that were made to the plaintiffs concerning the religious nature of the Unification Church. According to each of the plaintiffs, church members initially denied any affiliation with Rev. Moon. But again, the court found no proof that these initial misrepresentations helped form the basis for the plaintiffs' eventual conversions. Within 2-3 weeks, each plaintiff learned the truth about the Unification Church, yet they continued to participate in its activities. According to the California Court of Appeals, the plaintiffs' own admissions show that they voluntarily joined the church long after becoming aware of its affiliation with Rev. Moon.

* * * * *

When a court is asked to determine whether a conversion was induced by faith or mind control, it must by necessity evaluate the legitimacy of the particular religious faith involved. Is it genuine? Is it authentic? Has it sufficient moral force or persuasion to account for a true conversion or has it brainwashed its members?

If liability can be imposed on the Unification Church in these cases, any disgruntled church member who has discarded his religious faith may be able to sue the church for damages. Courts would be given the task of determining which former members acted out of true faith and which had been the victims of mind control. No religious organization would be secure nor could it ever be confident of its actual membership.

There is a remedy for those who renounce their previous faith. It is swift resignation from the religious organization involved. Individuals should be free to change their minds and their religious convictions at any time. But, they should not be free to seek retribution for past mistakes with the bludgeon of civil litigation.

An important principle is at stake in these lawsuits. Courts should not be in the business of evaluating religious conversions.

Absent proof of force or threat of force there seems to be no constitutional basis for entertaining these plaintiffs' claims. By their own admission, the plaintiffs joined the Unification Church because

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Diplomatic Relations with the Holy See

Again, diplomatic relations with the Holy See arise as a political issue in the United States.

The Holy See is an ecclesiastical entity which claims special status among religions and nations. It sees itself as Christ's vicar on earth, entitled to jurisdictional power in religion. In diplomacy it claims preferred status.

To date the Federal courts have dismissed the lawsuit challenging the constitutionality of a U.S. ambassador to the Holy See (*Americans United for Separation of Church and State, et al. v. Reagan, et al.* on the ground that plaintiffs lack standing to contest this practice in Federal courts. Plaintiffs include taxpayers, dozens of religious denominations and officials, and even some Catholic-related organizations. If these lack standing, it would be difficult to conceive of any plaintiff who would have standing.

If the Supreme Court, to which the case has gone on appeal, should also dismiss the suit for plaintiff's [*The American Baptist Churches, USA, et al. v. Reagan, et al.* on the ground that plaintiffs lack standing to contest this practice in Federal courts. Senators who voted to confirm President Reagan's nominee and members of Congress who voted to finance an embassy to the Holy See may have to face the issue during campaigns for reelection.

President Reagan's first nominee, William A. Wilson, was at first the President's special representative to the pope. He reportedly disliked this status, for he had to take an inferior position behind ambassadors when the pope granted audiences to diplomats. Personal vanity is not a valid basis for diplomacy with the Holy See.

If Wilson served any national interest as ambassador to the Holy See, the State Department failed to report it to the American public. Wilson's visit to Libya, contrary to our nation's policy regarding

The United States is not competent to determine when he [The Holy See's diplomat] is acting as a churchman and when he is acting as a diplomat

Libya, was a diplomatic blunder and political embarrassment, and may have figured in his resignation in mid-1986.

Wilson's resignation inescapably raises again the whole question of diplomatic relations with the Holy See. At its meeting in Atlanta in June, 1986, the Southern Baptist Convention approved a resolution opposing such diplomacy and called on the President not to name another ambassador. Other denominations are on record against diplomatic relations with the Holy See. If the so-called Religious Right has opposed a continuance of these relations, it has done so privately, not publicly.

In the event that the President nominates another ambassador, the Senate will have to engage in advice-and-consent proceedings, and Congress will have to appropriate funds, both of which will intensify political concern. It is inevitable that any new nomination will receive more attention than Wilson's confirmation and prior legal maneuverings received.

The Holy See's diplomat (pronounced) to the United States, Archbishop Pio Leghi, exercises both ecclesiastical and diplomatic powers in this country. The United States is not competent to determine when he is acting as a churchman and when he is acting as a diplomat. He said, "I spend most of my time dealing with issues that are distinctly religious in nature, and only a small portion of my day is taken up by matters that pertain to my diplomatic position with the United States Government."

An example of his ecclesiastical function was his role in suppressing a Jesuit's poll of Catholic bishops respecting their views of priestly celibacy and women priests. Almost half of the American bishops answered. None voiced objections to the

poll. But Archbishop Pio Leghi objected. Within a half year or so, opposition was so great that on August 17, 1986, Terrance A. Sweeney signed papers resigning from the Society of Jesus rather than destroy the results of his poll.

Pio Leghi is the pope's liaison with American Catholic bishops. He probably communicated the Vatican's recent decision that Charles E. Curran of the Catholic University of America could no longer teach Catholic theology. Curran's troubles relate to his questioning of non-dogmatic teachings on such issues as divorce, abortion, artificial birth control, etc. When the pope issued a bull on such subjects in 1968, U.S. Catholic bishops established norms for reasonable dissent. American Catholics have dissented by the millions, and Father Curran raised one of the articulate, temperate dissenters.

