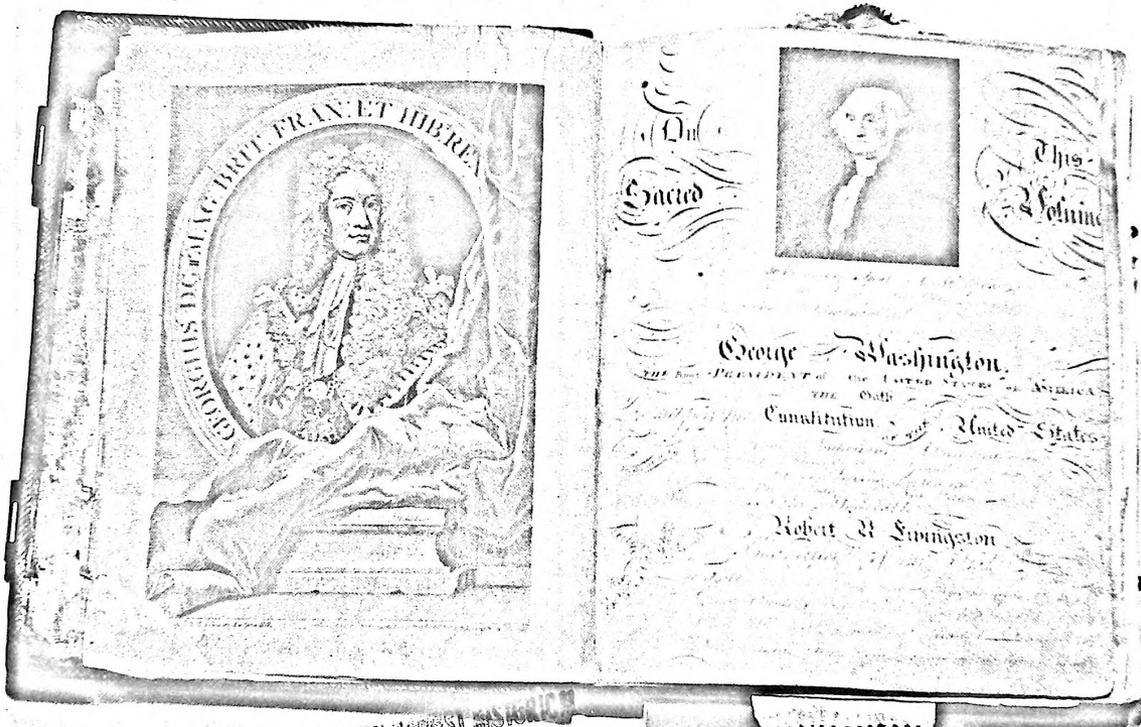


REPORT from the CAPITAL



SOUTHERN BAPTIST HISTORICAL
LIBRARY AND ARCHIVES
Historical Commission
Nashville, Tennessee

The Washington
Inaugural Bible, April 20, 1789

REPORT from the CAPITAL

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

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Cover: George Bush at his inauguration took the oath of office on the Bible used by George Washington 200 years ago. He is only the fifth president to use this historic Bible from St. John's Masonic Lodge in New York City. The Bible is a King James version, printed in London in 1767. Photo used by courtesy of St. John's Lodge No. 1, Clifford E. Green, Master.

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BAPTIST JOINT COMMITTEE ON PUBLIC AFFAIRS
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The Priesthood and Believers

We write just days before the inauguration of George Bush as the forty-first president of the United States, a time when the calm, blue skies over the nation's capital echo the sentiment of Mr. Bush for a "kinder, gentler nation." As Baptists, we look back with gratitude to our forebears in politics and in the faith for the legacy of religious liberty, believing it to be the most critical unifying factor in the development of our nation. Consensus over religion does not come easily.

Preparing the cover for this issue of REPORT, we found the following noteworthy item: only a decade prior to the inauguration of Washington as the nation's first president, "the New York State Constitution of 1777 declared clergymen to be ineligible to hold civil or military office or place in the state because they were 'by their profession dedicated to the service of God and cure of souls, and ought not to be diverted from the great duties of their function.'" Today, Article Six of the Constitution bans a "religious test" for office and likewise prohibits disqualification for office on the basis of religion.

Walter Shurden, in his book *The Priesthood of Believers*, encourages Christians to participate in the political process, adding the following salient observation: "Universalizing the priesthood in terms of vocation or calling means that believers who are politicians are just as much priests of God as are believers who are preachers." Obviously, Shurden would not have been comfortable in eighteenth century New York. Looking at various forms of relationship, he centers on a model that recognizes the just claims of the state with the awareness that ultimate loyalty must be reserved for God. Shurden concludes on a high note: "The priesthood of believers shouts that conscience cannot be repressed."

Conscience responds to the cry for social policies that "shelter, protect, and defend" in the form of the "sanctuary movement," acting here within the nebulous sphere of civil disobedience. Donovan Cook, an American Baptist pastor, reviews Ann Crittenden's definitive study of efforts in behalf of the Salvadoran and Guatemalan refugees illegally entering the United States. Crittenden presents a meticulously accurate account aimed at objective reporting, Cook observes, adding that ultimately she came to see her work as "a story about ourselves, and the damage that inhumane policies ... can inflict on the body politic."

"Glasnost" is the story of freedom being unveiled in our presence through reforms in the USSR, but the meaning and intention of glasnost in the mind of Mikhail Gorbachev — who set the word and reform in motion — remains somewhat of a mystery. You should find Orthodox Church Bishop Basil Rodzianko's exploration of that subject a bit intriguing.

Changes and new voices have come to the Baptist Joint Committee. Susan Hill, a law and science librarian, has become the new administrative assistant, succeeding Jeanette Holt, who has joined Stan Hastey at the Southern Baptist Alliance. Joining the staff on a pro tem basis are Gordon Northcutt, fresh from the university; journalist/photographer Bill Clough (rhymes with rough), a thirty-year communications veteran; and Bob Adams, SBC missionary on furlough. □

Victor Tupitza

● **THE ARIZONA SUPREME** Court has declined to review a lower court ruling ordering three bishops of the Church of Jesus Christ of Latter-day Saints to testify in court about conversations with a convicted child molester.

The ruling was based on a suit brought against the church by Cynthia Brown, whose daughter was molested when she was two years old. In September 1984, church member Kenneth Ray was sentenced to sixty-one years in prison for the molestation of five girls, including Brown's daughter.

In her suit, Brown contends the church was negligent in counseling given to Ray and that it failed to report him to law-enforcement authorities.

Last July, the Arizona Court of Appeals said Ray had waived the clergy-penitent privilege of confidentiality by disclosing conversations he had had with the three bishops to police officers. Lawyers for the church appealed that ruling to the Arizona Supreme Court, which has now declined to review the appeals court ruling.

● **A HOSPITAL OVERRODE** the objections of a Jehovah's Witness to a blood transfusion that she said went against her religion.

The hospital said the action was in the patient's best interest.

The woman delivered a healthy girl but developed complications. The family had requested -- prior to the Caesarean delivery -- that no transfusions be performed, even as a life-saving measure.

The Patchogue, New York, hospital obtained a court order to give the transfusion.

● **THE CALIFORNIA BOARD** of Education has adopted a policy specifying that theories of creation based solely on religious belief should not be taught in science classes.

The policy says such theories "are appropriate to the history-social science and English-language curricula," but that science classes should teach only theories based on factual evidence.

Francie Alexander, state associate superintendent, said the new policy "makes it explicit what is science and what is religion."

Several church leaders expressed concern that the new policy might bar teachers or students from questioning evolutionary theory. They said they would go before local school boards to urge them to permit such questioning."

● **A FIFTH GRADER** at an Omaha, Nebraska, elementary school is taking his teacher and principal to court for telling him he cannot read his Bible in school.

A suit was filed in the U.S. District Court of Nebraska on behalf of ten-year-old James Gierke by attorneys for the National Legal Foundation, an evangelical organization based in Virginia Beach, Virginia. The complaint alleges the boy was told by his teacher and the school's principal that he was forbidden to open the Bible in school.

● **A FEDERAL APPEALS** court has ruled a group of Missouri taxpayers has a legal right to challenge federal spending on religious schools.

The Eighth Circuit Court of Appeals ruled the citizens have legal standing to challenge what they consider to be the improper use of federal funds to benefit religious education.

A federal district judge in St. Louis had dismissed the case on the ground that taxpayers do not have the right to challenge federal programs that do not directly affect them.

● **A FEW MINUTES** after taking the oath of office as the nation's forty-first president, George Bush spoke a prayer as his first presidential act.

Beginning his January 20 inaugural address, Bush prayed: "Heavenly Father, we bow our heads and thank you for your love. Accept our thanks for the peace that yields this day and the shared faith that makes its continuance likely. Make us strong to do your work, willing to heed and hear your will, and write on our hearts these words: Use power to help people. For we are given power not to advance our own purposes, nor to make a great show in the world, nor a name. There is but one just use of power, and it is to serve people. Help us remember, Lord, Amen."

