

# REPORT from the CAPITAL

OBSERVE RELIGIOUS LIBERTY DAY

JUNE 1987

Who

looks closely into the  
perfect law of  
freedom and continues  
looking, being not

a hearer who forgets,  
but an obedient doer,  
will find blessing  
in the very act of  
obedience.

James 1:25  
(Weymouth Trans)

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BAPTIST JOINT COMMITTEE ON PUBLIC AFFAIRS

## REPORT from the CAPITAL

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

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Cover: Religious Liberty Day, 1987; art by William Krietlow

Executive Director: James M. Dunn  
Editor: Victor Tupitza

Contributing Editors: Rosemary Brevard, Vic Case, Stan Hastey, Jeanette Holt, Marc Mullinax, Kathy Palen, Oliver Thomas; Gary McNeil, Austin, TX; Glenn Saul, Mill Valley, CA; Kenneth L. Smith, Rochester, NY.

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

## More than a Day

Religious Liberty Day, 1987, generally will be observed on the first day of worship in June by congregations of the nine member denominations of the Baptist Joint Committee. The theme comes from James 1:25 — "The perfect law, the law of freedom" — and proffers *law* as personal rule and *freedom* as embodied in faithfulness, imitating Jesus in his obedience to the Father.

In putting together this issue of REPORT, we deal with three issues: initially, the biblical text and its emphasis upon freedom conditioned by relationship to God; then, a primary concern in church-state affairs, that of religion and politics; and finally, as Baptists, we provide comment upon our heritage of church-state separation in the midst of sentiment to create exceptions.



Robert Campbell, New Testament scholar and general secretary of the American Baptist Churches in the U.S.A., prepared the thematic article for the 1987 Religious Liberty observance.

As for politics and religion, Illinois Senator Paul Simon thinks their union would create a poor marriage. It is certain to produce disagreement. One of the reasons lies in the way each party understands the meaning of compromise. "In political life," he says, "compromise is not a dirty word and is essential to the process." Not so among those who "cannot compromise what God has told [them] to be and believe." To push the marriage analogy, it is far better for the nation to observe the form of separation mandated by the Constitution's First Amendment, where fluidity allows room for harmonious negotiations.

Too often those most affected by a policy decision have little or no voice in it. That's the reason we include an article by Houston, Texas, high school student Renee Greve. She argues effectively from the perspective of one for whom compelled prayer has more potential for hurt than for healing. She writes, "Praying singles out children for ridicule because some may simply choose not to pray." Renee also reminds us that "students possess the freedom of engaging in private personal prayer anytime . . . as long as it does not disrupt school activities."

**Conference Notes:** The Baptist Joint Committee is co-sponsor of a religious liberty conference July 25-August 1 at the American Baptist Assembly in Green Lake, Wisconsin. "Religious Liberty '87" will explore the Baptist experience from the time of those early proponents of soul liberty to the present that calls for equally staunch advocates of church-state separation. Write the BJCPA or Green Lake for details.

**Subscription increase:** As of June 1, 1987, we raise our rates. Some expenses have been held in check, but there was nothing we could do about postage, which has doubled since our last increase. Renew today at current rates: *one year* at \$6.00, \$11.00 for *two*; in June, they rise to \$8.00 and \$15.00. Club rate (10 or more) at \$7.00 each. □

Victor Tupitza

**Following opposition from a number of groups including the Baptist Joint Committee on Public Affairs, the Internal Revenue Service has agreed to reconsider proposed regulations that would affect the lobbying rights of nonprofit organizations.**

Although not offering to withdraw the proposed rules, IRS Commissioner Lawrence B. Gibbs announced his agency "will consider whether it is appropriate to re-propose part or all of the regulations." He said the IRS also will include "interested parties" in future discussions on the proposed regulations.

The rules were proposed by the Treasury Department in an attempt to interpret a 1976 law that guarantees charitable groups the right to lobby within limits. Nonprofit groups contend the proposed regulations include an expanded definition of lobbying that would allow the IRS to reclassify many of their research and educational activities as lobbying.

In written testimony filed with the IRS, Oliver Thomas, BJCPA general counsel, voiced concern about the regulations' "expansive definition of lobbying," which he said "could imperil some of our nation's finest charitable organizations." (See related story on page 8.)

Congressional leaders also have called for withdrawal of the regulations until they are rewritten to reflect more closely Congress's intent in passing the Tax Reform Act of 1976.

"The original regulations were a draconian overreaction to the whole issue of lobbying by public charities," said Sen. Dennis DeConcini, D-Ariz., who organized a protest by members of the Senate Appropriations Committee. Similar protests were mounted by members of the Senate Finance Committee and leaders of the House Ways and Means and Government Operations committees. ●

**A federal judge in Washington declared unconstitutional the church-aid part of a 1981 law that provides funds to groups for counseling teenagers to abstain from sex.**

U.S. District Court Judge Charles R. Richey said the law, the Adolescent Family Life Act, violates the establishment clause of the First Amendment because it "has the primary effect of advancing religion and fosters excessive entanglement between government and religion." The law provides funding to religious and other groups for counseling, educational, and other programs that discourage adolescent sexual activity.

In his fifty-page decision, Richey said the law — although it "emanates from well-founded and benign intentions" and has "a laudable purpose" — is nevertheless unconstitutional because it breaches the constitutionally mandated "wall of separation" between church and state.

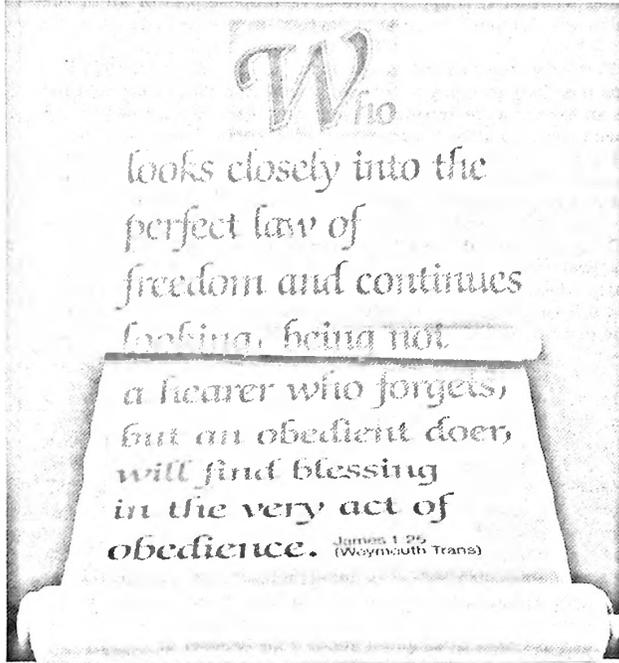
"Because these religious organizations use federal funds to educate or counsel on matters inseparable from religious dogma, the constitutional implications of the grants are clear and clearly troubling: the inescapable conclusion is that federal funds have been used by pervasively sectarian institutions to teach matters inherently tied to religion," Richey said.

The judge enjoined all funding of "religious organizations" under the law and declared the statute unconstitutional "insofar as it involves religious organizations." ●

**Edward Hughes Pruden, pastor emeritus of First Baptist Church of Washington, died April 4 of congestive heart failure at his home in Richmond.**

In addition to his thirty-three-year pastorate in the nation's capital, Pruden was praised as an advocate of civil rights, ecumenical activism, and separation of church and state.

During Pruden's tenure, President Harry S. Truman attended First Baptist Church. But the two men fell out publicly in 1951 over Truman's appointment of an ambassador to the Vatican. Pruden denounced the appointment as a violation of the First Amendment's establishment clause and Truman never attended the church again. ●



the  
perfect  
law,  
the law of  
freedom

**"F**aith is born of obedience," said John Calvin. "The proof of Christianity really consists in following," declared Soren Kierkegaard. Karl Barth agreed: "Only the doer of the Word is its real hearer."