In enforcing the Vatican's recent decision against Curran, however, Archbishop James A. Hickey of Washington, D. C., explained that "the Holy See" has clarified that "there is no right to public dissent."

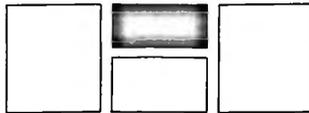
Does the "no public dissent" policy apply to Catholic laity as well as to priests? To Catholic laity in public office? Does the Holy See's policy mean that Catholics cannot advocate or administer public policy at odds with the Holy See's pronouncements?

Such questions do not pertain to Catholics only. President Reagan's establishment of full diplomatic relations with the Holy See has created a mechanism which the Holy See can exploit to impose its will on American Catholics and on public policy in this country.

The president showed insensitivity both to First Amendment values and to religious diversity in this country when he set up formal diplomatic relations with the Holy See and named Wilson as ambassador. He should cease these relations and let the Roman Catholic Church conduct its own affairs without mixing ecclesiastical and diplomatic powers in one person. □

Hugh Wamble

News in Brief



BJCPA approves plan to revise representation on committee; amount of budget support a factor

WASHINGTON

A new plan that would revise the way nine Baptist groups are represented on the Baptist Joint Committee on Public Affairs was approved during the committee's fall meeting.

The plan, which would allow for a potential 54-member committee, was approved with only two negative votes after an effort was made to refer it back to the three-member study committee that proposed the revisions.

Samuel T. Currin, a U.S. attorney in Raleigh, N.C., and a Southern Baptist representative on the BJCPA, made a motion to refer the plan back to the three-member Study Committee on Baptist Joint Committee Representation to allow study of the possibility "of membership based on financial contributions."

Currin told the 30 committee members present for the meeting: "I don't believe we can sell to Southern Baptists a plan that has us contributing 90 percent of the funding and having only a third of the representation."

The plan was proposed by the three-member committee, made up of William Cober, associate general secretary for national ministries of the American Baptist Churches in the U.S.A.; Lloyd Elder, president of the Southern Baptist Sunday School Board; and John Binder, executive secretary of the North American Baptist Conference.

In presenting the plan, Cober said the study committee adopted three basic principles: "First, each member denomination shall be adequately represented. Second, no denomination shall have more than one-third of the members of a 54-member Baptist Joint Committee. Third, there shall be a relationship between financial contributions and the number of denominational representatives."

The plan automatically allows each Baptist group one member.

Additional representatives are gained by contributing to the BJCPA operating budget. It provides that for each quarter of a percent of the budget (about \$1,150) contributed, member bodies gain one member, up to a total of eight beyond the first representative.

Then, for each additional five percent

of the operating budget contributed, another member is gained, up to a total of nine beyond the first nine.

Under the new plan, member denominations would be eligible for the following number of representatives in comparison to their current representation: Southern Baptist Convention, 18 vs. 15; American Baptist Churches, 9 vs. 15; Baptist General Conference, 8 vs. 3; North American Baptist Conference, 6 vs. 3; Progressive National Baptist Convention, 3 vs. 5; National Baptist Convention of America, 3 vs. 15; National Baptist Convention, U.S.A. Inc., 1 vs. 15; Seventh Day Baptist General Conference, 1 vs. 3; and Baptist Federation of Canada, 1 vs. 3.

Currin said he is "not saying Southern Baptists have to have 90 percent of the representation. What I am asking is that the committee go back and draw up a proposal which takes contributions into account."

Cober told Currin he believes "there is a real advantage in saying the Baptist Joint Committee represents nine Baptist bodies and 24 million members."

R. Keith Parks, president of the Southern Baptist Foreign Mission Board, said he would "hate to see the matter of representation boil down to a matter of finances. In missions involvement, we have never gauged that whoever had the money got the votes."

After Currin's motion was rejected, committee members voted to approve the new representation plan with only Currin and Albert Lee Smith, a Southern Baptist representative from Mobile, Ala., voting against it.

They had been joined in the effort to refer by J.I. Ginnings, a Southern Baptist representative from Wichita Falls, Texas. When it came to a vote on the plan, Ginnings told the committee he would vote for it.

"It appears to me this (participation in the BJCPA) is more of a Southern Baptist problem," he said. "I don't believe this issue will be resolved here. I am going to vote for it."

Ginnings referred to a special seven-member fact-finding committee appointed by the SBC Executive Committee in September to study the relationship of the SBC to the BJCPA.

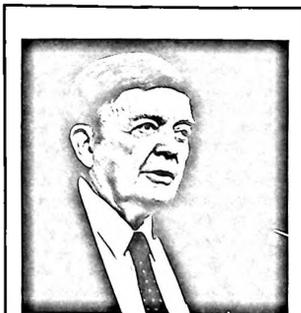
When it adopted the revision of representation, the BJCPA also authorized the staff to make necessary adjustments in the group's constitution. To become effective, the plan will have to be adopted by the governing bodies of the nine constituent groups.