Walter B. Shurden

Dr. Shurden, a church historian, is chairman of the Department of Religion at Mercer University, Macon, Georgia. He also taught at Southern Baptist Seminary, Louisville, Kentucky, where he also served as dean of the School of Theology. This article is an excerpt from his book *The Priesthood of Believers*, published by Convention Press.

The Priesthood of Believers and the State

A man took his little granddaughter with him on a New York visit. They rode the ferry out to see the Statue of Liberty. The child, of course, was awed by the sight of the great arm holding up the huge torch. On the return boat to Manhattan, she kept looking back at the statue. That night when she could not sleep, her grandfather asked if something was troubling her. "I keep thinking of the lady with the lamp," she said. "Don't you think somebody ought to help her hold it up?"

Since their beginning in the seventeenth century, Baptists have been committed to helping hold up liberty. Of course, that commitment emerges from Baptists' concern for liberty for themselves. But they have been concerned for liberty for others, as well. A major doctrinal foundation for the Baptist concern for liberty has been the doctrine of the priesthood of believers. In civil matters this doctrine has caused Baptists to insist upon three ideas: (1) subordination of loyalty to the state to the lordship of Christ; (2) liberty from the state for all citizens; and (3) participation in affairs of state by all believers.

Subordination of the state

Christianity entered the Roman world affirming that one sovereignty, and that was the sovereignty of the God and Father of the Lord Jesus Christ. The Christian affirmation of the sovereignty of God is rooted firmly in the Jewish heritage of the Old Testament. Summarizing the believer's duty toward God and neighbor, the Ten Commandments began with a call for the recognition of God's sovereignty. "You shall have no other gods before me" (Ex. 20:3), said God. Probably the most frequently repeated words in the Jewish tradition are those found in Deuteronomy 6:4-5. Known as the *Shema*, they speak of

Israel's role, supreme loyalty: "Hear, O Israel: The Lord our God is one Lord; and you shall love the Lord your God with all your heart, and with all your soul, and with all your might."

For Jesus, all other loyalties were subordinated to an unqualified devotion to God. Throughout the entire New Testament, the refrain "King of Kings, and Lord of Lords" echoes as it does in Handel's majestic *Messiah*. The misunderstanding of that affirmation is as dangerous to twentieth-century Christians as it was for the first-century believers. Christianity appeared to many critics of the faith in the first century as a subversive, rather than a supportive, element in the Roman Empire. That perception was a mistaken one. But there was no mistaking that acceptance of Christ as Lord made all human institutions, including the state, less than absolute.

Since their beginning in the seventeenth century in England, Baptists also have insisted on subordination of loyalty to the state to the lordship of Christ over their lives. The first plea for complete religious freedom in the English language was written by Thomas Helwys. A courageous Baptist layman, Helwys led the first Baptist church on English soil. Helwys's plea for freedom was titled *A Short Declaration of the Mystery of Iniquity*. He sent a copy to King James I, and he enclosed the following handwritten dedication.

The King is a mortall man, and not God therefore hath no power over ye immortall soules of his subjects, to make lawes and ordinances for them, and to set spiritual Lords over them.

"The King is a mortall man, and not God!" There is the Baptist emphasis on God's sovereignty! Helwys was not advocating anarchy or subversion. On the contrary, he was arguing good Christian citizenship. He was affirming the priority of discipleship over citizenship

and of the "King of Kings" over the king of England.

How does the theological emphasis of the sovereignty of God and of the priority of Christ over Caesar compare with specific New Testament teachings about the Christian's relationship to the state? At least three models of the believer's relationship to the state may be identified in the New Testament. If taken in isolation from one another, they may appear contradictory. If interpreted together, however, they are mutually supportive and clarify the Christian's ultimate loyalty.

The first model of the believer's relationship to the state is found in Matthew 22:15-22. In this episode some Pharisees and Herodians sought to trap Jesus by forcing Him to choose between the religious loyalty to Jewish sectarianism and the civil loyalty to the Roman Empire. Lathering Jesus with flattery, they began by saying, "Teacher, we know that you are true, and teach the way of God truthfully, and care for no man; for you do not regard the position of men." Then came the trap: "Is it lawful to pay taxes to Caesar, or not?"

The heart of Jesus' response was: "Render therefore to Caesar the things that are Caesar's, and to God the things that are God's." In this succinct sentence Jesus pointed to both the legitimacy and the limitations of the state. Both Caesar and God constitute loyalties, but there is no question about which is the ultimate allegiance.

In Romans 13 Paul provides a second model. Here Paul accentuates the legitimacy of the state, stressing that the state is divinely ordained. "Let every person be subject to the governing authorities," Paul says. And he continues, "For there is no authority except from God, and those that exist have been instituted by God."

It must be remembered that at the

time of Paul's writing Rome tolerated diverse religions, including Christianity. Paul's words certainly should not be interpreted as applying to all situations, especially oppressive and idolatrous governments. His salutary emphasis in this passage is a reminder that our freedom in Christ does not exempt us from the laws of the state. Discipleship does not negate citizenship.

The third model of the believer's relationship to God is found in Revelation 13. The circumstances are quite different from those in which Paul penned Romans 13. Rome's policy of toleration had been transformed into persecution. Many believe that this passage has its setting in a time when emperor worship had been revived, and Rome sought to impose this "religion" upon its citizens, including the Christians. Whereas for Paul in Romans 13 the state was an appointed servant of God, many feel that John saw the Roman Empire as the "beast arising out of the sea."

Rather than admonishing Christians to submit to the Roman government, John encouraged them to persevere in spite of it. The totalitarian claims of Rome were to be rejected even though martyrdom would be the consequence. John emphasized the limitations of the state over the lives of believers.

When these three models are interpreted together, a couple of important principles for believers emerge. First, the state is a recognized and legitimate authority. Christians can and should justifiably participate in matters of state. But although the state is a legitimate authority for Christians, the lordship of Christ over the church also means that Christianity is not dependent for its survival on any special form of government. Indeed, the Christian Church has often thrived under the most unfavorable of governments.

Liberty from the state

Religious freedom is a fundamental freedom that is rooted in the very nature of God. According to Genesis, a sovereign God dared to create us as free beings. Throughout the Old Testament God is portrayed as a liberating God. God sets Himself against persons and institutions that restricted the freedom of His people. The entire thrust of Jesus' life and ministry was to free people from all that would keep them from fulfilling their destiny under God.

Freedom runs much deeper, therefore, than constitutional right or governmental gift. No person can commit any more flagrant act of arrogance than to assume that he can give another human being liberty. Liberty cannot be given by any other person or institution because it is only God's to give.

Religious liberty also is based on the biblical view of persons. Created in the image of God, a human being is the crowning work of God's hands. The dignity and worth of every individual are theological concepts based on biblical revelation. Persons are not mere things, not toys for politicians to play with, not robots for religious leaders to command. Human personality is sacred and is life's highest value. To deny any person the freedom to follow the dictates of conscience is to debase God's creation.

Religious liberty also is established on the nature of biblical faith. To be genuine, faith must be free. Authentic faith cannot be coerced or denied by the state. The priesthood of believers argues that faith must be chosen, not imposed. A voluntary response to God is necessary if discipleship is to be vital and genuine. Contending that the individual conscience must be free from civil interference in religious matters, the Baptist passion for religious liberty runs in several directions.

In pleading for religious liberty, Baptists have not been begging for mere toleration. They distinguished between religious liberty and religious toleration. No one has made this point better than George Truett. Speaking of Baptists, Truett said, "Toleration implies that somebody falsely claims the right to tolerate. Toleration is a concession, while liberty is a right."

Participation in the state

The doctrine of the priesthood of believers carries within it the dual emphasis of freedom and responsibility. And just as it argues for liberty from the state for all its citizens, it also urges participation in the affairs of state for all believers. C. Welton Gaddy made this point in his book *Profile of a Christian Citizen*: "The people of God, though ultimately accountable only to God, are expected to be responsible in their relations to government." Laws are to be

The priesthood of believers argues that faith must be chosen, not imposed. A voluntary response to God is necessary if discipleship is to be vital and genuine.

obeyed, taxes paid, prayers are to be offered for officials, along with voting one's convictions in the polling booth.

The universalizing of the priesthood in terms of vocation or calling means that believers who are politicians are just as much priests of God as are believers who are preachers. Once a bright and committed Christian collegian who was struggling with his life's vocation came to see me. "I am torn between going into politics and becoming a pastor," he said. He wanted to know which calling I thought he should pursue. I could not tell him what God's will was for his life; I could and did remind him, however, that the fundamental calling is to be a devoted disciple of Jesus Christ.