We are not only to "receive the implanted word" (James 1:21) but also to "be doers of the word." The Word is already in our hearts. It is already taking root. Even so, James calls us to be perpetually receiving the Word.

We are called to two responsibilities: (1) "Be doers of the word"; and (2) "Live the perfect law, the law of liberty." James is quite pragmatic. We learn, he says, by doing. Lou Holtz, Arkansas football coach, said, "When all is said and done, as a rule, more is said than done." But do we must! James contends that obedience to the Word is more important than

knowledge about the word. This became central to the life of Dietrich Bonhoeffer: "Only he who believes is obedient, and only he who is obedient believes. . . . You can only know and think about it by actually doing it."

The Word teaches us of God and demonstrates our shortcomings. We must repent not only once, but in continuing self-criticism and self-transcendence. The Word delivers us from defensiveness and enriches our personal openness. An internationally known Scottish football player named Tommy Walker was an active Christian. A referee wrote about his experiences in a Scottish newspaper and said: "When I am refereeing a match in which Tommy Walker is playing, I know that I have only 21 players to watch, not 22, because Tommy would never do a dirty thing."

Hearing alone can also be deceptive. Any practice of piety that does not carry over into daily responsibility separates our spiritual roots from real life. Charlie Brown was pitching and was leading by one run. One runner was on base, and the winning run for the opposition was at the plate. A long fly ball was hit toward Lucy in center field. She stood with her arms folded while the ball fell at her feet. Charlie ran to center field and screamed at her in his uncontrollable anger. Unperturbed, she responded, "I was having my quiet time."

Specifically, the "doer" is the one "who looks into the perfect law, the law of liberty, and *perseveres*." This "law of liberty" involved both the Decalogue and the Hebrew Bible in its entirety. This "perfect law" was reflected in the teachings of our Lord, which Paul called "the law of Christ" (Galatians 6:2).

### Any practice of piety that does not carry over into daily responsibility separates our spiritual roots from real life.

James is not critical of the law. It was given by God and was therefore perfect. Nevertheless, it had become encrusted with religious tradition and legalism. It was used no longer for our full freedom, but for coercion, cajoling, and control. It needed the liberation and affirmation of love so that it might again be the law of liberty. God again met our need by writing this law upon our hearts (Jeremiah 31:33), giving true liberty rather than an artificial imposition from outside ourselves.

Liberty has not been widely understood or accepted, even by Christians. Nietzsche claimed that "people will lay their freedoms on the doorstep of the church." Some have been willing to do so throughout history and in our own day.

Baptists have been at the forefront of the demand for liberty in our own great land. Methodist Frank S. Mead notes that even at the "hour of the meeting of the first Congress, the Baptists were hounded from one jail to the next, dragged from whipping-posts to dungeon without rest or respite. . . . They preached through the bars of their cells to crowds in the streets outside."

Christian freedom as reflected in "the law of liberty" is understood neither well nor widely in our day. Potential believers view the church as restricting thought. Becoming a Christian is "giving up" the good life. In his "Hound of Heaven" Francis Thompson describes his fear "lest, having Him, I must have naught beside."

To such people we must proclaim with power the freedom with which Christ has set us free. We must teach those strong Baptist emphases of soul liberty and the priesthood of all believers. The Word is an emancipation proclamation, life enriching and filled with joy. It should be a discovery of delight, giving direction to all our doing.

Many find this freedom too heavy a burden. Witness the accusation hurled at our Lord in Dostoyevski's *Brothers Karamazov*. When Christ had returned to his people in the Spanish Inquisition, the Grand Inquisitor claimed that he overrated human beings, not understanding their limitations. He argued that they could not bear the burden of freedom. It was too heavy. They needed and wanted an external force to reduce them to spiritual infancy. So argues every potential dictator, whether political or ecclesiastical.

But this law of liberty calls upon the one "who *perseveres*." Only that one "shall be blessed in his doing." This is true in our churches and in our great land. Morris Mandel saw this clearly:

When God made the oyster, he guaranteed his absolute economic and social security. He built the oyster a house, his shell, to shelter and protect him from his enemies. When hungry, the oyster simply opens his shell and food rushes in for him. He has freedom from want. But when God made the eagle he declared: "The blue sky is the limit — build your own house!" So the eagle built on the highest mountain. Storms threaten him every day. For food he flies through miles of rain and snow and wind. But think of it, the eagle, not the oyster, is the emblem of America.

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

## VIEWS OF THE WALL



Oliver S. Thomas  
General Counsel

With two textbook decisions now on the books, the tendency on the part of the press is to lump these cases together under the general rubric of fundamentalist victories in the public schools. The Tennessee and Alabama decisions, however, are different. Although both address the question of what to do when religion is ignored in public school textbooks, the two judges offered strikingly dissimilar solutions.

The Alabama case (*Smith v. Board*) was decided by Judge Brevard Hand, the same federal judge who a few years ago held in *Wallace v. Jaffree* that Alabama could establish a state religion if it chose to do so. The Supreme Court euphemistically described Judge Hand's decision in that case, which ignored almost a century of binding legal precedent, as "remarkable."

All of this is to say that Judge Hand's opinion in the Alabama textbook case is by no means the final chapter in this saga. Most experts agree that the U.S. Court of Appeals for the Eleventh Circuit is likely to reverse the decision.

The reasons for a reversal are twofold.

First, the court has created a hodgepodge religion that defies definition and threatens to gobble up everything in the public school curriculum that isn't openly theistic. One friend of the plaintiffs indicated as much when she told me there are only two world views: Christian and humanist. If you aren't teaching one, you must be teaching the other. This dualistic world view results in an obvious catch-22 for public schools that makes neutrality on religion impossible.

Second, even if Judge Hand has properly identified and described a religion of secular humanism for First Amendment purposes, it's doubtful that these books viewed as a whole promote it. Occasional references in a text to your conscience as "you talking to yourself" and values as being "personal and subjective" do not rise to the level of violating the Constitution.

I hasten to add that I have not read any of the books in its entirety. If viewed as a whole a book had the primary effect of promoting or inhibiting religion by advancing a particular view on "ultimate concerns," then the use of that book in the public schools might well be unconstitutional. But the omission of certain in-

formation about religion is not the same as the establishment of irreligion. Similarly, the fact that some of a book's ideas are consistent with the tenets of the Humanist Manifesto does not mean that secular humanism is being taught in the public schools. No doubt many of the ideas taught in the public schools are consistent with the tenets of Christianity and Judaism, but this does not make the teaching of these ideas unconstitutional. The Supreme Court said as much in the case of *McGowan v. Maryland* when it upheld Maryland's blue laws against an establishment clause challenge.

\* \* \*

To say that these textbooks do not violate the establishment clause is not to suggest that a problem doesn't exist or that these plaintiffs do not have a legitimate complaint. Everyone from the Heritage Foundation to People For The American Way acknowledges that many textbooks used in the nation's schools virtually ignore religion, thereby distorting the historical record and depriving students of the knowledge of America's religious heritage. The Baptist Joint Committee (BJC) at its last meeting passed a unanimous statement to this effect. Moreover, the BJC is trying to do something positive and constructive about the problem.

We will be seeking to form a coalition of religious and secular organizations to draft guidelines for values education and for teaching about religion in the public schools. Public educators and administrators will be an important part of this coalition. We will also be participating in workshops and seminars to help teachers better equip themselves for teaching in these sensitive areas.

Finally, the BJC has been asked by one of the nation's major textbook publishers to supply a reader to help ensure that religion is treated accurately and fairly in its texts. We hope that other textbook publishers will take similar steps to correct the defects in their books.

