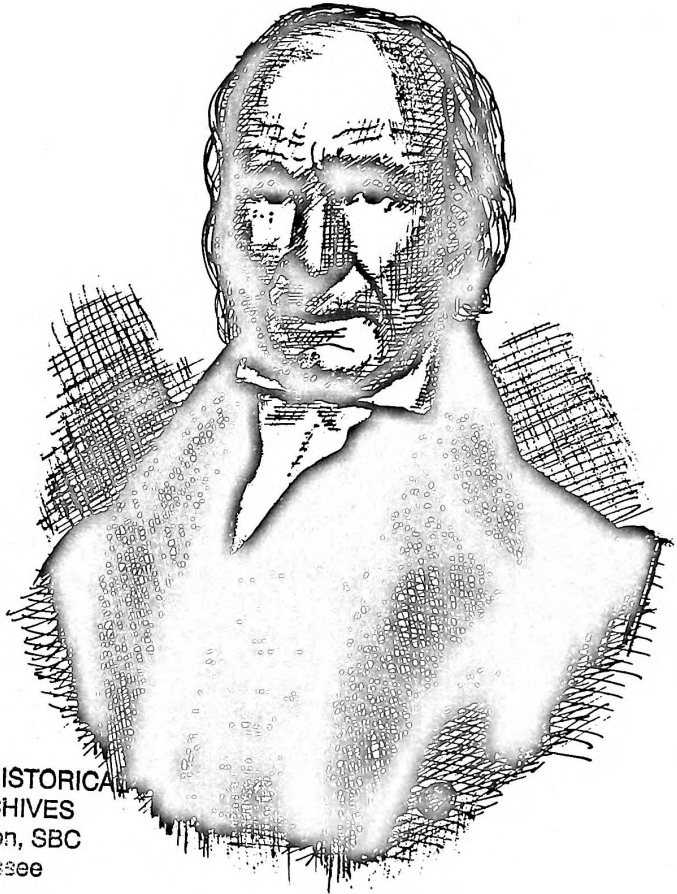


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REPORT from the CAPITAL



SOUTHERN BAPTIST HISTORICAL
LIBRARY AND ARCHIVES
Historical Commission, SBC
Nashville, Tennessee

John Leland

Champion of Religious Liberty

REPORT from the CAPITAL

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

Vol. 46, No. 2

February 1991

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Seeing the past, future

In this month's Reflections column, James Dunn reminds readers that a culture that sees only the present, with no regard for the past or the future, is in trouble. He sees particular relevance for that simple, obvious truth in connection with First Amendment freedoms. The column highlights government actions that reflect a missing sense of history and a failure to see short- and long-term consequences. These include proposals to provide government funds to sectarian schools and to deny tax deductions for charitable contributions and a high court ruling that drastically expanded the circumstances in which the government may limit the free exercise of religion.

Besides identifying the problem, Dunn offers a theoretical and practical remedy: education that provides perspective.

An important slice of that needed sense of history is provided in David Garrecht's article about John Leland's contributions to religious liberty. Because Jan. 14 marked the 150th anniversary of Leland's death, now is a particularly appropriate time to re-examine Leland's legacy of "promoting piety and vindicating the civil and religious rights of all."

C. C. Goen, a modern-day Baptist champion of religious liberty, died in December, leaving a rich contribution to American church history and religious freedom. In excerpts from a 1978 presentation to leaders of American Baptist Churches, U.S.A., Goen gently urges the church to forsake an acculturated form of Christianity and recover the authentic dimensions of classical Christianity. In addition to the excerpts, several colleagues offer tributes to Goen's gifts as a person, historian, scholar and friend.

Can churches be held responsible for misconduct on the part of their ministers or other employees? The answer is yes, J. Brent Walker says in Views of the Wall. The column offers practical suggestions to churches seeking to find an appropriate balance between the grace of a second chance for wayward ministers and other employees and acting responsibly toward their own members and other congregations.

It's true that Victor Tupitza has retired as editor of Report from the Capital, but readers will be glad to notice he remains as a contributing editor. Among other contributions, he will be handling the magazine's international news pages. Victor's healthy influence on the publication and the Baptist Joint Committee will be apparent for years to come. □

Larry Chesser

THE VIRGINIA SUPREME COURT has ruled unanimously that Jerry Falwell's Liberty University will not be permitted to use the proceeds of \$60 million in Education Facility Revenue Bonds issued by the state. According to the court, the proposed scheme to refinance some of Liberty's debt and to construct new buildings would violate both the no-establishment clause of the U.S. Constitution and a comparable provision of the Virginia Constitution.