Gordon Strachan, a former White House assistant, was engulfed in the infamous Watergate scandal of the Nixon administration. Undergoing interrogation by the Senate Select Committee, Strachan was asked by Senator Joseph Montoya: "Now because of Watergate, many young people are ... saying that public service is not as attractive as before Watergate.... What advice do you have for these young people?" Strachan responded succinctly, "Stay away."

But to absent themselves from the power centers of society is for Christians to abdicate their priestly calling. "The temple has always been downtown," said Carlyle Marney. And downtown means the Chamber of Commerce, the school board, the city council, and the halls of Congress.

We cannot do priestly work "downtown" by pronouncing government as inherently evil and withdrawing into monastic isolation. But neither can we do good priestly work "downtown" by ignoring the pluralism of American life and trying to transform the state into the church. To participate in government does not mean that we should expect the state to promote the gospel or to pressure others to abide by our views.

The principle of free expression in the American heritage is something for which Christians, especially Baptists, should stand up and cheer! In that regard, the American heritage corresponds to the Baptist heritage, especially the doctrine of the priesthood of believers. It also is the duty of every Christian to let his or her voice be heard in civil concerns. It also is the responsibility of every Christian to guard for others the freedom of conscience treasured for oneself.

The priesthood affirms only one sovereign Lord, operates within the context of freedom, and urges participation in matters of government. The priesthood of believers shouts that conscience cannot be repressed. □

VIEWS OF THE WALL

Oliver S. Thomas
General Counsel



The case was one of which nightmares are made. According to the complaint, the plaintiffs' ten-year-old daughter had been raped and sexually assaulted repeatedly by an employee of the Victory Tabernacle Baptist Church. The aggrieved parents sued both the church and its pastor, alleging that when the church hired the employee "it knew, or should have known, that [he] had recently been convicted of aggravated sexual assault on a young girl, that he was on probation for this offense, and that a condition of his probation was that he not be involved with children. . . . that despite the foregoing, he was hired and entrusted with duties that encouraged him to come freely into contact with children, that he was given keys that enabled him to lock and unlock all the church's doors, that he came into contact with plaintiffs' daughter at church, where on one or more occasions he had intercourse with her, and that he had intercourse with her on numerous occasions at locations other than the church."

The defendants moved to dismiss the complaint on the grounds that the church is a charitable religious organization, immune from liability. The trial court agreed and dismissed the case. The Supreme Court of Virginia, in a highly publicized opinion, has reversed the lower court and ordered the case set for trial.

Unfortunately, this is not an isolated case. More than 100 claims involving sexual abuse of children already have been filed against churches nationwide, and the numbers appear to be increasing. While we may not want to admit it, the unspeakable is occurring in religious as well as in secular child care centers.

Traditionally, claims against a church for the abusive acts of its employees have met with little success. Such acts are said to lie outside the employee's "scope of employment," and, therefore, the church has not been held accountable. The rationale is that the employee's actions are so bizarre — so beyond the employer's reasonable expectations — that normal principles of agency do not apply. Only if the employee's actions are incident to or naturally connected with his employment will the employer be held liable. If, for example, the employee ran into someone else's car while on an errand for the pastor, the church might well be liable. If, on the other hand, the

employee robbed a bank, the church would not be liable.

In *Victory Tabernacle*, the claim is different. The plaintiffs are not asking that the church be held responsible for the tortious acts of its agent (*i.e.*, employee) but rather for its own tortious act of placing an unfit person in a job involving an unreasonable risk of harm to others. If the plaintiffs are correct about the employee's prior record of child abuse, it's likely that a jury will award them substantial money damages.

It may be that *Victory Tabernacle* will force churches to begin the overdue process of screening all child care workers and other employees who will be placed in direct contact with children to determine: (1) whether they have been convicted of sex offenses or other crimes involving children, and (2) whether they have committed acts of abuse or neglect as determined by a juvenile or other court having jurisdiction over such matters. This information should be a matter of public record and, therefore, available through the clerks of the local criminal and civil courts. In some localities, both criminal and civil records are handled by a single clerk often designated as the "circuit" or "district" court clerk. In other jurisdictions, the records may be available through the sheriff's office.

At worst, the screening process should require no more than a brief trip to the courthouse. Once there, the question is rather simple: "Has John Doe ever been convicted of a crime involving children or found to be abusive or neglectful?" The minor inconvenience to the em-

While we may not want to admit it, the unspeakable is occurring in religious as well as in secular child care centers.

ployer will be outweighed by the knowledge that he has taken extra precautions on behalf of the children placed under his care and has protected the church from potential liability.

While I am not suggesting a formal screening process for all Sunday School teachers, choir workers, and other lay volunteers, churches should exercise extreme caution in selecting anyone who will be having frequent and direct contact with children. In addition, churches should consider providing training for their child care workers to equip them to protect children from other potential abusers. One of the legal theories commonly advanced in child molestation cases is that employers have been negligent in training and supervising their child care workers. Churches can help safeguard against such a charge by providing their workers with a brief course in preventing youth exploitation such as Kenneth Wooden's popular *Child Lures*.

Some states already are moving to make the screening process mandatory. Florida, for example, recently enacted legislation that requires child care centers to screen employees to determine whether they have committed particular criminal acts or acts of abuse or neglect as recorded in the Florida Abuse Registry. While the law does not apply to churches, the Florida Baptist Convention wisely has encouraged its members to consider voluntary compliance. Even if the law were made applicable to churches, it is at least arguable that the state's interest in protecting children would outweigh the churches' First Amendment right to be free from governmental regulation.

The stakes are high for both the children and the churches. On the human side, one incident of abuse can scar a child for life. On the financial side, the potential cost to the church is staggering. More than \$100 million in claims have been filed against one diocese alone for the acts of a single priest. Settlement costs in the case are estimated to be as high as \$10 million.

The time to act is now — both to protect our children and to protect our churches from excessive personal injury claims. I suspect that if we do not take steps to police ourselves soon, a number of states may decide to do it for us. As a church-state practitioner, I would prefer the former. □

Glasnost

A VOICE CRYING OUT —

Before World War II, I once was asked to speak about a certain situation within the Serbian Orthodox Church. I had to tell my listeners that the late patriarch of the church had been poisoned. At that moment, I just couldn't remember the English word "poisoned." So, I went on and on much like an airplane that couldn't land, until I finally decided to use the appropriate Russian medical term and give it an English ending. I solemnly proclaimed that the primate of the church had died of *intoxication*. My listeners had a much different picture of the church than I wanted to portray. Thus, when we come to the question of translations and especially of terms and their meanings, which at times are ambiguous, we face a quite difficult task.

I have consulted three dictionaries for the definition of *glasnost*. None of them translates *glasnost* as "openness." A Russian-English dictionary simply says "publicity," and adds that it is used with a word meaning "to betray." Originally, it meant "to give away," "to give publicity," "to make public, publish, or make known." [The speaker in this context has used and translated key Russian phrases].

The American-Russian dictionary by Muller translates *openness*, but not as *glasnost*. The pre-revolutionary dictionary by Goverinski mentions *openness* but not *glasnost*, and does not translate *openness* as *glasnost*. Rather, it translates *glasnost* from Russian into English as "notoriety" — "notorious" — and "publicity." Finally, Webster simply describes *openness* as the "quality or state of being open."

In what way does USSR President Mikhail Gorbachev use the term *glasnost*? To begin, he used it literally to reveal a secret — uncovering the atrocities of Stalin, the ugliness of volunteerism under Khrushchev, the tragic stagnation of

Brezhnev, the monstrous crimes of Cherebanov, and, indeed, the dangerous exploitation of the workers by the new bureaucratic class. That was what initially was important for Gorbachev.

There is in addition something which is quite specific: why did Gorbachev use *glasnost* without connecting it to any verb to mean "to publicize?" The word *glasnost* as such alone, practically speaking, is not used in the modern Russian language. Why? Because it comes from the old church Slavonic and denotes something which comes out of the holy Scriptures.

Glas is the old Slavonic for the modern word *golos*, which signifies "voice" but also a vote. One cannot use *glas* as a vote, but one can use *glas* as the expression of what is in the gospels and which was known to everyone before the revolution and even today. In illustration, there is the verse referring to "the voice crying out in the wilderness" — John the Baptist. That voice is very forceful, powerful, and penetrating to such an extent that it cannot be resisted because it is the penetration of revealed truth. And not revealed truth alone, but an admonition directed to the hypocrits as well.

By using the word *glasnost* and not just *glas*, its derivation, one actually makes clear an abstraction that alludes to the participation of other people with *glas*. It becomes an interpenetration, so that there is nothing which is not transparent in those who are using their *glas* (voice) with its forceful and revealing truth: about God, from God, about each other, and of the world around.