In contrast to the Alabama decision, the Tennessee decision (*Mozert v. Hawkins County Public Schools*) is a narrowly crafted opinion that seems to strike the proper balance between free exercise and the principle of nonestablishment. Rather than banning the offending school books from the curriculum, Judge Tom Hull ordered that the complaining parents be accommodated by allowing their children to opt out of a compulsory reading course in order to be instructed at home. The court scrupulously avoided altering the curriculum in a way that would affect the majority of students who had not objected to the textbooks. Judge Hull recognized that while the books might be offensive to some, they did not rise to the level of establishing a religion.

The two textbook decisions do have one thing in common. Both have raised important issues. While many may reject the plaintiffs' views on such issues as women's rights, we all can thank them for focusing the nation's attention on two significant questions: what do we do when textbooks ignore religion, and what values, if any, should be taught in the public schools?

Both of these decisions have already supplied the fodder for some very productive fundraising for organizations on both sides of the controversy. When the dust finally settles, my guess is that a majority of Americans will view these cases as a painful but necessary part of the process toward even better public schools. □

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*A three-judge panel of the 11th U.S. Circuit Court of Appeals has granted a request by the Alabama Board of Education and a dozen parents to block District Judge Hand's order until an appeal is heard.*

*This action will allow the state to continue using the disputed textbooks until the appeals court renders a decision. The appeals court panel also granted the board's request to expedite the appeals process.*

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## Prayer in Our Public Schools

Since 1962 school-sponsored prayer in public schools has been declared by the Supreme Court to violate the First Amendment. When President Ronald Reagan announced on May 6, 1982, that he was committing his administration to the support of a constitutional amendment to restore the right to pray in public schools, he reopened a twenty-year-old controversy. President John F. Kennedy reminded the nation twenty years ago that the practice of prayer belongs in the church or synagogue. Schools have enough trouble trying to teach the basic principles of education without having to worry about getting bogged down in religious conflict. Many religious people are quite jealous of their own religious beliefs. They guard their children's religious lives carefully and do not want their religions challenged in the public school. The religious liberty and rights of these parents and children would be threatened seriously if a prayer amendment were enacted.

Verse 27 of Genesis 1 says: "God created man in His own image." Verse 27 tells everyone that, as humans, everyone has come into being bearing God's image. His image provides everyone with the liberty to make his or her own decisions. Baptists chose to play an important role in presenting to individuals the choice of Christianity. This denomination grew and became more involved with the fight for religious liberty. Baptists remain one of the most concerned denominations today on public prayer. Dr. Joseph Martin Dawson, an expert on religious liberty, stated: "They have played a significant role in the bringing out and the incorporation of religious freedom." To promote the separation of church and state and religious liberty, Baptists have opposed state-sponsored school prayer. One clearly sees the fight put up by Baptists to keep mandatory prayer out of the public school classroom.

The effect of prayer in public schools on children clearly appears the most tragic. Group prayer at school carries the "voluntary prayer" identity in name only. Praying singles out children for ridicule because some may simply choose not to pray. Peer pressure also comes from students and particularly teachers. Most children would rather go along with the crowd than make a spectacle of themselves, even if they objected to the prayer being prayed. Peer pressure can cause children to deny religious practices which should not be denied.

Power characterizes prayer perfectly. This constant part of individuals' lives, prayer, does not need an official sanction to become real and vital. Anyone who says that children cannot acknowledge God in the classroom is wrong. *Parents* magazine also stated, "God was never 'kicked out' of school." The school cannot interfere with anyone who chooses to pray silently during quiet time or bow their heads before a meal. Students possess the freedom of engaging themselves in private personal prayer anytime of the school day as long as it does not disrupt school activities. "[Likewise], the Bible has not been 'kicked out' of school [either]." Students may bring their Bibles to school and read them during free time. Polls show that Americans favor "voluntary" prayer, which they presently have. Even if the majority of the nation favored prayer in public schools, the Bill of Rights still should not be changed or altered.

So, prayer in public schools would accomplish nothing. Students already possess the freedom to pray silently during any free time that they may possess.

The First Amendment of the Constitution states "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." Politicians possess an important role concerning the vote for prayer in public schools. Prayer in public schools continued until 1961 and captured the majority of Americans' support. Martin E. Marty said, "On June 25, 1962, the Supreme Court ruled 6 to 1 that the use of prayer in public schools was forbidden by the First Amendment." Some of the politicians who vote on this issue might interpret an unresponsive vote as a vote against God and maybe even against religion. Some feel afraid that they could receive a punishment from God for turning against Him. Rather than saying that, state-sponsored school prayer is just plainly unconstitutional.

James E. Wood said, "The strongest support for state-sponsored prayer in public schools comes chiefly from individuals without denominations, public officials, evangelists, and independent nondenominational religious associations." No support, however, has come from mainline churches. He also said, "One-third of the population is without any religious affiliation." The strongest support for the Supreme Court's decisions outlawing state-sponsored prayer in public schools has come from the major religious denominations of America.

The Baptist Joint Committee on Public Affairs, one of these main groups, represents nine major Baptist groups. Another major group, the American Baptist Churches, USA, adopted the following: "We affirm the U. S. Supreme Court's stand that prayer and Bible reading as prescribed acts have no place in the secular, pluralistic public school."

Freedom from religious persecution was one of America's founding principles. This freedom attracts many immigrants. Many of these immigrants dream of religious freedom and desperately wish to experience it. They make this country their home, bringing their families, private possessions, and their religions. For many other cultures, religious traditions are quite important. Their children will most likely enroll in public schools. Immigrants, whether old or young, must not be forced into accept-

Continued on page 14

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Renee Greve, of Houston, Texas, wrote this report for her high school English class. Her pastor at West Oaks Baptist Church, John Leland Berg, tells us that "Renee is one of our sharp, bright students who arrived at her position on school prayer through her own research. I simply gave her some sources to check and referred her to the Joint Committee. Her position is more significant in that it represents a Texas Baptist high school student's view, based on her research."

# News in Brief



## Mormon Church asks court to uphold exemption

WASHINGTON  
The attorney for seven former employees of Mormon Church-owned businesses in Utah attempted to convince the nation's highest court that a 1972 congressional exemption in the Civil Rights Act provides churches with an unconstitutional means for "economical coercion" of their employees.

But attorneys for the Mormon Church and the federal government argued Congress was correct in exempting churches from compliance with a ban on employment discrimination based on religion.

The dispute involves seven employees who were fired from Mormon Church-owned businesses after they failed to qualify for a special church status that requires regular church attendance and tithing. The fired workers mounted a court challenge to the constitutionality of the 1972 amendment to the federal civil rights law.

When enacted by Congress in 1964, the Civil Rights Act provided that religious employers could restrict their employment to "individuals of a particular religion to perform work connected with ... [their] religious activities." When Congress rewrote and extended the law in 1972, it deleted the word "religious" from the exemption, thus broadening the provision to include all employment activities of a church.

After the U.S. District Court for Utah ruled in favor of the fired employees three times, the federal government intervened on the church's side and assisted in appealing the decisions to the Supreme Court. A number of religious groups, including the Baptist Joint Committee on Public Affairs, filed friend-of-the-court briefs supporting the Mormon Church's position.

David B. Watkiss, attorney for the fired workers, said the 1972 amendment has a "glaring lack of neutrality." He contended it allows churches to grow "not because of dogma" but because of "economic muscle." He described the firing of his clients as "a heavy-handed attempt [by the Mormon Church] to coerce people into line."

Watkiss argued the exemption "singles out religious employers for absolute and sweeping accommodation" and places the burden of that accommodation on the employees without regard to their "religious liberties." He said it "turns First

Amendment values on their head" by shifting the emphasis away from "protection of individual religious liberty."