In other business, the committee adopted a resolution on textbooks used in public schools. The resolution notes there "is substantial evidence available from recent studies that many textbooks used in the nation's schools virtually ignore religion, thereby distorting the historical record, denigrating religion and depriving students of knowledge of America's religious heritage."

It calls on "textbook authors and publishers to stop rewriting history and to correct this indefensible distortion of the role of religion in American life" and urges textbook committees "to approve only textbooks that honestly and accurately deal with religion's role in our society."

It "encourages all Baptists to work conscientiously with public school officials to ensure that education about religion is included in appropriate curricular areas in a manner which both conforms to the constitutional principle prohibiting government promotion of religion and provides the treatment that religion deserves." □

Dan Martin



To go to world war in this nuclear space age inevitably means ... the virtual end of human civilization on earth.

Harold Stassen

Joseph Martin Dawson Religious Liberty Award



The Baptist Joint Committee on Public Affairs presented its first Joseph Martin Dawson Religious Liberty Award at the Twentieth National Religious Liberty Conference.

Recipients of the awards were Baptist laymen Porter W. Routh, longtime executive secretary-treasurer of the Southern Baptist Convention Executive Committee, and Fred Schwengel, former member of the U.S. House of Representatives, during the Baptist Joint Committee's 20th Religious Liberty Conference.

Fact-finding committee studies SBC relationship

DALLAS

The relationship between the Southern Baptist Convention and the Baptist Joint Committee on Public Affairs will have to be adjusted if the 14.5 million member denomination continues to participate in the religious liberty organization, a special SBC study committee has determined.

Although the nature and scope of the adjustment were not spelled out, the study committee's chairman, Gary Young, has said it is a "given" that if the current relation "were satisfactory, our committee would not be in existence."

The seven-member fact-finding committee was appointed during the September meeting of the SBC Executive Committee in response to a motion made during the 1986 SBC annual meeting and aimed at defunding the BJCPA and creating "an exclusive Southern Baptist presence in Washington."

Young said the committee began its

study by considering the three options open to the SBC in its relationship with the BJCPA.

He noted the options are the "status quo," a "revised status quo" and an "exclusive Southern Baptist presence."

"We (the committee) have a given that if the status quo were satisfactory, our committee would not be in existence. Therefore, the basic question is 'How can Southern Baptists best be represented in Washington?'" he said.

The BJCPA and its executive director, James M. Dunn, have been under increasing fire in the Southern Baptist Convention. The motion in the 1986 annual meeting is the fourth time in four years the BJCPA has come before the SBC Executive Committee. In addition, the joint committee also survived a 1984 effort to strip away the more than \$400,000 budgeted by the SBC to support its work.

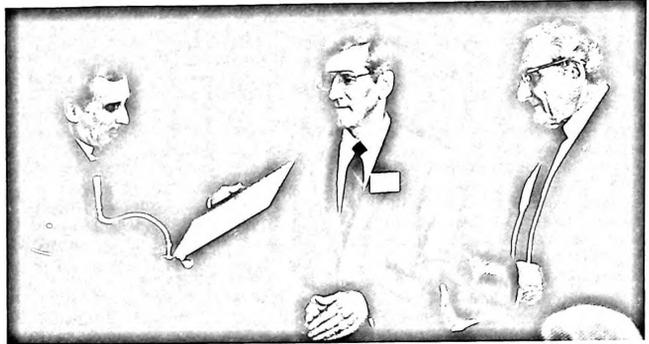
The fact-finding committee met briefly in Nashville following its creation and held its first full meeting Oct. 3-4 in Dallas, where it held "brainstorming" sessions before coming up with three

"basic assumptions" and two "basic issues."

The action that created the committee also instructed it to make an interim report to the February 1987 meeting of the SBC Executive Committee and a final report at the Executive Committee's meeting just prior to the 1987 SBC annual meeting in June.

The fact-finding committee also voted to meet at least twice more, once in Washington, D.C., with the staff of the BJCPA, committee members and any others who would like to provide information and again in Nashville with executives of SBC agencies and other members of the SBC's Public Affairs Committee, which is the means whereby the SBC relates to the BJCPA.

Young asked any person who wishes to provide information or make comment on the work of the fact-finding committee to write to him at First Southern Baptist Church, 3100 W. Camelback, Phoenix, Ariz. 85017, or to James Yates, committee vice chairman, at First Baptist Church, P.O. Box 12, Yazoo City, Miss. 39194. □



Porter Routh (l) responds to the presentation; James Dunn (l) reads citation of award recognizing Fred Schwengel (r) while Committee Chairman Wesley Forsline (c) looks on.

Named in honor of the organization's first executive director, the awards are designed to recognize contributions of individuals in advancing religious liberty, defending separation of church and state, and applying personal Christian commitment in public life.