I would like you to see the vision of *glasnost* understood in the way it was in the fourteenth century through the painting the "Holy Trinity" by Russia's foremost iconographer, Andre Rublev. In that painting, in the expressions of the faces — on one side identical but on the other expressive as distinct personalities — one discovers what the ancient and original understanding of *glasnost* meant. Further study will enable us to grasp the way in which *glasnost* was used in former centuries, especially its theological use. But as a derivation today, for spiritual, religious writers the term always means that kind of forceful

understanding of each other — interpenetration and complete unity. Which, of course, is impossible if one does not believe in God, if one does it only secularly and only in the sense of relationships of independent human beings. Therefore, the use of *glas* by a person who is an atheist is a contradiction in itself and simply impossible.

Yet Gorbachev for some reason used it alone. Why? This is the difficult question to answer. But the effect of it on the people and especially upon believers in the church was enormous. To that, I can testify as a witness, having recently visited the Soviet Union and spoken with church leaders and others.

It is interesting, therefore, to come back to Gorbachev and analyze a bit. Recall that a Jesuit once said, "Give me a child from the age of two to five and after that do with him as you like." A Russian educator has written much the same thing. Gorbachev, according to his own testimony, from the age of two through seven came under the influence of a very religious family. His mother is still a devout member of the Russian Orthodox Church. He, himself, spoke quite openly that he knew the dangers of keeping and safeguarding that which was a treasure for the spiritual life of the family and was secretly used when he described how his grandparents had concealed the icons of Jesus and Mary under the portraits of Lenin and Stalin. His own baptism, apparently, happened when he was seven. Gorbachev saw the difficulties and troubles surrounding them in the excesses of Stalinism and the effects of the Nazi occupation.

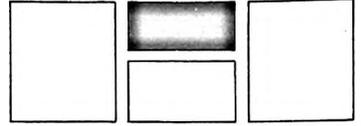
Clearly, he remains a Marxist-Leninist. He may have his own ideas as the result of his intellectual nurturing, yet in his dedication and behaviour he is Leninist. But the human spirit is very complex and what resides in the area of the subconscious remains unknown. That is my own perception and nothing more.

Gorbachev's usage of the word *glasnost* has made a tremendous change in the life of the country, in the understanding of certain values, and, leaving aside all the questions of the restrictions, of the

Bishop Basil Rodzianko is a retired bishop of the Orthodox Church in America and for thirty years was director of the Holy Archangels Broadcasting Center in Washington, D.C. This speech was delivered at a conference on *Glasnost and Religion*.

Continued on page 16

News in Brief



Judge decides Armstrong measure unconstitutional

WASHINGTON

A federal judge has ruled Congress' attempt to force the District of Columbia government to amend its human rights statute is unconstitutional.

Last October, Congress enacted legislation — known as the Armstrong amendment — requiring the D.C. City Council to allow religious schools to discriminate against homosexuals. Failure to do so would have resulted in the District's losing all \$3.2 billion of its funding.

In a narrowly written opinion, U.S. District Judge Royce C. Lamberth held the law placed an unconstitutional burden on the council members' free speech.

"Congress may at any time exercise its authority as the legislature, but that exercise of authority must be constitutional," wrote Lamberth, who said he was not persuaded that authority is broad enough "to permit Congress to create an elected city council, accountable to its electors, and then force the council members to vote in accordance with Congress' dictates."

The Armstrong amendment came in response to a D.C. Court of Appeals decision that held the D.C. Human Rights Act required Georgetown University — a Jesuit institution — to provide facilities and services to gay student groups.

The legislation, which was attached to the D.C. appropriations bill, gave the District's government until December 31, 1988, to adopt language making it legal for a religious educational institution to deny funding, services, or facilities to "any person or persons that are organized for, or engaged in, promoting, encouraging, or condoning any homosexual act, lifestyle, orientation, or belief."

All thirteen council members joined in the suit against the federal government. The council members argued the law coerced political speech, effected an unconstitutional taking of District funds; discriminated among religions; and violated speech and associational rights of District residents.

"No one disputes that Congress could have enacted the amendment themselves," Lamberth wrote. "Congress' only arguable interest is in accommoda-

ting the free exercise of religion through causing the amendment to be adopted; the Armstrong amendment, however, plainly accomplishes this purpose through the most burdensome means."

The judge noted his decision was based solely on the free speech question and expressed no opinion on the substantive constitutionality of the proposed amendment to the Human Rights Act.

"The court did not object to what Congress did but rather to how it did it," said Oliver S. Thomas, Baptist Joint Committee general counsel. "Congress is free to exempt religious organizations from the District's gay rights law, but it may not coerce the District government into taking such action."

"The obvious solution is for the law's sponsor to introduce a straightforward exemption that is not linked to an appropriations bill."

The sponsor, Sen. William L. Armstrong, R-Colo., announced he has asked the U.S. Justice Department to appeal the ruling all the way to the Supreme Court if necessary. Other lawmakers have indicated they will introduce new legislation should the court ruling stand. □

Baptist churches named in suit over parsonages

NASHVILLE

Twenty Nashville Baptist Association churches have been named in a lawsuit filed by the local metropolitan government regarding the tax-exempt status of church parsonages.

Overall, the city is seeking to tax 141 tax-exempt properties that the city claims are not used for religious or charitable purposes.

The lawsuit seeks a "claritory judgment" regarding the taxability of church residential property, said Robert Taylor, Tennessee Baptist Convention attorney.

Metro Tax Assessor Jim Ed Clary said the purpose of church parsonages is residential and they are not used "purely and solely" for religious purposes.

Tennessee law allows churches one exemption for ministerial housing. Taylor said the lawsuit seeks to strike down a 1984 statute that states, "For the purpose of this section, a church parsonage shall be deemed to be property used purely and exclusively for religious purposes; provided, however, that no church shall be granted an exemption from more than one parsonage."

Taylor said the courts must determine if the state legislature exceeded its authority in adopting the 1984 statute.

Clary said parsonages are built to "provide a service which every individual must have" and residents of church parsonages receive the same government services, such as fire and police protection, at no cost that their neighbors support through property taxes. (BP)

Concern voiced over suits against religious groups

LOS ANGELES

A group of religious leaders, scholars, and attorneys has expressed concern about the growing number of lawsuits directed at churches and stressed the need to "understand and respect the religious beliefs and practices that are important to other people, whether we agree with them or not."

The eighteen conference participants included representatives ranging from the National Council of Churches and the San Antonio Catholic Archdiocese to the Church of Scientology and the Unification Church. The gathering was sponsored by the American Conference on Religious Movements, a Washington-based center for interfaith dialogue and information.

"In the last decade in the United States, we have had more cases involving the infringement of religious liberty ... than in the entire history of the American republic up until 1980," said Franklin H. Littell, a professor of religion at Temple University.

In one of several recent cases cited by the conference, the Supreme Court of California ruled that two former members of the Unification Church can sue the group on charges of deception and brainwashing. Conference participants warned "a trial on these claims could subject the defendant religious group to scrutiny by a jury of its religious teachings and practices contrary to the [U.S.] Supreme Court's ruling in *U.S. v. Ballard* that believers should not stand trial for the truth or falsity of their religious beliefs."

The conference said in the Unification Church case "the lower court rightly concluded the harms alleged were inseparable from the religious group's self-understanding of its faith and how it should be promulgated. The allegations do not charge physical wrongs but only supposedly adverse consequences of



[religious] speech, which is protected by the First Amendment."

In dealing with controversial religious movements, the conference said, "Dialogue among all believers could provide us with better understanding of each other than we get from pejorative accounts from hostile or unreliable sources."

One of those "hostile sources," the conference said, "is the array of self-appointed 'experts' who purport to know about psychological dynamics but do not know much about religion and its power to change lives or who may even consider religious experience and behavior to be pathological. Their methodology departs so far from generally accepted professional or scientific criteria that the conclusions they assert cannot be accepted as reliable or valid."

The statement warned "when people are ruled not by their certitudes but by their anxieties, the results are apt to be hysteria or desperation. When they seek rescue in judicial or legislative forums, their fears sometimes stampede society into overreactions that endanger religious liberty for all. We understand and sympathize with the hurt of people who feel they have been adversely affected, but those hurts need not be assuaged at the expense of basic liberties, civil or religious."

Referring to lawsuits brought against religious groups by disaffected former members or families of current members, the conference said, "All religious communities have the obligation to interest themselves in these cases, to file amicus briefs, and to support morally and monetarily those positions that seem right and just among the widely divergent communities of faith. Failure to act is moral failure." (RNS)

School told it may not grant science degrees

SAN DIEGO

California education officials have told the Institute for Creation Research it can no longer grant master's degrees in science.

"No one is stopping the Institute of Creation Research from granting degrees in religion or creation," said Bill Honig, state school superintendent. "But they are holding their people out to have science degrees, which they don't. The vast bulk of what they learn is not science." (RNS)

Tennessee woman loses appeal in textbook case

WASHINGTON

A Tennessee woman who challenged the content of reading textbooks in public schools has lost a final legal appeal for money damages resulting from what a trial court earlier ruled was her false arrest and imprisonment.