The Salt Lake City attorney said the exemption also "treats religion better than non-religion." By exempting churches from the discrimination ban, he argued, Congress has allowed churches to "set up little enclaves throughout the economy" to advance not only their beliefs but also their economics.

But Rex E. Lee, who represented the Mormon Church, said the 1972 amendment does not put government in the position of promoting religion, but simply allows churches to do so. He argued that in amending the civil rights law, Congress correctly "drew the line" to avoid government entanglement in religious activities.

William Bradford Reynolds, U.S. assistant attorney general, told the court Congress had "navigated a neutral course" with the exemption, which he said allows "religious institutions to advance on their own terms."

Reynolds said Congress's "hands-off policy" avoids the control over and entanglement with religion that took place at the district court. He said the lower court set up a test requiring "intrusive, secular probing" to determine which of a church's activities should qualify as "religious." □

## Brief urges rejection of suit over recruitment

SACRAMENTO

Church-state relations "are fundamentally threatened" by two former members of the Unification Church who are suing it for allegedly brainwashing them, according to a brief filed with the California Supreme Court by a coalition of religious and civil liberties groups.

The brief was filed by Americans United for Separation of Church and State, American Baptist Churches in the U.S.A., National Council of Churches, and Southern California Ecumenical Council.

The brief urged the court to reject the suit brought by the two former members, who charged they were recruited fraudulently into the church by street preachers and brainwashed into becoming members.

A decision in favor of the plaintiffs could invite similar lawsuits by disgruntled former members against every church in the country, according to the brief. □

## BJCPA files testimony opposing new IRS rules

WASHINGTON

The Baptist Joint Committee on Public Affairs has joined federal lawmakers in opposing newly proposed regulations that would affect the lobbying rights of nonprofit organizations.

The Treasury Department proposed the set of rules as an interpretation of the Tax Reform Act of 1976, which was enacted by Congress to clarify allowable legislative activities of charitable organizations. Central to the proposed regulations are definitions of various forms of lobbying.

In written testimony filed with the Internal Revenue Service, Oliver Thomas, Baptist Joint Committee general counsel, echoed concerns voiced by members of the Senate Finance and Appropriations committees and the chairman of the House Government Operations Committee in letters to the IRS. All recommended withdrawal of the regulations until they are rewritten to reflect more closely the intent of Congress.

Thomas said his agency's most serious concern is over the regulations' "expansive definition of lobbying." Although noting religious organizations currently are exempted from the proposed rules, he said several provisions could affect religious organizations in the future. □

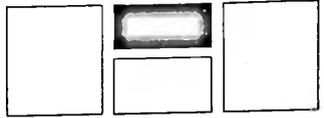
## Court refuses to review fired counselor's appeal

WASHINGTON

The Supreme Court has rejected an appeal by a man who claimed he was dismissed unfairly from his job as a counselor when he refused to stop offering treatment "by spiritual means."

Robert C. Spratt, who appealed his case to the nation's highest court, was employed as a mental health counselor by Kent County, Michigan, to provide counseling and therapy for mentally ill inmates in the county's jail system. Among the counseling techniques Spratt used was treatment "by spiritual means" — an option that used a counselee's religious background and beliefs to address the individual's psychological problems.

When the county sheriff's department announced a policy prohibiting the use of that treatment even if requested by a counselee, Spratt refused to abide by the policy because it "contravened his profes-



sional judgment."

After being disciplined several times by his supervisors for insubordination, Spratt was fired by Kent County Sheriff Phillip J. Heffron.

In the dismissal letter, Heffron wrote that Spratt "continued to practice an improper mix of religion and psychological counseling" and did not have "a desire or willingness to follow the direction" given him. The sheriff also cited the department's corps of volunteer chaplains and the need to maintain "religious neutrality" in the jail. □

## Court rejects challenge to religious dress law

WASHINGTON

The Supreme Court has refused to hear a challenge to an Oregon law that prohibits public schoolteachers from wearing religious dress in the classroom.

By a six to three vote, the justices dismissed the appeal of a Eugene, Oregon, teacher who was fired for wearing traditional Sikh garb — white clothing and a white turban — on the job.

Janet Cooper, who also was stripped of her Oregon teaching certificate, challenged the state statute, contending it violated her First Amendment right to the free exercise of religion.

Justices William J. Brennan Jr., Thurgood Marshall, and Sandra Day O'Connor voted to hear arguments in the case. □

## Official favors teaching values in public schools

WASHINGTON

The head of California's public school system told participants at a national conference here that he and a growing number of people throughout the country favor teaching values to public schoolchildren.

"There is a growing consensus that unless we figure out what values are important and how to teach them — our civic tradition and our ethical tradition — to our young people, we are in deep trouble," said Bill Honig, California's superintendent of public instruction.

Honig said he thinks general consensus could be reached on teaching such values as honesty, integrity, self-discipline, compassion, tolerance, and moral courage.

But he said the issue is complicated by a paradox central to the American tradi-

tion in which individual freedom is held in tension with common values.

Honig called the teaching of "radical individualism" — which claims there are no outside standards or traditions — "cultural suicide."

He argued individualism is more than "just breaking away or freedom from." Rather, it involves "freedom to," he said, explaining that individuals are free to "make conscious decisions" and "commit to freely chosen values."

In the past, Honig said, disagreement over teaching values developed because individuals on the left were afraid sectarian values could lead into dogma, while those on the right were afraid individual thinking could lead to rejection of values.

He said he now sees a coalition forming to bring back the teaching of values in public schools. He said members of the religious community who want to reintroduce values and ethics, but avoid sectarian teaching, have joined with people who believe in ethics and values, but may be secularists.

Honig said the coalition will have to continue fighting the two extremes — those who deny any common values and those who want dogma taught in classrooms. □

## Conference examines church-state court cases

NASHVILLE

Court cases involving the separation of church and state, including a pending Supreme Court decision that could "ultimately destroy" church-related institutions, were dissected during the National Conference on Autonomy and Accountability here.

The meeting was sponsored by the Center for Constitutional Studies, an ecumenical organization headquartered at Mercer University, a Georgia Baptist Convention-related institution.

Basil M. Thomson, general counsel for Baylor University in Waco, Texas, said *Bishop v. Amos*, a case pending before the Supreme Court, has the "potential of ultimately destroying" religiously affiliated colleges and universities.

The case centers around the question of whether churches and their related institutions can decide for themselves whom to employ in any position.

Last fall, a U.S. district court held unconstitutional a 1972 amendment to the Civil Rights Act exempting churches from

a ban on religious discrimination in employment. The case involved employees of Mormon Church-owned businesses who were fired after failing to meet special church requirements.

Thomson said if the Supreme Court upholds the district court's ruling, church-related institutions could be required to hire atheists, agnostics, and other non-Christians, even in religion departments.

Edward M. Gaffney, law professor at Loyola Law School in Los Angeles, California, said the district court made "four major errors in how it set up standards for review of employment discrimination cases."

Gaffney said the district court:

— Confined religious activities to those related directly to the spreading or teaching of religious beliefs, doctrines, or practices of the sacred rituals of the church.

— Used explicitly secular standards to evaluate the religious quality of church activities.

— Refused to grant constitutional protection to sincerely held religious tenets of the Mormon community because it judged Mormons to be inconsistent.

— Confined religious activities to those that are compelled by religious doctrine.

"This constitutional nonsense is being propagated as if it were clear doctrine," Gaffney charged.

The president of Grove City (Pa.) College, Charles S. Mackenzie, urged conference participants to give "careful attention" to the proposed Civil Rights Restoration Act that is now before Congress.