Routh served as the chief administrator of the SBC Executive Committee from 1951-79. Among the many positions he previously held was that of editor of Oklahoma's Baptist Messenger.

After serving as a member of the Baptist Joint Committee 28 years—longer than any other person in the agency's history—Routh was interim executive director for a six-month period during 1980.

Schwengel served eight terms in the U.S. House as a Republican congressman from Iowa. Since 1962, he has been president of the U.S. Capitol Historical Society.

He has been president of the Republican Heritage Foundation and the Iowa Chamber of Commerce and chairman of the National Civil War Centennial Commission and the Joint Sessions of Congress for the Lincoln Sesquicentennial.

The Dawson Award program is to be an ongoing tribute to Dawson, who — in addition to his role at the Baptist Joint Committee from 1946-53 — was a pastor and denominational leader. □

Texas pastor urges exercise of freedom, would not separate Christ from culture

Christians should exercise their freedom and be involved in politics and government, but their actions should be characterized by integrity, compassion and humility, a Texas pastor told participants at the 20th National Religious Liberty Conference.

Daniel Vestal, pastor of First Baptist Church of Midland, Texas, spoke on the role of churches and Christians at the intersection of a free state and a free church.

Vestal listed three "pastoral admonitions" for Christian involvement in politics, saying persons "must be careful not to engage in politics with the attitude that the end justifies the means.

"Our goal is redemption and reconciliation, not winning at any price," Vestal said. "In our zeal to influence government, let us be careful that we never sacrifice character."

In the second place, Vestal urged, Christians must "be careful not to reduce or identify Christianity with any political program, not to equate social/political causes with the eternal kingdom of God.

Courage and ability to make ethical decisions not accidental - Robison

Schools should not be held responsible for the moral and ethical values of America's youth, a college president told participants at the 20th National Religious Liberty Conference.

During a three-day exploration of "Intersecting Values," Olin Robison, president of Middlebury College in Vermont, focused on education's confrontation with those values.

"If we are to see the teaching of values in our society, then we must do it ourselves," he said. "Not the schools. Not the colleges. Not the universities.

"It is wishful thinking in the extreme to assume that the educational system can play that role, assume the responsibility of passing to the next generation the central and binding values, the moral and ethical concepts that set us free to be who we can be."

Robison, a Baptist, said schools are able to teach civic responsibility, appreciation of the law, and intellectual and social skills, but should not be expected to fulfill any role beyond that.

He cited Education Secretary William J. Bennett's announcement several years

"In our zeal to influence government, let us be very careful to avoid equating our own social/political agendas with the gospel and be very careful not to label those who disagree with us as less than Christian," he urged. "As we practice zeal, let us practice charity."

In a third admonition, Vestal said Christians involved in politics "must be very careful not to assume God is on your side.

"Integrity, compassion and humility—these are the essence of biblical faith. And in this intersection of liberty and citizenship, we would do well to believe these truths deeply, articulate them lovingly and practice them consistently," said Vestal.

He praised the Baptist heritage of championing a free church in a free state, even when the cause was unpopular.

Vestal said a free church is characterized by five tenets: each person makes a free choice to enter into a relationship with God, each is free to respond individually to the Holy Spirit,



members of the church determine its life and ministry, they reject a state church, and they see the church's mission fulfilled under the premise of freedom.

At the same time, a free state "is one that recognizes a pluralistic society and then attempts to protect that pluralism. The rights and privileges of each are guaranteed," he said.

"We have never believed that separation of church and state should separate church from government, Christ from culture or faith from life," said Vestal. □
Linda Lawson



ago that students were being "ripped off" because colleges were not keeping their promise to make those students better culturally and morally.

Robison described an article he then wrote in response that said a college's goal is to provide a climate in which the most exemplary values can flourish and the least desirable ones have a more difficult time.

"Any educator knows that few people actually change their ethical and moral values in college," he wrote. "On the campus we work with what we get. In most things we reflect the values of our society."

Robison emphasized society's indecision about what it wants and its inability to articulate its messages.

"Where are we to find the voice of sanity, clarity, conviction and vision in a society that reduces all messages to sound bytes and bumper stickers, billboards and lapel pins?" he asked.

He pointed to the country's "rich tradition" as the distinctive voice needed by society. He compared that voice — which warns against the evils of injustice, ignorance, bigotry, exploitation, hunger and war — with "the language of the day" — which is filled with adversarial models of human relations and seductive definitions of success.

Robison urged the participants to speak "truth" to power, to privilege and to comfort.

"But how on earth can we speak truth to power when we spend our energies in fighting with each other — the same petty battles Baptists have fought for the last 400 years?" he asked. "How can we speak truth to power when we have abandoned the powerful language of our past and acquiesced in trivializing the powerful and revolutionary message of Christ?"