Vicki Frost, who gained national attention in a five-year battle with Hawkins County public school officials, had been awarded \$70,000 in compensatory damages by a trial jury two years ago. But the Sixth Circuit Court of Appeals reversed the verdict last July.

In a one-line order, the U.S. Supreme Court let stand the appellate panel's ruling.

Frost, who along with other fundamentalist Christian parents sought but were denied permission to teach their children's reading classes outside school, took the local school board to court in a separate and highly publicized case also decided against her. In that dispute, the Supreme Court likewise declined to review a decision against the parents by the Sixth Circuit panel.

In her second legal suit against school officials, Frost claimed she was unlawfully arrested and jailed for protesting required reading texts used in her daughter's second-grade class. Her arrest followed repeated appearances at Church Hill Elementary School, during which she tried to remove her daughter from class and give her alternative reading lessons in the family car.

Frost objected to what she claimed were themes of occultism, secular humanism, evolution, parental disobedience, feminism, and pacifism in a second-grade series by Holt, Rinehart, and Winston textbook publishers. □

Study: Churches lead in voluntary service

WASHINGTON

American religious congregations practice what they preach when it comes to serving others, a national study has concluded.

Churches and other religious bodies are the major supporters of voluntary services for neighborhoods and communities, according to a report recently released by Independent Sector, a non-profit coalition of 650 corporate, founda-

tion, and voluntary organization members with national interest and impact in philanthropy and voluntary action.

The study found that in 1986 almost half — forty-six percent — of the \$41.4 billion contributed to congregations flowed into service to others. The remaining fifty-four percent was spent on internal activities, such as worship and religious education.

Congregations also are involved in a wide range and variety of service activities, according to the report. The study revealed that eighty-seven percent of all congregations reported programs in human services and welfare and seventy-nine percent reported programs in international activities. In addition, seventy percent had public and societal benefit programs, sixty-eight percent reported health programs, forty-three percent had arts and cultural programs, thirty-eight percent reported educational programs, and twenty-seven percent had environmental programs. □

Justice Department drops conference center case

RICHMOND

The U.S. Justice Department has dismissed a civil rights lawsuit filed against a Christian conference center in Altavista, Virginia.

The Justice Department previously claimed Master's Inn, which provides facilities to Christian groups holding spiritual retreats, violated the Civil Rights Act of 1964 when it denied access to a group of Mormons.

The center's director said the center was open to any Christian group, but described Mormons as a cult. (BP)

Judge rules books can't be in classroom library

DENVER

A federal judge has ruled a teacher does not have the right to have in his classroom library two books on Christianity nor to read the Bible silently during classroom hours.

But U.S. District Judge Sherman Finesilver did order the teacher's superiors to replace a Bible missing from the school's library.

Concerned Women for America sent two lawyers from its Washington headquarters to represent the fifth-grade teacher. The attorneys said they will appeal the decision. □

The Reverend Donovan Cook and his congregation, University Baptist Church in Seattle, Washington, have been active participants in the sanctuary movement.

Sanctuary

American Conscience and Law In Collision

“... the investigation drifted into the no-man's land between church and state, into the minefield separating a criminal investigation from an intrusion by the secular authority into the practice of worship.”

SANCTUARY: A Story of American Conscience and Law in Collision

Ann Crittenden, New York: Weidenfeld and Nicolson, 1988.

The sanctuary movement sprang up in the spring of 1982 when a half-dozen churches publicly declared their intent to shelter, protect, and defend Salvadoran and Guatemalan refugees illegally entering the United States. The U.S. government officially declared the refugees “economic migrants,” not deserving of refugee status and subject to deportation as illegal aliens. Sanctuary congregations countered with evidence, including refugee testimonies, that those sheltered were in fact the victims of state-sponsored violence and repression inflicted by the Salvadoran and Guatemalan regimes against their own people as early as 1980.

A number of writers have sought to describe and define the sanctuary movement and the confrontation it provoked between the Reagan administration and American churches. Ann Crittenden's *Sanctuary: A Story of American Conscience and Law in Collision* is the most thorough investigative effort to date. Her book represents the work of a respected journalist and accurately portrays the roles played by the most prominent figures in this contemporary battle between church and state.

The author's task was long and difficult. Crittenden, a former *Newsweek*, *Fortune*, and *New York Times* reporter (and director of the Fund for Investigative Journalism), is meticulous in her desire to present as accurate an account as possible of the key personalities, motivations, and actions in this assault by government agencies on religious congregations in America. In the end, she clearly was affected by what she observed and experienced. Writing as a reporter, Crittenden's interest was neither analysis nor conjecture, but objective reportage. Her summary judgments at the conclusion of her investigation, however, revealed the personal impact the experience had on her. “Sanctuary is, in the end,” she writes, “a story about ourselves, and the damage that inhumane policies, stubbornly pursued, can inflict on the body politic.”

At the heart of the church-state conflict involving sanctuary is the issue of civil dissent. Providing sanctuary was viewed by its early religious proponents as a last resort for protecting the innocent refugees, after exhausting all avail-

able legal avenues of applying for asylum status. Crittenden's dominant and compelling interest throughout is the emerging clash between sanctuary churches protesting the government's immoral and illegal immigration policies and an increasingly bellicose Reagan administration. The subtitle of the work tellingly reflects this concern.

The January 1985 indictment of sanctuary church workers marked a high-stakes gamble by the Reagan administration to put a lid on North American involvement with Central American refugees — a growing movement that received considerable media attention. Government agents sought to discredit the sanctuary movement by leveling inflammatory charges against its leaders. Their actions were labeled as nothing more than “Communist-inspired sedition” that posed a threat to national security. Sanctuary workers replied that the real lawbreakers — those who posed the greatest threat to all people living in the hemisphere — occupied the White House. (The Iran-Contragate scandal proved the latter charges to be more prescient than those who made them realized at the time.)

Sanctuary leaders in the Southwest believed it unconscionable to comply with U.S. government immigration policies. In their view, such policies directed against the victims of Central American tyrannies, not only aggravated their suffering but threatened their very lives should they be refused asylum and deported. On the other side were those Crittenden calls “ideological hard-liners” in the Reagan State and Justice Departments who saw the emerging domestic conflict as an extension of an “east-west struggle for power engulfing Central America.” It was their rigid ideological biases that blinded them to the consequences of what sanctuary advocates called discriminatory policies and unlawful pursuits.

The creation of the sanctuary movement as a grassroots, faith community-oriented empowerment of people to act in accordance with their conscience is credited to a Quaker rancher, Jim Corbett, and a Presbyterian minister, the Reverend John Fife, both of the Tucson Ecumenical Council. Fife called sanctuary a religious act of love and compas-

sion and the movement "the only original thought of his life." Corbett is more philosophical and reflective than his co-conspirator for justice. For Corbett the question facing religious communities in the United States was whether they would take a "stand with the oppressed" or with "organized oppression."

Government opposition in Arizona coalesced under the leadership of Phoenix border patrol agent and Vietnam veteran James A. Rayburn, who was described in the book as a doctrinaire anticommunist. Crittenden carefully described the ensuing confrontation as a battle between overzealous U.S. Immigration and Naturalization Service agents and religiously motivated activists. That confrontation spurred a multi-million dollar, nationwide undercover investigation and, ultimately, a trial against eleven Arizona and Mexican sanctuary workers. Although "Operation Soujourner," as it was dubbed by the government, received the blessing of the highest authorities in the Justice Department, according to Crittenden, it gradually unfolded into a government conspiracy of unprecedented scope against American religious institutions.

It was the Justice Department's criminal division that gave the directive on May 24, 1984, to proceed with the investigation. The direct contact between Washington and the Arizona operation was coordinated by a new special assistant U.S. attorney, Donald M. Reno. Reno, "an intense, gung-ho type," disparagingly called those assisted by sanctuary workers "real hard-core Marxists, liberation theologians, an amalgamation however you want to call it." An avowed "conservative" Christian and member of a fundamental nondenominational church in Tempe, Arizona, Reno betrayed a strong dislike for "that kind of religion" promoted by sanctuary leaders. (Reno reviewed all of Crittenden's initial drafts about him and the ensuing sanctuary trial and verified her account as fair and accurate in its details).

The mockery of a sanctuary "trial" that began in Tucson October 22, 1985, and lasted six months revealed that federal intrusion into American churches had violated the very integrity of religious worship in the United States. Crittenden described how, with no direct supervision from Washington, "the American government allowed spies and informants to enter U.S. churches and to monitor religious gatherings led by clergy." INS agents, affixed with sophisticated bodybugs, determined on their own that these gatherings were "political" in nature and "not really religious." The author relates

how "the government investigation ... drifted, in short, into the no-man's land between church and state, into the minefield separating a criminal investigation from an intrusion by the secular authority into the practice of worship."