The measure, Mackenzie said, would overturn a 1984 Supreme Court decision, *Grove City v. Bell*, that held government interference on campuses to be limited to the specific programs receiving federal funds. □

## Churches will be exempt; won't collect sales tax

TALLAHASSEE

An attempt to force Florida churches to collect sales tax apparently has fizzled.

Following the lead set in Gov. Bob Martinez's proposed budget, Florida's House Finance and Tax Committee is expected to propose that the legislature retain the law that exempts churches and nonprofit groups from charging sales tax on services they provide. □

# Religion and Public life



**T**he marriage of politics and religion does not result in an easy relationship, and it is one that both the political community and the religious community must approach with care. The United States has emerged with a working relationship between the religious sphere and the political, each influencing the other, but neither playing a dominant role in the life of the other.

That has proved to be healthy both for religion and for government. But we did not reach this point easily, and we will not proceed from here with ease. There are bumps in the road ahead, and people will shout advice at each junction on the road.

One of the reasons for conflict in church-state relationships is that the nature of making political decisions involves compromises that have to be worked out between two or more points of view. If that did not happen, democratic government would be ineffective and replaced by some form of dictatorship. Those of us in politics recognize that practical compromises have to take place. Whatever our religious moorings, few of us in political life claim any certainty that we know God's will on a given issue. In political life, compromise, which is not a compromise of principle, is not a dirty word and is essential to the process.

The religious leader generally believes his or her dogmas come from God, and that makes compromise difficult. You cannot compromise what God has told you to do or believe. And even when religious leaders meet to discuss differences, rarely is the word compromise ever used. When Roman Catholic and Lutheran theologians meet and reach agreement on the centuries-old divisive doctrine of justification, the wire services announce that "an understanding" has been achieved. The word compromise is

not used, and probably none of the participants would concede that either side made any compromise.

When the inflexibility of religious dogma is applied to political life, practical compromises necessary for progress sometimes cannot follow.

To be part of a religious elite that has a monopoly on the ultimate truths is emotionally satisfying, but having been so anointed, it becomes dangerous when these emotionally-charged certainties are applied to political life.

Unfortunately, history is filled with such examples. Northern Ireland and Lebanon are examples today. The substance of faith has given way to cultural tradition and division, and zealots on each side, applying their faith to political life in an unthinking way, kill in the name of religion. I shall never forget waking up one morning in Washington, automatically turning on the all-news CBS station, and hearing among the first words spoken, "Christian mortar fire today hit the Moslem section of Beirut." What a strange phrase: Christian mortar fire. Political compromises are difficult in Lebanon today, not only because of the necessity of giving up power by some who hold it, but it is complicated by generations of animosity between religious groups. Political compromise becomes more tortuous because it takes on the coloration of a compromise of faith, a compromise of revealed dogma.

Harmful political zealotry need not be tied to religion. Communism is a prime example among many. But too tight a merger between political leadership and religious leadership is almost certain to lead to zealotry and abuse. Slavery is now part of humanity's history, but we should avoid imposing a new servitude that grows out of applying religious dogma to political life with great certitude.

That is why I view with concern efforts to amend the Constitution to provide prayer in the schools. Congressman Dan Glickman, who is Jewish, relates his fourth grade experience growing up in overwhelmingly Christian Wichita, Kansas. Each morning, when the fourth grade class opened with prayer, little Danny Glickman was excused while the others prayed, telling Danny Glickman he was different — and telling all the other students that Danny Glickman was different.

There are functions government can perform well, but promoting religion is not one of them. Let government provide fire protection for all religious buildings; let government provide aid to students who go to colleges, public, private, and church-related. But once government starts to promote prayer, a whole host of knotty questions arise. Rater, let prayer be taught in the homes and churches and synagogues, and reading, writing, and arithmetic in the schools.

That does not mean that faith should not be applied to life by those of us in political life. It should. It is difficult to imagine the prophet Amos living today and not speaking out on the issues of social justice that plague us. Christ's admonition in Matthew 25 to help the hungry, the ill, the poorly clothed, the imprisoned, and others in need should not be ignored by those of us who have the temerity to call ourselves Christians.

But we should be cautious in asserting the connection between faith and a specific political action. We should embrace both belief and tolerance. In a strange way, political leaders often embrace the doctrine of sin more than religious leaders sometimes do. Those of us in politics recognize that there is at least the remote possibility that we could be wrong. We recognize the imperfection that is part of our lives. Religious leaders, who preach about the doctrine of sin and falli-

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Illinois Senator Paul Simons, a committed Lutheran layman, delivered the following address at Notre Dame University. It has been adapted for inclusion in REPORT.

bility, sometimes are more reluctant to apply that doctrine in their application of faith to life.

The errors are not only in what we do, but what we fail to do. Where were the political and religious leaders who should have denounced the treatment of Japanese-Americans during World War II? One of the most discomforting books I have read, David Wyman's *The Abandonment of the Jews*, spells out in painful detail that both Christian and Jewish leaders were all too silent at Hitler's butchery of the Jews.

The single document in our nation's history that best illustrates the application of faith to life is Abraham Lincoln's second inaugural address. In the midst of the most bitter war this nation has ever known, the chief executive of one side attacked slavery, but without a meanness of spirit toward the South that would be expected. To a nation yearning to be fired up by the president, he instead talked about the enemy the Union was fighting with these words: "Both read the same Bible, and pray to the same God; and each invokes His aid against the other. . . . Let us judge not that we be not judged. The prayers of both could not be answered; that of neither has been answered fully." And then this deeply religious man who belonged to no church spoke of the enemy in terms that perhaps no leader has ever done. He climaxed his speech, not with a diatribe against the foe, but with the unforgettable words, "with malice toward none; with charity for all," and called on this nation "to do all which may achieve and cherish a just, and a lasting peace, among ourselves, and with all nations." One month and ten days later he was shot at Ford's Theater.

Few candidates say that they belong to no church, though for some it appears to be a matter of convenience rather than conviction. They worship on the golf course rather than in a sanctuary, but often are the most ready with pious phrases on the proper occasion. There is

Whatever our religious moorings, few of us in political life claim any certainty that we know God's will on a given issue.

something that strikes me as more honest about a Lincoln who said he belonged to no church but attended Presbyterian services regularly, than someone who claims an affiliation that is never observed. But I move onto thin ice when I start making judgments. I have a hard enough time understanding my own motivations, much less attempting to probe that of others.

The point is that the electorate should not make political judgments on the basis of religious affiliation. "By their fruits ye shall know them" is good, sound biblical advice. A carefully paraded religious affiliation or an unctuous religiosity that suddenly emerges before an election are not signals of statesmanship.

How does faith apply to life? For me it includes helping the unemployed and less fortunate; reversing the arms race; helping to lift the burden of apartheid from South Africa; seeing to it that the world's hungry have a better chance; promoting the cause of education; getting our fiscal house in order.

But am I not simply wrapping my political beliefs in religion? Perhaps. I can cite religious sources for doing each of these. The one theme that comes through in both the Old and New Testaments is standing up for the less fortunate. In contrast, the law of the jungle is for the strong to abuse the weak. The envoys of powerful ancient Athens told the residents of the small island of Melos, "You know as well as we do, that right . . . is only in question between equals in power. The stronger do whatever they can and the weaker suffer whatever they must."

But faith demands a different approach. The command of Christianity and Judaism and probably most other faiths is to balance things, to stand up for the less fortunate. But historically, too often our religious and political leaders have been tempted by power rather than goaded by faith, and the less fortunate suffer. Respectability at the country club is substituted for concern for the homeless.