The U.S. Supreme Court has upheld similar bonding arrangements as well as non-discriminatory construction grants. But those cases involved colleges and universities that were simply "church related," not "pervasively sectarian" ones like Liberty. A college is pervasively sectarian when religion is so ingrained that "a substantial portion of its functions are subsumed in the religious mission." While there may be some justification for providing public financial support to church-related colleges which practice academic freedom and non-discrimination in admissions, there is none if the college is pervasively sectarian.

The court found that the stated aim of Liberty University was "equipping young people for evangelistic ministry in the local church." Moreover, the faculty and students were required to attend chapel services and to subscribe to the college's fundamentalist religious doctrine. The record also suggested that each application for admission had to be accompanied by a statement of salvation experience, evangelism courses were required and classes were routinely begun with prayers.

Certainly, Jerry Falwell and the Thomas Road Church have the right to run their college in any manner they see fit. However, when it is run in such a way that it looks more like a Bible college or seminary than a secular or even a church-related college, the taxpayers of the state of Virginia should not be called upon to assist in that sectarian enterprise.

Over 200 years ago, James Madison wrote his famed "Memorial and Remonstrance Against Religious Assessments," in which he decried in bold and clear terms the notion of public support for religious instruction. How ironic it is then for this modern-day Virginian to seek public support for his sectarian aims, and how fitting for the Virginia Supreme Court unanimously to rebuff that effort. (JBW) •

CONSENSUS GUIDELINES TO HELP SCHOOL OFFICIALS UNDERSTAND and comply with a 1984 act designed to end discrimination against religious speech in public secondary schools recently were issued by a broad coalition of educational and religious groups, including the Baptist Joint Committee. Titled *The Equal Access Act and the Public Schools: Questions and Answers*, the guidelines represent the end product of about four months of work by both supporters and opponents of the 1984 act.

In light of the Department of Education's earlier decision not to issue regulations, the guidelines likely will serve as the baseline for understanding the act, said Oliver S. Thomas, general counsel of the Baptist Joint Committee and co-chairman of the coalition of groups that issued the guidelines. Under the Equal Access Act, public secondary schools that permit groups to meet for student-initiated activities not directly related to the school curriculum must offer equal, but not preferred, treatment to those seeking to exercise religious speech rights. The guidelines should provide a safe haven for school officials seeking to comply with the act, Thomas said.

BJC Executive Director James M. Dunn said the guidelines will not solve all problems connected to the role of religion in public schools but "do represent a much higher and broader level of consensus among those who are profoundly affected than the sloganizing, petty politics and insensitive blunderings so often characteristic at the intersection of religion and politics. •

John Leland

Practicing politics ... securing freedom

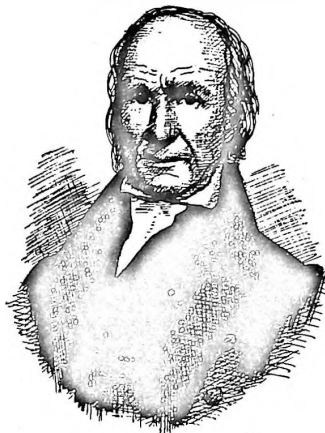
One can say with certainty that the Puritans left England to escape religious persecution, or, from a more positive perspective, for the freedom to practice their religion in ways they thought best. The Rev. William Blackstone left Boston, a settlement he had founded before the arrival of the Bay Colony Puritans, essentially for that reason: *They* did not want the British bishops to lord it over them, and *he* didn't want the Puritan "brethren" to lord it over him. As he explained his departure, "I came from England because I did not like the Lord Bishops, but I will not join with you because I do not like the Lord Brethren."

William Blackstone, therefore, moved southwest into what became part of Rhode Island and settled on a hillside next to the river that now bears his name. The year was 1635, shortly before Roger Williams, officially exiled from the Massachusetts colony, avoided deportation to England by escaping to a site he named "Providence Plantations." Soon to follow was a group, including Ann Hutchinson and John Clark, M.D., that went even further southward where eventually they settled Newport.

These separatists sought religious freedom, having discovered that the Puritans allowed only the freedom to "see things their way," and who unfortunately followed England's pattern of church-state unification by adopting a pattern that made religious dissension a civil crime, which they severely enforced. Williams and Clark both founded Baptist churches in Rhode Island, and together the two men secured a charter that stipulated the colony would allow religious freedom — not just toleration. This unique charter opened a gateway into New England for the first settlers of other beliefs, including the Jewish community, Quakers, and Roman Catholics. William Penn soon was to secure a similar charter for his expansive "woods" west of the Delaware.

Ultimately, the struggle for religious

David Garrecht pursues a personal but scholarly interest in John Leland. As pastor of the Baptist Church in Grafton, Massachusetts, he has endeavored to make members of the congregation aware of their town's heritage in nurturing this progenitor of the Baptist movement in America.



freedom led to the creation of a pluralistic nation and an ecumenical fellowship that grew among the many Christian denominations. Also to develop were interfaith connections among the several religions, including Jewish, Islam, Buddhist, and Hindu.