The government succeeded in convicting eight of the eleven sanctuary workers who were "denied a defense," Crittenden concluded, because rulings by U.S. Federal Judge Earl Carroll prior to and during the trial continually favored the prosecutor and the government's case. "The state wanted to silence a vocal opponent," she wrote. In the end it was not the sanctuary movement itself that was ultimately imperiled, but the constitutional guarantee of every person's right in this country to "personal and spiritual self-fulfillment."

Crittenden is vulnerable, perhaps, to the criticism of choosing too narrow a focus of sanctuary. Her investigation is limited to sanctuary as it was lived out on the Arizona-Mexican border. Excluded were equally significant activities unfolding in South Texas and Southern California at about the same time. Another legitimate criticism may be that her work suffers from a certain cultural refractiveness when describing the plight of the displaced refugees — that is, the inability to transcend a preoccupation with personal interests that relate to one's own cultural milieu. Salvadorans and Guatemalans continue to suffer, die, and flee their countries because of oppressive regimes supported by the U.S. government. Ultimately, this fact is overshadowed by the author's predominant interest in accentuating the constitutional threat to the practice of religion in the United States posed by the government's assault against the sanctuary movement.

The success of the author's investigative effort, however, remains. She clearly revealed the Reagan administration's attitude toward matters of religion as evidenced by a quote she attributes to the Reverend Jim Oines: "If religion doesn't do what we want it to, then we will try to control it and make it into a kind of religion we want it to be." The threat to the constitutional guarantees regarding the free exercise of religion are obvious. Sanctuary congregations have proclaimed that the practice of religion in America is not what the government decides it will be.

Crittenden concluded her work with a sobering reference to words of former Supreme Court Justice William O. Douglas that underscore the reality that the guarantee of the free exercise of religion is not self-executing. "As nightfall does not come all at once, neither does

Quoting

William R. Estep, Jr.
Southwestern Journal of Theology

Admittedly, it is a much simpler task to sketch the struggle for religious freedom in the English-speaking world than to chart the course of responsible Christian citizenship. All I can do is to suggest some options based upon an historical analysis.

The age old question of the relationship of Christ to culture is inevitably raised once again. In spite of Baptist political activism in the past, most Baptists still are more comfortable in withdrawing from the political process than in participating in it. Many others in the Free Church tradition find it difficult to hold to the separation of church and state and Christian involvement in the political life of the nation at the same time. The Hutterites of Ulster, New York, for example, after considering the possibility of voting in various elections, have made the decision to abstain from even this minimal participation....

On the opposite end of the Free Church spectrum are those now heavily involved in the New Religious Right agenda. Some not only support certain candidates with whom they agree on key moral and political issues, but are candidates for political office. It should not be surprising that those of us who are the heirs of the Radical Reformation take such widely varying positions on involvement in the political process, for such was the case in the sixteenth and seventeenth centuries. What is surprising is that some of these activists appear to be so oblivious of mankind's struggle for religious freedom and the pitfalls of entangling alliances of church and state which the First Amendment was designed to prevent.

Undoubtedly, the contemporary moral climate in this country has become such an overriding concern that many earnest Christians feel that only government in the hands of the "Moral Majority" can turn things around. While other equally dedicated and concerned Christians may agree with the diagnosis, they are not convinced that the answer lies with the state. The question is how does salt, light, and leaven best penetrate an immoral society? Is it by coercion or persuasion — by the arm of the law or in the power of the Spirit? To ask the question is to answer it. Admittedly, the welfare of society is the chief concern of the state. But in the final analysis the church can never expect the state to do what the church has failed to do. Religious freedom creates a vacuum into which will move the ideology with the greatest dynamic. That is both the risk and the challenge of freedom. □

Continued on page 14



Gorbachev describes freedom of choice as 'a universal principle'

UNITED NATIONS

In his December address to the United Nations General Assembly, USSR Premier Mikhail Gorbachev gave several clues to how his glasnost policies will affect religious liberty in the Soviet Union.

He described the principle of freedom of choice as "a universal principle that should allow for no exceptions." Denying this right to people "under whatever pretext or rhetorical guise means jeopardizing even the fragile balance that has been attained," the Soviet leader added.

Gorbachev made reference to churches later in his address in talking about the role of nongovernmental organizations in working for disarmament and world peace.

"We in Moscow are happy," he said, "that an ever increasing number of statesmen, political, party, and public figures and — I want to emphasize this — scientists, cultural figures, representatives of mass movements and various church, and activists of the so-called people's diplomacy are ready to shoulder the burden of universal responsibility."

Concerning the matter of exit visas for people who want to leave the USSR, Gorbachev maintained that it "is being dealt with in a humane spirit."

He explained that one of the reasons for refusing leave permits has been a person's knowledge of secrets. Now, he said, every person seeking employment at certain agencies or enterprises will be informed of the rule. □

Christians called to act in behalf of Korean unity

A declaration calling on Christians in the two Koreas and elsewhere to work for the reunification of the divided Asian peninsula by the year 1995 has been issued by an international ecumenical gathering that met recently in Gion, Switzerland.

The event, organized by the World Council of Churches' Commission of the Churches on International Affairs, brought together forty leaders of Chris-

tian bodies in North and South Korea, Australia, Canada, Czechoslovakia, the Federal Republic of Germany, France, Japan, the Netherlands, the Soviet Union, and the United States.

"For the past forty years, the Korean people have had the division of their country imposed upon them against their will by foreign powers," the group said in issuing what it called the "Gion Declaration."

It said Koreans "have paid a high price during this period — the Korean War and the subsequent hostility and mistrust between and among themselves."

The declaration supported the decision of churches in both North and South Korea to observe 1995 — the fiftieth anniversary of the partition as the "Year of Jubilee for Unification"—and to observe the Sunday before August 15 each year as the day of prayer for peace.

Noting that both governments had agreed in 1972 that "independence, peaceful reunification, and great national unity" are the three guiding principles for reunification, the declaration said that "any foreign forces which have been involved in the division are therefore considered as stumbling blocks for pre-aceful reunification and should be removed." □

New union proposed to heal division among Baptists

KESTON, ENGLAND

Three representatives of independent registered Baptist churches in the USSR have signed a document containing fresh proposals for the unity of the Baptist churches there, according to information received here.

The Baptist movement was seriously divided in 1961 when the leadership of the All-Union Council of Evangelical Christians-Baptists accepted severe limitations on activity during a period of crackdown under then-Premier Khrushchev.

Many Baptist churches were closed but continued to meet unofficially for worship until 1965, when the unregistered churches formed their own union, the Council of Evangelical Christian Baptist Churches. That body is not recognized by the authorities.

A proposal calls for the formation of a new union composed of all Evangelical Christian-Baptists churches. This union would not have the task of directing the activity of the churches but rather act as the facilitator of fellowship and for pur-

poses of evangelization.

Four main areas of concern face a study group to be composed of representatives of the union, the council, and independent churches: review of the denominational composition; relations with state authorities; ecumenical relations (especially with the WWC); and the structure of the proposed new union.

The proposals are said to reflect the position of the independent churches in terms of their neutrality with regard to the council and the union. Of importance to further discussion is the matter of congregational independence, a traditional and nonnegotiable Baptist principle. (KNA)

Soviet republics writing new laws on religion

The Soviet republics of Estonia, Latvia, and Lithuania are rewriting their laws on religion, a process church leaders hope will loosen restrictions that for decades have stunted church activities in the Baltic states.

In at least one case — Latvia — state officials are actively soliciting the opinions of church leaders; observers in the United States believe the response of Soviet officials to recommendations will test Mikhail Gorbachev's policies of glasnost and perestroika.

Rewriting of the religion laws comes at a time of general political upheaval in the Baltic states and amidst increasingly aggressive calls for more autonomy from the Soviet bureaucracy.

Specifically, the church is asking that congregations not be restricted to church affairs alone, but that congregations be allowed to collect money and open their own bank accounts to enable them to finance social work programs.

They also are asking to be allowed to have their own libraries containing Christian literature.

The Reverend Vilis Varsbergs, president of the tiny Chicago-based Latvian Evangelical Lutheran Church in America, told Religious News Service that Christians in the Baltic states want to "liberate the church from being imprisoned in the four walls of their buildings."

Enforcement of laws that are on the books — laws that govern religion in all the Soviet republics — would mean, in effect, that Christians could do nothing beyond having religious services in their churches.



NEWS-SCAN

Varsbergs said that, in addition to the Lutheran presence in Latvia, the Baptists are strong there. The Orthodox are small and appear to have "no significant role" in policy making. □

Reagan supports campaign to free priest in Vietnam

WASHINGTON

President Ronald Reagan lent his support to a campaign to free an eighty-two-year-old Roman Catholic priest imprisoned in Vietnam for teaching religion.