Assuming the sincerity of others — whatever the issue — is not only a generally accurate assumption from which to start, it is also a basis for compromise that is sensed by those with whom you work. If the other person senses your respect, that establishes a totally different tone for the dialogue that follows. If someone approaches me on an issue and clearly indicates by small signals that he or she be-

lieves I am not sincere, it is almost impossible to have dialogue that is anything other than confrontational. If I ap-

A carefully paraded religious affiliation or an unctuous religiosity that suddenly emerges before an election are not signals of statesmanship.

proach others with an attitude of antagonism, they are not likely to be moved by anything I say.

Finally, as we make judgments about people and their political/religious views, let us keep in mind that people can, and sometimes do, grow. Lincoln did. The rough-hewn young New Salem resident hardly seemed destined to become the man who freed the slaves and to become our most popular president. In freeing the slaves, he had the backing of public opinion, in part because of two events: the publication and wide reading of *Uncle Tom's Cabin*, and the slaying by a mob of the abolitionist editor, Elijah Lovejoy, in 1837 and the public outcry that followed it.

Nor did Lovejoy start out as an abolitionist. Here is one of numerous ads that appeared in Lovejoy's *St. Louis Times* that would not appear later: "FOR SALE — A likely Negro woman with six children. The woman is between 30 and 35 years of age, and the two oldest children, twins, are between 10 and 11 years old. They will be sold for cash. Apply at this office." The publisher of those ads later gave his life to fight slavery. Elijah Lovejoy grew.

All of us can learn and grow. All of us live our faith inadequately and apply it imperfectly.

- We are not just, but we can be searchers for justice.
- We are not always understanding, but we can pursue understanding.
- We are not always right, but we can seek what is right.
- We do not hold the truth, but we can search for the truth.
- We do not have peace, but we can come much closer to it.
- We do not see the future clearly, but we can improve our vision for a better nation and a better world. □

# INTERNATIONAL DATELINE



## BWA officials meet with Nicaragua's president

WASHINGTON

Three officials of the Baptist World Alliance recently met in Nicaragua with President Daniel Ortega in a forty-five-minute audience that concluded with the reading of scripture and prayer. Minister of the Interior, Tomas Borge, was present.

BWA President Noel Vose of Perth, Australia, General Secretary Gerhard Claas of Washington, D.C., and Women's Department President Edna Lee de Gutierrez of Mexico City spent four days in Nicaragua studying Baptist work and presenting \$50,000 from Baptist World Aid.

They were joined in the meeting with the country's president by Roberto Cordoba and Tomas Teller, the president and the general secretary of the Baptist Convention of Nicaragua. Also present was Gustavo Parajon, a member of the convention's executive committee and its representative to CEPAD, the interchurch relief agency in Nicaragua.

Vose reported that Baptists, a small but significant group of 7,000 members with a total community of 20,000, are not exempt from suffering in this small Central American country.

"It is very moving to meet people who have known great personal loss," Dr. Claas explained. "They hope and pray that the Lord will provide a miracle and peace will come."

During the visit, the three BWA leaders traveled to the town of Occotal on the Honduran border to speak with local pastors and interview war victims. There they saw first-hand evidence of Contra activity in the area.

Ortega told the group he believes that Baptists are responsible citizens making a positive contribution to the state through education, medical care, and other social work.

"Marx said that religion was the opiate of the people," Ortega observed. "It is not so in this country. Here, religion is one of the sources of renewal." □

## Russian activist freed; wanted liberty or death

NEW YORK

A Russian Orthodox activist who asked to be executed last fall after spending eight years in labor camps has been released.

Keston College, the British-based society for the study of religion under communism, reported that Alexander Ogorodnikov was released in February from a strict regime labor camp near Khabarovsk and is now living in Moscow.

The thirty-six-year-old activist in 1974 had founded a group called the Christian Seminar on Problems of Religious Renaissance. He was first imprisoned in 1978 on charges of "parasitism" and then given additional sentences on charges of "anti-Soviet agitation and propaganda" and violating camp discipline.

Keston College said Ogorodnikov has been released without having signed any "recantations" or statements admitting to anti-Soviet activity. The organization reported that he is "very weak physically" and is almost blind in his left eye. □

## Jewish leaders split over USSR emigration

JERUSALEM

American Jewish leaders are at odds with the Israeli government on whether the U.S. should take steps to encourage Soviet Jewish emigres to live in the Jewish state.

Almost all of the estimated 11,000 Soviet Jews who have been refused permission to emigrate may be able to leave their country within a year, according to an American Jewish leader visiting Moscow.

Morris B. Abram, chairman of the Conference of Presidents of Major American Jewish Organizations, told a March news conference here that Israel is making a mistake in lobbying the White House to remove the political refugee status for emigrating Soviet Jews.

The U.S. gives emigrants from East Bloc countries preference for entry into the country. Abram recalled that in 1939 the refusal of the U.S. to allow entry to a ship filled with Jewish refugees from Nazi Germany culminated in the ship going from port to port until it was forced back to Germany.

Last month Prime Minister Yitzhak Shamir made the request for the removal of political refugee status to U.S. Secretary of State George Schultz during Shamir's visit to Washington. Shamir said the trend of Soviet Jews with Israeli visas immigrating to the U.S. hurts efforts to bring Soviet Jews to Israel.

Abram said he does not differ with Israel over its goal. "But I thought it was a mistake because I do not believe it can

happen or will happen in that way," he said.

He acknowledged that the high rate of Soviet Jews immigrating to the U.S. instead of Israel is a "serious problem," and suggested that one solution would be to establish direct flights from the Soviet Union to Israel. □

## Catholic hospitals reject teaching on fertilization

ROME

A number of Catholic hospitals in Europe have announced that they will continue in vitro fertilization despite a recent Vatican teaching prohibiting such artificial methods of human conception.

Cardinal Joseph Ratzinger, head of the Congregation for the Doctrine of the Faith, which released the teaching, defended the document. In a comment widely interpreted as an indication that the Vatican does not intend to take punitive measures against dissenters, Ratzinger said, "The only judgment expressed by this document is of a moral nature. As far as its juridical applications are concerned, we will have to see."

In recent weeks, doctors and researchers at the Catholic University of Lille in France issued a statement saying that for the time being the hospital will continue in vitro fertilization procedures.

A hospital official was upset that the church had not consulted doctors at his institution. "We accept the Vatican document, except for that part which deals with in vitro fertilization obtained with the sperm and the ova of the parents. Why weren't we included in any dialogue with Rome prior to the Ratzinger document?" he asked.

"We cannot, in the name of the church, abandon those people who want children. It would be scandalous to force these women to turn to a public, or what I call a pagan hospital, for a Catholic hospital to abandon people with problems who instead receive help from lay hospitals." □

## Korean cleric requests trial to resolve charges

NEW YORK

One of three Korean church leaders detained by the South Korean government for "spreading false rumors" is still waiting for a response to his request for a trial to clear the charges, said a U.S. church official.



## NEWS-SCAN

### Vatican policy unclear after supportive telegram

NEW YORK

The Vatican has sent a telegram of support to South Africa's Catholic bishops that apparently contradicts a recent speech in which a Vatican envoy warned the bishops to stay out of politics.

According to All Africa Press Service in Nairobi, Kenya, the Vatican message encouraged the South African bishops to continue working for justice in the country and to maintain discussions with President Botha and his government.

The telegram was sent in the wake of a controversy generated by Archbishop Joseph Mees, Vatican envoy to South Africa, whose speech in Pretoria to a recent meeting of the Catholic Bishops' Conference indicated that the Vatican opposed the bishops' active involvement in seeking change.

At a press conference, Bishop Wilfred Napier of Kodstad, newly elected president of the bishops' conference, said that Archbishop Mees's statement had been misunderstood.