In the wake of Blackstone and Williams came a number of prominent religious leaders, foremost among them John Leland, a Baptist by conviction and not by birth. Leland was on one occasion asked to preach in Providence. There he was gently warned by the pastor, the Rev. Gano, that if his sermon were to exceed 30 minutes the people would grow restless and some might even leave. Leland, in his forthright manner, informed his listeners that he had been forewarned, yet should he "catch a breeze from Calvary or move into the tradewinds of the Cross" he might go on for two or more hours. "But," he said, "I will respect your wishes." After 30 minutes, Leland paused and allowed that those who wished to leave might do so. The congregation, however, had become so absorbed in his preaching that not one soul moved to go out, and Leland continued to preach for another hour and a half. His audience, moved to tears,

agreed that the service was not too long. Such was the preaching talent of Leland.

Who was this John Leland? Historians all agree that among other outstanding achievements, Leland was "a champion of religious liberty." On his tombstone in Cheshire, Mass., his requested epitaph, cast in bronze, reads: "Here lies the body of John Leland, who labored 67 years to promote piety and vindicate the civil and religious rights of all men."

By the time Leland was four years of age, Baptists had begun meeting in homes for Bible study and worship, and by his 14th year a church had been organized and continued to meet in the homes of members. But he took little notice beyond the usual family attendance on Sundays, admitting he was more interested in girls and in what he called "evening frolicking, follies and diversions." At the age of 18 a change took place; he began to listen to inner religious urgings and once became aware of a voice saying to him, "You are not about the work you have got to do." The young Leland began to wonder whether God had something in store for him that might be related to Christian commitment. He was caught by surprise over the fact that a girl with whom he had gone to many dances was converted and later baptized as a "regenerate" Christian, self-consciously choosing through mature decision to become a follower of Jesus the Christ.

Through a process of many misgivings about his own worthiness, Leland eventually was converted and at age 20 was baptized in the Blackstone River in Northbridge — just south of the Grafton line. He soon discovered a gift for preaching and discoursing about Christian doctrine and Biblical revelation, a gift he exercised at worship meetings that usually were held at people's homes. By age 21 Leland was given a "license to preach" by the First Baptist Church of Bellingham, though he had already been preaching for almost a year.

A second "explosive discovery" rocked Leland's young life in the person of Sallie Devine, who when she learned that the 21-year-old Leland knew how to cobble shoes, seemed always to find another shoe in need of repair. They were married in 1776, just a few months after the American colonies had declared

their independence. Leland, in the previous year, had made an excursion to Virginia and it was there he determined to take his new bride. Eventually, they settled in Orange, the hometown of James Madison and not too far from Thomas Jefferson's "Little Mountain." In the course of his itinerant ministry, which often brought him to Williamsburg, Leland came to know Jefferson personally and later to become acquainted with Madison. In their espousal of religious liberty, all three shared a common link. Years later, Dolly Madison recalled Jefferson saying that he had spent some time visiting services at a small Baptist church.

Leland may first have met with Jefferson for dialogue when the latter served in the state's House of Delegates at Williamsburg during Patrick Henry's tenure as governor. A strong and lasting friendship appears to have been formed as together, each in his own sphere of influence, they led the nation in the struggle for religious freedom. During the years of Jefferson's diplomatic service in France, James Madison took up the banner for religious freedom in the Virginia statehouse, completing Jefferson's endeavors at that level. He was soon to be caught up in the convention that crafted the Constitution of the young nation. This political process was carefully scrutinized by Leland, and upon publication of the document, he immediately saw that it contained no guarantee of rights for the citizens. In particular, he noted the lack of the guarantee of religious freedom.

January 14 marked the 150th anniversary of John Leland's death. His legacy of "promoting piety and vindicating the civil and religious rights of all ..." is an essential ingredient for our ministry as Baptists.

In Virginia (where the Episcopal Church was the established state church), Leland opposed ratification of the Constitution, as did Patrick Henry and George Mason, along with most of the non-conforming Christian denominations. In fact, the people of Orange County urged Leland to run against Madison for the state's ratification convention. In essence, Leland had more than enough votes to win. But if Madison were not elected to defend the very Constitution he had helped to write, Virginia, a state critical to the success of forming a constitutionally based nation, was sure to veto ratification.

In March 1788, having been warned that he had better have a talk with Leland, Madison stopped by the Leland place in Orange on his way home from Fredricksburg. The two men talked all afternoon and into the evening. Madison, finally agreeing that a bill of rights to protect the citizens was necessary, also believed that the best course to pursue would be that of first adopting the Constitution and then adding a bill of rights as a set of amendments. He gave Leland his personal guarantee that if elected to Congress, he would introduce that legislation immediately. It was on the basis of that promise given soon after their conversation that Leland "went in for Madison," as he put it, and Madison's victory was assured. Madison overcame imposing opposition to lead Virginia to ratify the Constitution and subsequently to gain election to the newly established Congress. Then, on the heels of the presidential inauguration in 1789, Madison fulfilled his promise by proposing the Bill of Rights for adoption by Congress and ratification by the 13 states.