The new human rights campaign is on behalf of Dominic Tran Dinh Thu, founder of a suppressed Vietnamese Catholic religious order. He is currently serving a twenty-year term.

The president said U.S. officials have raised the priest's case with Vietnamese authorities on several occasions during the past year. The United States does not have formal diplomatic relations with Vietnam, but the two countries have engaged in talks on MIAs and other issues. □

Sole surviving bishop freed in atheistic Albania

Albanian Bishop Nikoll Troshani, believed to be the only surviving Roman Catholic bishop in the country, has been freed from captivity after fourteen years, according to Keston College, the London-based research/study group of religion in eastern Europe.

Keston said it had received word of the death in a labor camp of Peter Meshkalla, an eighty-seven-year-old Jesuit who had spent more than twenty-five years in Albanian prisons.

In 1967, Albania proclaimed itself "the world's first officially atheist state." It has outlawed all forms of religion and imprisoned any church who refused to renounce their faith. (KNS)

Baptists in USSR respond to disaster in Armenia

MOSCOW

In an unprecedented act of affirmation, the government of the Soviet Union solicited the help of the Baptist churches in the Moscow area to care for children brought here as a result of the devastating earthquake in Armenia.

Government authorities have requested the All-Union Council (AUCECB) to provide teams of six persons each to care for the children, some severely injured and others orphaned or left homeless.

"At the present time the children are housed in hospitals here," said Anatoly Sokolov, international press officer for the council. The teams already have been formed and are at work.

Reporting on the effect of the quake on Baptist churches, Alexei Bichkov, general secretary of the union, said that of the three small churches in the area, two were totally destroyed. However, there was no reported loss of life among Baptist families. (EBPS)

Sudan faces starvation; mass assistance needed

NEW YORK

Critical shortages of food in war-torn Sudan in eastern Africa could quickly transform the region into the next Ethiopia with imminent mass starvation, warned a local leader of the Combined Agencies Team (CART), a multi-denominational relief group.

"People are crying out for assistance," said Atlee Richardson, a Muslim who has spent the last six and a half years coordinating relief efforts in the largely Christian southern region of the country.

"The Western World should not wait," he said. "There is a crisis situation right now. There is a need for large quantities of food to be flown in or transported by road to avoid disaster."

The country of roughly twenty million people has been rocked by sporadic violence for thirty years as progovernment, largely Muslim forces in the north battle rebel forces that are mostly Christian from the south. More than 100,000 have died, said Richardson. □

1989 RELIGIOUS LIBERTY DAY PACKET

free!

Send today for a poster and other materials to assist your church in developing a Religious Liberty Day emphasis around the theme "Restless for Religious Liberty—Baptist Contributions to the American Tradition." Religious Liberty Day is the first day of worship in June!

While funerals provide an occasion for theological reflection, no one anticipated a controversy that would be triggered by a Protestant government official's presence at the Roman Catholic funeral Masses for two of his former colleagues. Criticism by a small fundamentalist denomination in Scotland, which itself came under attack for that action by a sister body, led to an editorial in a church paper which supported the official, declaring: "Lord chancellor though he is, he stands with Christ on the garbage heap, opposed by the world because he is a Christian and opposed by Christians because he refused to surrender to a presbytery the freedom with which Christ made him free" When in Moscow, you can do as most Muscovites cannot do, now that credit cards have been introduced into the Soviet Union. They came with the assurance of being available to all the people, but only "when there will be plenty of food and manufactured goods, and after the lines disappear." For the present, however, the privilege is limited to some 500,000 foreigners and those fortunate enough to have currency bank accounts The Baptist Peace Fellowship of North America has published a resource guide to help congregations develop "sister church" relationships with churches in the Soviet Union/Eastern Europe and the Third World. The key purpose, according to director Ken Sehested, is "to help North America move beyond the traditional 'donor-recipient' mentality." "Pastors for Peace" caravan, a collection of eighteen vehicles bearing gifts of medicine, food, and vehicles for residents, crossed the Honduran-Nicaraguan border on Christmas eve and was welcomed by church leaders at the Nicaraguan Baptist Theological Seminary. Lucious Walker, Jr., who originated the idea, described the caravan as in "the true spirit of the U.S. people. . . . During the Gorbachev era, glasnost has become the catch-all word for the Soviet leader's liberalization of economic, political, and cultural life. But glasnost has been slower in coming to religion, according to most human rights monitors. Now, with the release of Lithuanian Bishop Julijonas Steponavicius after nearly twenty-eight years of internal exile, observers believe they see a symbolic turning point in the USSR's treatment of religious behavior □

CORRESPONDENCE

Your response extends the dialogue and contributes to clarifying the issues. Letters must carry both the signature and address of the writer, and should not exceed 250 words. We reserve the right to edit for length.

To the Editors:

Please know that the folk of our congregation focused their prayers for you and your ministry.

Baptists have maintained historically that organizational authority originates with and flows from the local church. Be aware that this congregation's personal and corporate prayers are being directed to God on your behalf.

We give thanks for the ties of faith, concern, and commitment that bind us one to the other. We are grateful for your signifi-

cant part in our voluntary cooperation to do missions, evangelism, service, and education — for the good of others and for the glory of God.

Fred W. Andrea
Greenville, South Carolina

In Views of the Wall Oliver Thomas alludes to the statement by Thomas Jefferson that the First Amendment built "a wall of separation between church and state." There is *no wall of separation* between church and state as is outlined in the Bill of Rights. The Bill of Rights states that "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof." You will note that the burden is placed on Congress to stay out of religion and not religion to stay out of Congress.

Therefore, it is quite proper for religion to attempt to influence government, but government may not influence religion. Mr. Thomas seems to support the position that the alleged wall is impenetrable by either party. I submit to you that if a wall does exist, the ladders are located on the religion side only. It is inappropriate for general counsel to support a wall of separation which is not found in the Bill of Rights and tends to confuse religious people into thinking it is illegal to try to influence government on religious issues due to a wall that doesn't exist.

Donald A. Houck
New Castle, Pennsylvania

[Editor's note: Neither Mr. Thomas nor the BJCPA has ever maintained that church-state separation prohibits churches from influencing public policy by speaking out on the moral and political issues. On the contrary, the BJC in two recent court cases acted to protect the rights of churches to engage in moral advocacy. We also encourage rather than discourage individual Christian participation in the political process.

The BJC does, however, understand separation to mean that government should neither advance nor inhibit religion, and that the public funding of a religious program or institution violates the First Amendment. Your narrow use of the image of a ladder is incorrect: government has access to that ladder when it finds a compelling interest, illustrated by the case of Mormon Church and the prohibition polygamy.]

SANCTUARY, from page 11

oppression. In both instances there is a twilight when everything remains seemingly unchanged. And it is in such twilight that we all must be aware of change in the air — however slight — lest we become unwitting victims of the darkness." Sanctuary congregations have alerted the body politic in this country to a threat no one of religious conviction can afford to ignore. □

Donovan J. Cook

1989 RELIGIOUS LIBERTY DAY PACKET

free!

Send today for a poster and other materials to assist your church in developing a Religious Liberty Day emphasis around the theme "Restless for Religious Liberty — Baptist Contributions to the American Tradition." Religious Liberty Day is the first day of worship in June!

Name _____

Church _____

Address _____

City _____ State _____ Zip _____

Affiliation _____

Baptist Joint Committee on Public Affairs
200 Maryland Ave., N.E. - Washington, DC 20002
(202) 544-4226

Foundations of Baptist Heritage, a new series of pamphlets released by the Historical Commission of the Southern Baptist Convention, provides a fresh look at some principles that are essential to the Baptist identity.

The ten convictions studied include the lordship of Christ, biblical authority, salvation by grace, priesthood of all believers, religious freedom, believer's baptism by immersion, responsible church membership, autonomy and cooperation, evangelism and missions, and congregational worship.

Lynn E. May, the agency's executive director, explained that "Southern Baptists stand at a crossroad in our denominational self-understanding, and the commission's goal in making these new materials available is to help us set our feet once again on strong common ground."

[Write the Historical Commission at 901 Commerce St., Nashville, Tennessee 37203].

Register Citizen Opinion 1989

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Stan Hastey, we are going to miss you ... you'll leave a void when it comes to historical interpretation, analytical insight, prophetic edge ... all of us will have to work a little harder, to do our own homework.

REFLECTIONS

James M. Dunn
Executive Director



What can one do with a Ph.D. in history?

Some people assume that the only thing one can do with a doctorate in history is by teaching or writing to perpetuate the useless pursuit of the deadly dull. Both popular anecdote and profound analysis focus on the current failure to appreciate history.