The Catholic Church in South Africa has a long history of opposition to the government's apartheid policies and has been criticized by the president and members of his government for its stand. □

### Policy leads Kirchentag to cancel bank accounts

WEST BERLIN

The Board of Directors of the West German Protestant Kirchentag has voted to cancel all its accounts and end all relationships with the Deutsche Bank, West Germany's largest, because of the institution's involvement in South Africa. The vote was far from unanimous.

The decision, viewed as a sign of solidarity with the victims of racism in South Africa, ends a two-year-long struggle over the issue. The Kirchentag is a large church meeting held every two years during the summer.

In its statement, the Presidium thanked the Deutsche Bank for the substantial help it has given the Kirchentag since the end of World War II. This has included loans, technical advice, and computer time. So far, there has been no public reaction from the bank. □

The Rev. Kim Dong Whan, a Methodist who directs the human rights committee of the National Council of Churches of Korea, asked for a trial after his release from a week's imprisonment.

Arrested in February along with Mr. Kim were one of his staff members, Yu Tae-Son, and a top church official, the Rev. Kim Sang Keun, general secretary of the Presbyterian Church in Korea.

"This was the first time a top official was arrested," said the Rev. Pharis Harvey, of the Washington-based North American Coalition for Human Rights in Korea, a group supported by U.S. Protestant and Catholic groups.

"Earlier, they picked off second-level people," whose detention was apparently intended to deter other church people from participation in social protest.

The three were arrested after publication of a church report which asked for an investigation of the circumstances surrounding the February death of a young Korean soldier.

The soldier, Kim Young Kwon, was reportedly found hanged from his bunk after he had been detained several times by military intelligence. The young man's family said he had been tortured. □

### Taiwan's 'Religious Law' restricts church activity

TAIWAN

The Presbyterian Church in Taiwan's Religious Law unit and Faith and Witness unit met in a joint conference to discuss the so-called "Religious Law," the relationship between church and society, and whether peaceful protest was called for.

Euphemistically called "the law to protect religion," the controversial proposition would require all religious organizations to adhere strictly to the Kuomintang's definition of proper church activities, i.e., no involvement in political affairs, no engaging in activities deemed contrary to government dictates, no involvement in "public disturbances," no use of languages other than Mandarin for religious services, etc.

The proposed "Law" has occasionally reared its head since the early 1980s. When first suggested, it created a furor among church groups. It has since been taken "behind closed doors" to be molded into its final form. The government claims it may still put it in effect in the not-too-distant future. □

Religion in the Soviet Union has experienced varied toleration by the government, according to eighty-two-year-old Pastor Sergei Petrovich Fadiukhin. He, himself, has lived through the Russian Revolution, the Civil War and famine, prison sentences for proclaiming his faith during the Stalin era, and the two World Wars. Fadiukhin, who first heard the word "Baptist" in a small Siberian village, was converted and baptized in 1920, and later at age 17 became one of the preachers at the First Baptist Church in Moscow.... The Baptist Union of Sweden joined with other free churches in protesting the decision of their government to increase the cost of military defense. The statement denounces the marked increase in weapons sales and military spending, holding that such action decreases security. Cutbacks have been proposed for the state school system as a consequence.... In the death of lay minister the Rev. Ondrej Franka Jr., who only recently retired from his job as a factory manager, the Baptist Union of Yugoslavia lost its recently elected president and founder/editor of *Novy Rod (New Birth)* magazine. He will be remembered for his concern for committed and well-trained Christian ministers.... The 6,000 Baptists of Estonia (USSR) have begun a quarterly publication — *Logos* — containing articles about Baptists, meditations, and biblical/theological articles. Other religious materials are translated from a Russian Baptist publication for those who do not speak that language.... In a freak accident, a senior medical school student was attacked and killed by a hippopotamus. Liliane Payou of New York City was spending an internship in a Baptist-related hospital in Vanga, Africa, and at the time she was part of a group "tubing" on the Kwilu River. Also attacked was another young woman, but she was rescued by Missionary Aviation Fellowship pilot Joe Hart.... Namibian Lutheran Bishop Kleopas Dumeni and Andimba Toivo ya Toivo, general secretary of the Southwest Africa People's Organization, charged that their mineral-rich country is being held hostage by South Africa. At a conference at Gustavus Adolphus College (St. Peter, Minn.), strong criticism was also leveled at U.S. policy which was said to back the South African government as a "defense against communism." The country has fewer than two million people, seventy percent of them Christians. □

# Quoting

John H. Hewett  
Baccalaureate Address

**P**entecost teaches us something about how to be the Church. Given the radical equality of that experience at 9 a.m. [Acts 2:15] and the liberating openness of the prophecy from Joel, it is not surprising that we read of a church still charged with the grandeur of God and the power of the Spirit to bring freedom.

Spiritual freedom in its ecclesiastical form is freedom from a repressive hierarchy and freedom to live as equals in the Church, members of the Body of Christ. We are Baptists because we believe that. But not all of us believe it. There is infecting the Body of Christ at the present moment, especially in that form known historically as the Free Church, a virulent disease which is squelching the freedom of believers and sapping our best energies.

Let it be said today that we stand on the historic Baptist principles of soul competency, soul liberty, and the priesthood of every believer, and no cabal of self-

anointed purgers can ever move us. Let the architects of the ecclesiastical and academic inquisition now appearing on our horizon hear this clearly, and unmistakably: Here we stand! Only the Spirit can move us! Where the Spirit of the Lord is, there is freedom!

The political form of Pentecostal freedom emancipates believers from civil infringement upon the free exercise of our faith and liberates us for the open, fearless service of God. Baptists have called that principle the separation of church and state. We learned to cherish it when our ministers were thrown in jail in colonial America.

We must defend it or we will lose it. We will not lose it to the conspiracy of straw called "secular humanism." We will lose it to those who would fuse the cross and the flag, who would weave together the Bill of Rights and the Sermon on the Mount, who would blur the distinction between a lady lifting a torch in the harbor and a man crowned with thorns on a lonely hill. □

## Prayer, from page 7

ing some foreign religion. The traditions of some American-oriented religions may be exceedingly unfamiliar to them. People who choose to believe in an outlandish god or religion are often stereotyped by deeply religious people. A person's "freedom of religious choice" must be not only accepted, but also respected by everyone who possesses the same freedom.

As a nation, and not just a collection of fifty states, Americans must stand up and fight for their rights. Keeping prayer out of public schools is obviously the right answer to end this twenty-year-old perplexity. Americans must stick together—regardless of beliefs and religions and think of the possible consequences that could arise if prayer were put back in the schools. James E. Wood believes that "legislating prayer in public schools

the United States in order not to repeat the histories of Northern Ireland and Beirut?

• Oliver Thomas (VIEWS) informs us about how possibly beneficial the two textbook decisions are for public schools. He says the mobilization of public discussion about religion's place in the public school should only help to clarify, not confuse. If such decisions, whether one likes them or not, were not handed down, what precipitating factor do you envision would have to occur before the place of religion in public schools would be assigned a more proper, constitutional role?

• Respect for the conscience is the theme of James Dunn's REFLECTIONS. It is the biblical way, the Baptist way. What does Dunn predict will happen when the freedom of one's conscience is ignored and in its place is put coercion or even guilt? What kind of religion does Dunn think will prevail when voluntary faith is replaced with coercion, threat, and hard sell? How close are these to the roots and the practice of the Baptist faith?

would not be in harmony with freedom of religion."

Keeping church and state separate is a good idea. This separation keeps Americans from having religious wars from which many other countries suffer. The religious liberty and rights of all Americans would be seriously threatened if a prayer amendment became enacted. The talk over religious liberty and prayer in public schools has raised many new questions. This issue definitely concerns all Americans. Depending on the outcome, the issue could threaten the lives of innocent people. □

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• John Hewett (QUOTING) avers that Baptists stand on and must defend principles such as soul competency and the separation of church and state. His authority for such principles is the Bible and the Spirit of Pentecost. If he is correct, where, then, do you suppose those dissenting from such principles derive their authority? What kind of Jesus Christ is put forth as an example to the faithful as leader and guide?