Robison called for the message that comfort is an unworthy goal that dulls sensitivity to the need of others, takes the edge off the Puritan commitment to accomplishment and breaks down stamina while encouraging indifference. □

Kathy Palen

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INTERNATIONAL DATELINE



Interracial fellowship helps break barriers

JOHANNESBURG

At a time of growing racial polarization and conflict in South Africa a multiracial fellowship of Christians has been slowly and quietly making inroads throughout Southern Africa.

From a handful of people in Pretoria in 1984, it has grown to several thousand people in nine large Southern African towns and two Zimbabwean cities.

It is called Koinonia and was launched with the aim to establish relationships and friendships across the color and ethnic barriers to prepare for the post-apartheid era.

The driving force behind this new informal movement is an Afrikaner dissident theologian, Dr. Nico Smith. He is a former professor at the pro-apartheid white Nederduitse Gereformeerde Kerk (NGK) at the University of Stellenbosch. For a number of years he was a member of the powerful ultra-secret Afrikaner Broederbond.

Four years ago, he abandoned his professorship, left the white NGK and became an ordained minister and member of the black NGK in Afrika (NGKA) in the impoverished black ghetto of Mamelodi just outside Pretoria. The NGKA is one of the four racially separated churches of the family of Dutch Reformed churches.

Dr. Smith, who grew up and lived his entire life in a rigidly structured apartheid society, said he was troubled by the estrangement, ignorance and suspicion that characterized the relationship between the race groups.

After discussion with black friends and colleagues, in 1984 Dr. Smith decided to create interracial family fellowship groups to counter apartheid barriers. What started with a handful of black and white Christians at the end of 1984 has since grown to 200 participating couples in Pretoria and about 1,000 in a number of other towns.

In the Pretoria group blacks, whites, coloured and Asians, ranging in age from 14 to 28, come together once a week for picnics, parties or a meal at a restaurant.

Black evangelist Frans Mnisi, 46, from the impoverished ghetto of Mamelodi near Pretoria, described his experience in the Koinonia Group in Pretoria: "My wife and I joined a group of four couples

representing each of the races in 1984. We visit each other — in rotation — once monthly. At the end of each rotation, the group is split up, with each member placed in a new group. Our neighbors have seen white, coloured and Indian couples visit us but have shown no hostility. Some actually want to join but because mixing with whites is generally condemned in the black community as selling out, some are still hesitant."

Adriaan Blom, 24, an Afrikaans divinity student and Dr. Smith's protégé, lives in a suburb in Pretoria. "It is unfortunate," he said, "that our meetings to foster integration are artificial, but it is the only way we can break down totally this unnatural society. Since I started mixing, I realize how much I can learn from the black people and I want to share this knowledge with my fellow white brothers and sisters."

"Whatever happens in this country," said Mr. Smith, "the end of apartheid is inevitable. When the new Azania comes, there will still be problems, but the best thing to do now is to create personal relationships between the races in order to bridge the gap created by apartheid; to encourage people to discover one another. We need to break the existing structures and to build ones for the new society." □

Pope approves carbon-14 testing of Shroud of Turin

TURIN, ITALY

After years of consideration, Pope John Paul II has authorized unprecedented carbon-14 testing of the venerated Shroud of Turin to establish the age of the linen said to be the burial cloth of Jesus Christ.

Cardinal Anastasio Ballestrero, archbishop of the northern city of Turin and custodian of the venerated shroud on the pope's behalf, announced the authorization following a meeting of scientists.

The Italian prelate said that "the integrity of the cloth and of the shroud image will be guaranteed to a maximum degree" by the laboratories located in the United States, England, France and Switzerland.

The shroud, measuring more than 14 feet long and three feet wide, bears unexplained front and back negative images of a crucified man with stains left by wounds corresponding to biblical accounts of the crucifixion of Jesus.

How the image on the linen cloth was produced remains a mystery. Many people believe it was imprinted on the cloth by a sudden burst of energy released when Christ was resurrected.

But skeptics have suggested the cloth was produced as a counterfeit in the Middle Ages, when there was a booming business of religious relics involving Europe and the Middle East. □

Bishop urges IRA members to leave R. C. Church

NEW YORK

Bishop Edward Daly of Derry, Northern Ireland, has called on members of the Irish Republican Army (IRA) and their supporters to leave the Roman Catholic Church, according to press reports. His call was rejected by a spokesman for Sinn Fein, the political wing of the IRA.

In a homily in St. Eugene's Cathedral in Derry, Bishop Daly said he would not excommunicate IRA members and supporters, but felt they should not attend Mass or receive the sacraments.

"Those who engage in the type of cruel deeds we are witnessing daily here in the North are not following the gospel of Christ," he said. "They are following the gospel of Satan."

"If we live in a society where a number of people are prepared to take human life for a political purpose and call it patriotism, then every value, human and Christian, is diminished," he said.

"I am saying to you this morning that you must make a decision. You must make a choice between God and Satan, between Christ and the devil. You cannot have it both ways." □

AI asks investigation of reported Israeli torture

NEW YORK

Amnesty International has publicized appeals to Israeli authorities to investigate what it called consistent reports of torture of prisoners in Israeli-occupied territory and under Israeli supervision in South Lebanon.