The *Christian Science Monitor* reported last year on Richard Lederer's collection of his students' gaps in a grasp of historical facts. Today's students, apparently missing some of the basic stuff of history, said, for example, that "the inhabitants of ancient Egypt were called mummies. They lived in the Sarah desert Adam and Eve were created out of an apple tree." "The Magna Carta said no man should be hanged twice for the same crime" "The English defeated the Spanish Armadillo." The same New England schoolchildren wrote that "the colonists revolted because the English put tacks in their tea."

Maybe more serious than the ignorance of historical facts is the absence of any sense of history. Daniel Boorstin, former librarian of Congress, philosophizes in *Democracy and Its Discontents* on the weighty subject:

A new price of our American standard of living is our imprisonment in the present. That imprisonment tempts us to a morbid preoccupation with ourselves, and so induces hypochondria.... We think we are the beginning and the end of the world.... Overwhelmed by the instant moment — headlines in this morning's newspaper and flashed on this hour's newscast — we don't see the whole real world around us.... In a word, we have lost our sense of history....

Could it be that his respect for history is a large part of the secret of Stan Hastey's success?

Dr. Stan L. Hastey left the Baptist Joint Committee January 1, 1989, to become the first executive director of the Southern Baptist Alliance. He had been our director of information services and Washington Bureau chief of Baptist Press. Stan came to the BJC fifteen years ago fresh out of Southern Seminary with a Ph.D. in church history.

It didn't hurt that he had written his doctoral dissertation on the history of this agency. It is probably significant that he had majored in political science in college. It is certainly relevant that as a child of missionaries he had encountered first-hand the struggle for religious liberty. Stan vividly remembers an event thirty years ago when rocks rained down on his father as Mexican villagers near Torreón chased the senior Hastey away from their neighborhood where he was preaching in a home. The shattered windshield and driver's window revealed what a close call it had been for "esos Protestantes."

Stan's ability to put in perspective the stories he wrote as he covered the beat on church-state relations in Washington has given the BJC one of the most credible religious news-gathering offices in America. Because Stan earned for the BJC the role of a primary resource on First Amendment issues, the Baptist Joint Committee increasingly is recognized for its expertise on the decisions of the U.S. Supreme Court that touch religion.

Dick Jensen's graduate research project in the School of Journalism at Memphis State University in 1987 revealed that of "non-government news sources listed as most reli-

able on First Amendment issues" the Baptist Joint Committee was the second most often mentioned by major news organizations with offices in Washington. Jensen contacted the nation's wire services, major daily newspapers, television networks, news magazines, and the *Congressional Quarterly* asking, "Where do journalists turn for background when they are called on to cover an increasing number of church/state issues on the news?" He learned that the fourteen organizations surveyed most often call on the American Civil Liberties Union, next upon the Baptist Joint Committee, third upon "law professors, legal scholars, etc.," then upon Americans United and the Moral Majority, which tied for fourth.

Why do you suppose that is true?

It's because Hastey worked hard at the daily drudgery and deadlines on hundreds of stories appearing in secular and religious publications across the nation. He has, in so doing, become a principal Washington watcher for Baptist Press and the Religious News Service. At the same time, he has developed a reputation for scholarly expertise on religion in American life.

Beyond all that, it is my contention that a key to the respect in which Stan Hastey is held by journalists, politicians, scholars, and religionists is found in his remarkable ability to put events in context. Like Janus of Roman mythology Stan is able to look forward and backward at the same time. One is, as Boorstin says, "imprisoned in the present" without a long look at the past and, to some degree, an understanding of the facts of history. How can one write about a court decision or a bill before Congress or an outrageous speech with no basis for comparison? How can one presume to analyze the news and put it in focus if he or she is living with a morbid preoccupation with the moment? How do the developments of the day fit into the larger picture of our life together and how does one evaluate their consequence if "we think we are the beginning and end of the world?" Maybe a degree in church history is not such bad preparation for reporting religion on the American scene.

A special tie binds believers to our heritage. The "whole, real world around us" is distorted, seen flat, and skewed without attention to our depth perception, a depth perception that only comes with a sense of history. The prophet Isaiah called the children of God to an awareness of their roots: "Hearken to me, ye that follow after righteousness, ye that seek the Lord: look unto the rock whence ye are hewn and to the hole of the pit whence ye are digged." (Isaiah 51:6)

Stan, we are going to miss you around the offices of the Baptist Joint Committee. You're one person who has such respect for words that you wash your hands before touching the word processor. You don't talk to anyone, even on the phone, until you've brushed your teeth.

Somehow, however, all of us who read daily about religion and government, church and state, morality and politics, are going to have to give attention, to work a little harder, to do our own homework. Stan, you'll leave a void when it comes to historical interpretation, analytical insight, prophetic edge. In your distinguished career as a religious journalist, you have demonstrated one thing that can be done with a Ph.D. in history. □

REVIEWS



BEYOND GOOD INTENTIONS A Biblical View of Politics

Doug Bandow. Westchester, Ill.:
Crossway Books, 1988

Let's clear some underbrush before we get to the substance of the book — the language is inexcusably sexist for a book published in 1988 and the editing is so sloppy that it distracts the reader from the writer's message. Those issues aside, Bandow has some interesting arguments about the proper role and position for Christians in politics.

Bandow holds the reader's interest because he is hard to categorize. At points, he sounds like some of the fundamentalist Christian political commentators; at others, he espouses the same agenda as liberals. He likes some libertarian views. He quotes R. J. Rushdoony, the Christian Reconstructionist theoretician, approvingly. He explicitly rejects all of these perspectives, however, as a sufficient base for a Christian approach to political activism.

Bandow repeatedly stresses that the Christian must start all political analysis from a biblical framework of peace and justice. He carefully notes, again repeatedly, that the Bible is not an "answer book" for all modern political questions. He manages to hold in tension the ultimate significance of the biblical revelation for believers as well as the need for "prudential" decision-making based on rational thought and careful analysis.

After describing the failure, as he perceives it, of the present "bipartisan welfare state," the author spends two chapters on the biblical principles governing the role of the state and the transcendence of the spiritual. At this point, I have some argument with both his

Reviewer

Ms. Franklin is the associate in the Office of Governmental Relations for the Board of National Ministries of the American Baptist Churches in the U.S.A.

structure and his interpretation. I found it annoying that much of the substance of his case is located in the footnotes at the end of the book. I also would have liked more extensive citations from Scripture to buttress his position.

More substantively, he asserts the importance of the individual over the community and denigrates the concept of "social justice." Bandow states that the preferential option for the poor of liberation theology should be limited to spiritual conditions. In all fairness, I should note that he places great emphasis on the obligation of Christians to care for the needy as an expression of spiritual maturity. In his view, charity should be individual with a severely limited government role. "In fact," he says, "the move from the Old to the New Covenant apparently brought with it a shift from corporate to individual responsibility and judgment." He also accepts the linkage of wealth and God's approval saying, "God indicates that those who follow him may be rewarded financially." As evidence, he cites Jesus' visits to the homes of the wealthy without "commenting adversely on their material success." Bandow frequently states his conviction that spreading the gospel means spiritual change, not affecting the conditions of people's lives.

Bandow gives a quick survey of the history of church-state relations, emphasizing the dangers to the church of an "adulterous" union when Christ is truly the bride of the church rather than the state.

The last half of the book is given to application of Bandow's principles to specific issues. He divides his discussion into those issues where the Bible mandates a specific position and those where the Christian must use "prudential" reasoning based on knowledge of biblical principles and issue-specific information.

Bandow suggests eight sensible questions to use in judging policy proposals before addressing eight issues where he finds unambiguous scriptural guidance for individual Christians, if not for the state. His questions deal with the existence of relevant Scripture, biblical princi-

ples, and analysis of the effectiveness of a particular policy in solving the problem it addresses. The issues he discusses are abortion, birth technologies, criminal justice, divorce, drugs, education, pornography, and welfare. His approach yields positions that do not fall into neat ideological categories. In some cases, he favors government intervention where an action impinges upon the freedom or well-being of another person. However, he also says "2,000 years' worth of attempts by the church to use the state for moral ends have produced an enormous amount of harm."

When Bandow discusses the issues where "prudential" reasoning must be the Christian's guide, he reaches some conclusions I find curious, to say the least. In discussing nuclear weapons, the author says "the Sermon on the Mount must be read in the context of Jesus' statement that He came to fulfill the law. Israel of old was not only entitled to defend itself; God ordered it to attack its enemies." Somehow, I thought Christ superseded the law.

Bandow makes a good case for Christian involvement in public life and therefore provides valuable reading for those unconvinced. His policy conclusions ought to make just about everybody angry, which qualifies him as good reading for those who want to test their own decision-making process. □

Carol B. Franklin

Glasnost, from page 7

decisions and permissions, what actually happened. By using that term, whether he intended or not, whether he was conscious of it or not, the result was such that it could be called "a release of the spirit." The Russian nation got that kind of release, of glasnost in that sense of giving the nation the possibility and an opportunity to express itself in a manner it previously has not enjoyed. □

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