• Senator Paul Simon points out the folly in claiming divine certainty for your cause, when your opponent may be doing the same thing. Describe how the behavior and habits of certainty crowd out the life of faith and even opportunities for future change. What stance is best to take in a pluralistic society such as

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Every "whosoever will" in the Bible reminds us of the free choice essential to authentic Christianity. Religious freedom...may be seen as inextricable from any evangelism worthy of the name.



James M. Dunn  
Executive Director

## REFLECTIONS

There's no such thing as real evangelism without real religious freedom. Real evangelism admits from the outset the sanctity of free choice.

Every invitation to accept Christ, every proclamation of the good news, every missionary impulse springs from the belief that those who hear the gospel are able to respond to it. The evangelistic assumption is that the human subjects, the personal targets, the individual recipients of the truth, if you will, may accept or reject the message as it is presented.

One secret of the immense popularity of the Baptist version of the Faith lies in twin presuppositions: (1) the urgency of sharing the love of Jesus Christ with a lost and dying world, and (2) the possibility that any human being touched by God's grace will genuinely be transformed by the saving power of Jesus Christ.

Baptists at our best have been characterized as passionately evangelistic and compassionately missionary. We are eager witnesses to the truth as we know it because truth must be told. We share our personal faith unashamedly, not to run up the tally of believers or put notches on our gospel gun, but because we must. We tell others about our religious experience because we think it is worth telling. As D. T. Niles said, the spread of Christianity depends upon "one beggar telling another where to find a crust of bread." All Baptist Christians may not be able to articulate a theology of evangelism, but the word is spread with them "doing what comes naturally."

Baptists on our good days have also insisted upon respect for the individual. We have rejected coercion in matters spiritual. We do not approve of trickery and manipulation to gain agreement with our views. Threats, cheap appeals to fear and hate, bandwagon born-againism, sinful oversimplification, and hard sell tactics are off limits for those who understand the intimate, inner nature of one's Christian beginnings.

We know that one accepts Jesus Christ as Savior freely or not really at all. Voluntary religion, in Baptist eyes, is the only valid religion. All believers are not able to spell out a doctrine of free moral agency, but they understand it in their innards.

When Jesus dealt with the rich young ruler (Matt. 19), he set out the terms of discipleship. Christ told the inquirer in plain language what it would take to be one of his.

One cannot imagine a disinterested Jesus. The master teacher cared deeply about his student. The Rabbi was meaningfully engaged with his would-be follower. Yet, the young man went away "very sad," "sorrowful."

Jesus did not trip him, zap him, lasso him, call him back, or offer some inducement for him to change his mind. Rather, the whole of Jesus' own ministry reflects his profound respect for his hearers. He refused to run roughshod over anyone or to violate conscience.

The biblical record is full of evidences that God wants only volunteers in His regiment. For all the mistakes and misjudgments, with all the sin and greed, despite all the evil resulting from human free will, the Bible story makes it plain that

true religion is never forced. St. Bernard wrote: Take away free will and there remaineth nothing to be saved.... Salvation is given by God alone and it is given only to the free-will; even as it cannot be wrought without the consent of the receiver it cannot be wrought without the grace of the giver.

Every "whosoever will" in the Bible reminds us of the free choice essential to authentic Christianity. Religious freedom, then, may be seen as inextricable from any evangelism worthy of the name. It is a strange development, indeed, when persons called evangelists are callous to appeals for real religious liberty. Any proper relationship of freedom and evangelism magnifies their indissolubility. Should one have to choose between evangelism and freedom, the choice would be like having to decide between breathing out and breathing in. We'd all prefer to continue both.

Cannot zealots command faith, demand discipleship, order society to shape up spiritually? No, it simply cannot be done, because we know better. In the long haul the losers will be those who would enforce creeds, burn books, or violate conscience for consensus' sake. The God who gave us life gave us liberty at the same time.

The Creator wired us up with freedom and responsibility all tangled. We're programmed, to use a modern verb, with responsibility that presupposes freedom and freedom that can exist only in responsibility. The incisive Dietrich Bonhoeffer came close to exposing the elusive but immutable connection between religious freedom and responsible religion in his discussion of obedience and freedom:

Obedience without freedom is slavery; freedom without obedience is arbitrary self-will.

Obedience restrains freedom; and freedom enables obedience.

Obedience binds the creature to the Creator, and freedom enables the creature to stand before the Creator as one who is made in His image.

Obedience shows people that they must allow themselves to be told what is good and what God requires of them (Micah 6:8); and liberty enables them to do good themselves.

Evangelism, rightly understood, is an impossible endeavor without religious freedom protected by the institutional separation of church and state. Religious freedom marks off the playing field, establishes the marketplace, provides the context in which all faiths may offer their own understanding of the ultimate good news from heaven to humankind. □

# REVIEWS



## CHURCH AND STATE IN AMERICAN HISTORY

Ed. by John F. Wilson and Donald L. Drakeman. Boston: Beacon Press, 1987. 303 pp., paperback.

John Wilson, the Colcord Professor of Religion at Princeton University and the director of the Princeton Project on Church and State, and Donald Drakeman, an attorney and Ph.D. candidate at Princeton, have assembled an exceptional sourcebook for professors and students of American history and church-state relations. *Church and State in American History* offers a multi-disciplinary approach to the difficult and changing church-state area. It examines the interrelationships of political, legal, and religious phenomena throughout U.S. history and highlights significant interpretations of these interrelationships.

Following a brief introductory chapter which gives the reader a summary of the origin, development, and patterns of church-state relationships, Wilson and Drakeman divide American history into seven separate periods for analysis. Those seven periods include Colonial Establishments ( -1700), Ethnic Diversity and Evangelical Differentiation (1700-1760), Struggle for Interdependence (1760-1820), Republican Protestantism (1820-1860), Recognition of American Pluralism (1860-1920), Mainstream Pluralism (1920-1960), and Inclusive Pluralism (1960- ). Each chapter begins with a concise introduction to the period to be examined, followed by significant primary and secondary materials illustrative of the church-state relationships of the period.

The quality of this volume is attested by its balance. Balance in the treatment of history is manifested in the careful consideration given each period; temptations to focus on one favorite period such as the colonial period or the modern period are resisted.

Second, balance is seen in the types of materials used. Supreme Court opinions, letters, journal articles, speeches, and ex-

cerpts from books are some of the kinds of resources found in this work.

Third, a refreshing balance of viewpoints cited is also evident. Unlike many volumes in this field, ample attention is given to the views of Catholic and Jewish interpreters of church-state relations as well as to the variety of Protestant positions.

This work demonstrates its quality also in the high caliber of its contributors. The reader is treated to some of the best writing of historians of the ilk of Miller, Sweet, Gaustad, Hudson, and Handy; ethicists such as H. Richard Niebuhr; and church-state scholars like James E. Wood Jr.

*Church and State in American History* will make an excellent supplementary textbook for courses on American history, American church history, and church-state relations. Students will find the section on additional suggested readings, which is divided by historical periods, to be an excellent bibliography for further research in the church-state field. The detailed index is another benefit for the serious student.

Professors, students, and other individuals with an interest in the important role of church-state relations in the U.S. will find this book an important addition to their libraries.

Jeffery Warren Scott

### Reviewer

The Rev. Scott is pastor of First Baptist Church, Eddy, Texas, and a Ph.D. candidate in religion at Baylor University in Waco.

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