The human-rights organization said it was publicizing appeals it has already made without success urging Israel to set up independent investigations of the charges and make the results public.



NEWS-SCAN

It said ex-detainees have consistently reported that they were subjected to torture by Christian militiamen under Israeli supervision in South Lebanon. It also cited the case of Adnon Mansour Ghanem, who had been released during a prisoner exchange in May 1985 after spending more than 17 years in an Israeli prison for armed infiltration into occupied territory.

Israel permits the International Committee of the Red Cross to visit security suspects within 15 days of their arrest, but the agency's reports to authorities and their follow-ups are not made public. □

Lay workers targeted for intimidation in Chile

WASHINGTON

Lay church workers in Chile have become the targets of torture and intimidation waged by rightist groups linked to the government there, according to a 23-page report released by Amnesty International (AI).

"Rape and sexual humiliation are common. A method favored by clandestine forces when their victims are involved in church community work is to brand crosses on their bodies with sharp or burning instruments," the London-based group charged.

The report titled, "The Clandestine and Illegal Practices of the Security Forces in Chile," noted that sometimes members of parishes are kidnapped and tortured as a warning to activist priests. AI called on the Chilean government to appoint a commission to investigate the abuses and shut down "interrogation centers" where torture is committed. □

Church group seeks support in Haitian rights abuse

WASHINGTON

An appeal asking that "protest in the strongest possible terms" be made in behalf of a 34-year-old Haitian lay worker and a recently returned exile has been issued by the Washington Office on Haiti.

The Rev. James K. Healy, executive director of the Washington-based office, reported the abduction and disappearance of Charlot Jacquelin, associated with a Catholic Church Adult Literacy Commission in the Port-au-Prince neighborhood of Cite Soleil, and of Ernest Cadet, who was not further identified.

According to members of his family,

Jacquelin was taken from his home by a number of armed men wearing the green "Leopard" uniforms of an "anti-insurrection" unit created in 1971 with U.S. aid. The unit had not been disbanded despite the collapse of the Duvalier dictatorship.

Cadet, having only recently returned to Haiti after years of forced exile, was taken from his home by armed men as well.

Healy called the two incidents "unfortunate examples of a growing pattern of serious and frightening human rights abuses" in post-Duvalier Haiti.

Healy asked that letters be sent to the heads of government in Haiti and to its ambassador to the United States. □

Mixed-race church condemns apartheid, breaks with white church

JOHANNESBURG

Two recent decisions made by the mixed-race Dutch Reformed Church in South Africa during a quadrennial meeting have caused a crisis for conservatives in the church.

Meeting in Bellville, near Cape Town, the synod of the Nederduitse Gereformeerde Sendingkerk adopted the Belhar Confession, which declares that theological justification of apartheid is heresy and idolatry.

Second, delegates cancelled an 11-year-old arrangement between the mixed-race body and the country's major white Dutch Reformed Church that allowed white ministers to retain dual membership, status and financial and other privileges in both churches.

"This is an historical moment for the church," said Dr. Allan Boesak, newly elected moderator of the NG Sendingkerk. "With the acceptance of the Belhar Confession, the Sendingkerk has finally broken with the hurtful apartheid history."

By adopting the confession by a vote of 399 to 71, the synod essentially broke relations with the major white pro-apartheid Nederduitse Gereformeerde Kerk (NGK).

After the acceptance of the confession, the synod made clear that ministers would not be expected to sign it immediately and that there would be discussion with those who had problems about signing it. However, such ministers will not be given indefinite extensions. □

The last known survivor of the *Titanic*, daughter of an English Baptist pastor, died recently at the age of 80. Mrs. Nan Pont, and her father John Harper who perished in the historic disaster in April, 1912, were enroute to Chicago where he was due to conduct services at Moody Church in Chicago.... Government officials in Romania have tried to persuade Baptist pastor Petre Dugulescu to withdraw from the church he began to minister to only in March. The government's Department of Cults told Baptists there that they did not want the "trouble-maker" in the town of Timisoara and suggested the church would then find it easier to acquire a replacement building for which they are currently negotiating. Mr. Dugulescu, unable to obtain permission to live in Timisoara, has chosen to travel the 110-mile route from home twice weekly.... Completion of the Buckow Theological Seminary's new facilities in the German Democratic Republic (East Germany) drew international interest. Some one hundred persons, including government representatives, participated in dedication ceremonies. The seminary serves the 120 churches which belong to the Union of Evangelical Free Churches; Baptists are among them.... Letters really matter. After his release following two years of confinement in a Soviet prison, Viktor Shokha movingly writes: "While I was in prison, I received many letters from friends of all ages, from children, from men and women my own age, and from older people. One letter from an old woman was especially encouraging. She mentioned that she was a simple, uneducated person. Yet every line of her letter was so full of sincere compassion and love for a Christian prisoner. To all of you who have committed yourselves to the important ministry of encouraging prisoners through your letters, I wish to say this: continue your service with all diligence, knowing 'that your labor is not in vain in the Lord'.... In Riga, Latvia, a member of the Golgata Baptist Church was imprisoned for possessing religious publications and tapes of foreign radio broadcasts. Janis Razkalns (37) was sentenced in 1983 to a labor camp plus three years in exile. Address: 618801 Permskaya obl., Chusovskoy rayon, st. Polovinka uchr. VS-389/37 USSR. □

CORRESPONDENCE

Thank you for a well-planned and executed Religious Liberty Conference. I appreciate having attended my first conference. Each one of you is special. I am grateful, too, for your [the Committee's] every day efforts on behalf of all Baptist members of the Joint Committee.

Margaret Prine
Laramie, WY

I especially enjoyed James Dunn's REFLECTIONS in the October issue. It is worthy of note that Thomas Jefferson wrote his own epitaph, in substance: "Here was buried Thomas Jefferson, author of the Declaration of Independence, author of the Virginia Statute of Religious Freedom and Founder of the University of Virginia" — without mentioning that he served as the Third President of the United States, Secretary of State under President Washington, Vice-President under President John Adams and American Ambassador to France.

He understood the doctrine of the separation of Church and State as few men have, either then or now. That "wall" must remain intact!

The Hon. R. W. Lawrence
Palestine, TX

In response to Helen Lee Turner's article "Daily Labor and Sabbath Observance," in *Report from the Capital*, September 1986 — though she may be of good intentions, Dr. Turner severely misinterprets the original meaning of Sunday observance.

Dr. Turner seems to believe that the source of belief in rest as part of Sunday observance is rooted in political history. She writes that Constantine in 321 "legislated" Sundays for a time of rest; later on she states, "... so the early observance of Sunday as a day of rest may have been the result of politics rather than religion!" Then: "One could easily find grounds to suggest that by the legislation of Sunday rest, people were led to see Sunday in a new way."

This view of "legislated" Sunday rest is not supported by the Holy Bible in any manner. It is *commanded* - by God, not Constantine. Exodus 20:9-11 stated [it] quite clearly. These verses where the Lord is speaking directly to Moses differ greatly from Dr. Turner's admonition that "Sunday rest is not an adequate symbol of Christian existence, even if it is appropriate Sunday behavior for the Christian."

Dr. Turner makes a good point on the importance of work. It is sanctified by God and we are to do plenty of it. But not on our Sabbath day.

Dwayne Warren
Waco, TX

Answers, October quiz

1. Cardinal Jaime Sin of the Philippines said that the church who marries a system of government soon becomes a widow.
2. Church World Services is responding with emergency aid to the southeastern United States and to the People's Republic of China.
3. The president is expected to fill the post of ambassador to the Vatican.

CITIZENSHIP, from page 5

Doug Marlette, a syndicated cartoonist with the *Charlotte* (N.C.) *Observer*, spoke about satire, emphasizing the need for people to be able to laugh at themselves and the things they hold dear. "I think a sense of humor is the earmark of maturity," said the creator of the comic strip "Kudzu."

Participants also heard a discussion of issues facing churches regarding taxation presented by Samuel Ericsson, executive director of the Christian Legal Society, and Dean M. Kelley, religious and civil liberty director for the National Council of Churches of Christ.

Dan Martin/Linda Lawson/Kathy Palen

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the association satisfied personal concerns and anxieties. They acknowledge the bona fides of the Church's religious beliefs and the fact that they sincerely adopted those beliefs at the time of their conversions.

While we may sympathize with the plaintiffs over their traumatic experiences with the Unification Church, we can only applaud the court's dismissal of their claims. Hopefully, the California Supreme Court will do likewise. □

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There is a wideness in God's mercy and to the degree we are in harmony with the biblical vision we will care about all those who are treated less than humanely.

REFLECTIONS

James M. Dunn
Executive Director



Human rights are rooted in the Hebrew-Christian idea of God — God as person — not some abstraction, not some mystic force, not some unseen source.

All of our human rights share the taproot of God's person and the possibility of our responding to the Divine. Our personhood is in some way beyond understanding rooted in the God of Abraham, Isaac, and Jacob, the One whom Jesus called "Father." Because we replicate even the Creator of the Universe all liberty, all personality, even all identity flows from that relationship.

F.J. Sheed said, "The concept that we are all made in the image of God is a belief of such transcendent importance that all differences between any of us fade into nothingness by comparison."

Freedom from want and freedom for worship both relate to this doctrine of the *imago Dei*. Julius K. Nyerere, President of Tanzania, pled this point, "We say man was created in the image of God. I refuse to imagine a God who is miserable, poor, ignorant, superstitious, fearful, oppressed and wretched—which is the lot of the majority of those He created in His own image."

Our western understanding of human rights as almost exclusively political and social is a fragmented grasp of human rights. The moral imperative of human rights is based solidly on the biblical vision of *shalom*. A glimpse of more than simply peace, but an insight into God's intended state of well-being, wholeness, justice, complement and harmony for all God's children. Isaiah sang, "Every valley shall be exalted, and every mountain and hill shall be made low; and the crooked shall be made straight, and the rough places plain: And the glory of the Lord shall be revealed, and all flesh shall see it together . . ."

And whether or not we share the vision in its fullness we understand in our innards that nothing human is alien to any one of us, that we are in it together, that as G.K. Chesterton said, "We are all in a small boat on a stormy sea and we owe each other a terrible loyalty."

The oneness of the human family, the oneness of the heavenly vision makes for a oneness of human rights. It is the same moral foundation that pleads for freedom of conscience and freedom from torture. Precisely the spark of the Divine in us all that calls out to human worth, that responds to the dignity of persons also demands that we respect and guard and defend that high view of God's highest creation.

Jesus' inaugural address begins with these words: "The Spirit of the Lord is upon me, because he has anointed me to preach good news to the poor." By his own definition, then, and that should be sufficient for any of his followers, the gospel preacher without evident passion for the poor is a contradiction of terms. The evangelist or evangelical, whose very label comes from the word for "good news," who is not committed to the wholeness of human rights is going against the name he claims. Economic freedom is an aspect of the good news in its purest form.

The very same recognition of God's intention for all his children that moves me to intense indignation at the denial of religious freedom also makes me care about the victims of mass starvation. The very same belief that we are all made in God's image moves me to act on behalf of

Soviet Jews and to rage at the plight of starving Sudanese, victims of their own government.

Thus, we struggle to keep belief and behavior consistent. We wrestle with disparities in our theology and our politics. We keep testing our motives, our understanding, our actions.

Acceptance of this high view of human rights has some immediate and obvious implications.

- It is idealistic enough to keep us busy until the end of the journey. We will never perfectly realize the political, social, economic demands of this biblically-based challenge.

- It is wholistic enough to take in all of life: freedom of conscience, freedom to choose one's faith and to change one's faith, freedom of thought and expression, freedom of association and travel and identification with like-minded groups, freedom from hunger and repression and torture and imprisonment on one's beliefs.

- It is comprehensive enough to go beyond caring only for our own. Any commitment to human rights worthy of the name will not be restricted to concern and action for one's own nation, race, class or clan. There is a wideness in God's mercy and to the degree we are in harmony with the biblical vision we will care about all those who are treated less than humanely.

- It is, then, demanding enough that all who subscribe to this strict standard will join a perpetual minority, at least as far as the eye can see. Nothing in history suggests an early victory for human rights around the world. That minority status calls for faithfulness to our goals regardless of immediate results. It calls for spiritual resources to sustain us for the long haul. It calls for grace, patience and forbearance that will deliver us from bitterness, hatred, alienation and self-pity. We are free to fail because our righteousness with God is not measured by success or the bookkeeper's bottom line at the end of the quarter. We are free to fail but we are not free to fail to act.

Christians and Jews will understand each other better and work more effectively together for justice, human dignity and peace when we see the common soil from which our striving springs. We are not ultimately committed to the American dream or any political system or an economic philosophy. We are not and cannot be dedicated to the eradication of hunger, or to racial justice or the pursuit of peace alone on a single track not caring about other causes. We are not operating alone in our own group or with our own objectives without a kinship with all who have caught the heavenly vision. Even though it is understandable that we specialize, even though our strivings may sometimes seem at cross purposes, those of us who seek the things that make for peace, those who respect the value of every individual and want no child to go to bed hungry tonight, those who believe that "Almighty God hath created the mind free" and stand for that freedom, and those of us who seek these human rights for the whole human family must stick together.

That seems to have been the original intention: "So God created man in his own image . . . male and female created he them . . . And God saw everything that he had made, and, behold, it was very good." □

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"My husband and I were so touched, we couldn't sing it when it was first presented." Frances Dean's comment about the hymn she wrote for the 50th anniversary of the Baptist Joint Committee and which was introduced at the 20th National Religious Liberty Conference, followed the hearty singing by some 400 persons gathered at the opening session of the conference. She is pictured above with Milton Ryder, Boston pastor, who led the group in singing. Mrs. Dean is a Baptist and a former public school teacher from Abilene, Texas.

Liberty, that Sweet Word Sounding



1. Lib - er - ty, that sweet word sound-ing Forth with shout a - cross the land!
2. You were called to free - dom, broth-er! Sis - ter, claim your free - dom, too!
3. On - ward then, our na - tion ev - er Striv - ing lest we lose the fight,
4. We are chil-dren of two king-doms: Of our God and na - tion too,



Voice on voice with cheers re-sound-ing, Led by God's sus - tain - ing hand.
 Side by side one with the oth - er, Free to live God's will for you.
 For our free - dom we will nev - er Cease up - hold - ing what is right,
 Each one sep - 'rate from the oth - er, Yet to both our ser - vice due!



Words, Frances S. Dean, 1986. Tune STUTTGART, Christian F. Witt, 1715; adapted, Henry Gauntlett, 1861. ©

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