Meanwhile, Leland penned a letter to the newly inaugurated President, George Washington. Sent on behalf of the United Baptist Churches of Virginia, the letter read:

Sir: Among the many shouts of congratulations that you receive from cities, societies, states, and the whole world, we wish to take an active part in the universal chorus in expressing our great satisfaction in your appointment to the first office in the nation.

When the Constitution first made its appearance in Virginia, we, as a society, had unusual strugglings of mind, fearing that the liberty of conscience, dearer to us than property or life, was not sufficiently secured. Perhaps our jealousies were heightened by the usage we received in Virginia under the regal government, when mobs, fines, bonds and prisons were our frequent repeat.

... Yet, amidst all these inquietudes of mind, our consolation arose from this consideration — the plan must be good, for it has the signature of a tried, trusty friend, and if religious liberty is rather insecure in the Constitution, "the Administration will certainly prevent all oppression, for a WASHINGTON will preside."

Washington's reply to the General Committee was plain spoken and assuring:

Gentlemen: I request that you will accept my best acknowledgments for your congratulations on my appointment to the first office in the nation. The kind manner in which you mention my past conduct

John Leland and his followers were as much involved in the political process as they were in championing the cause of religious freedom and the separation of church and state.

equally claims the expression of my gratitude. ...

If I could have entertained the slightest apprehension that the Constitution framed by the Convention where I had the honor to preside might possibly endanger the religious rights of any ecclesiastical society, certainly I would never have placed my signature to it; and if I could not conceive that the general government might even be so administered as to render the liberty of conscience insecure, I beg you will be persuaded that no one would be more zealous than myself to establish effectual barriers against the horrors of spiritual tyranny, and every species of religious persecution. ...

While I recollect with satisfaction that the religious society of which you are members has been, throughout America, uniformly, and almost unanimously the first friends of civil liberty, and the persevering promoters of our glorious revolution; I cannot hesitate to believe that they will be the faithful supporters of a free, yet efficient general government. Under this pleasing expectation, I rejoice to assure them that they may rely upon my best wishes and endeavors to advance their prosperity. ...

I am, gentlemen, your most obedient servant,

GEORGE WASHINGTON.

On September 25, 1789, Congress approved a Bill of Rights and sent it to the states for ratification. However, not until the end of 1791 was ratification complete. With Virginia casting the deciding vote on December 15, the Bill of Rights became an integral part of the Constitution.

John Leland and his family (ten of them altogether) in the meantime had returned to Massachusetts and settled in Cheshire, a village in the Berkshire mountains. A forthcoming presidential campaign witnessed that Cheshire voted unanimously for the friend of John Leland and was thrilled by Jefferson's election to the presidency. To inform the nation of their respect and admiration

Continued on Page 14

VIEWS OF THE WALL

J. Brent Walker
Associate General Counsel

It happens more often than we think. A pastor becomes sexually involved with a church member. Lives are shattered, marriages are destroyed and a church spends years repairing the damage. Sexual misconduct on the part of clergy is not limited to high-profile televangelists. No man or woman of God is immune — however pious and saintly he or she may be. More lawsuits are brought against clergy for sexual misconduct than for any other indiscretion. In these cases, public outrage is understandably great, and jury awards can go out of sight.

No one seriously disputes that rape, sexual battery, child molestation and other nonconsensual sexual acts can and should serve as the basis for legal proceedings against the wrongdoer — even a minister. On the other hand, an increasing number of cases are being filed against ministers where the plaintiff had consented to the sexual activity. The typical legal theory in these cases is that a "fiduciary relationship" exists between clergy and congregants that makes it legally impossible for real consent to occur.

A fiduciary relationship arises when one person with superior expertise or knowledge (a "fiduciary") undertakes to work for the benefit of another (a "beneficiary") and the beneficiary places trust and confidence in the fiduciary. In addition to clergy and congregant, examples of such relationships include doctor-patient, lawyer-client and psychotherapist-counselee. The beneficiary's reliance on the fiduciary is deemed to vitiate any possibility of the beneficiary's genuinely consenting to sexual activity with the fiduciary.

This special relationship imposes a strict duty on the fiduciary to promote the best interests of the beneficiary. The breach of this duty can give rise to civil liability — and many states now have criminal statutes directed at therapists who engage in sexual relations with their counselees.

While one might expect ministers to be sued when they exploit their position as a spiritual leader for sexual, financial or other personal advantage or gratification, a recent decision by the Supreme Court of Alaska takes this issue one step further. It allows for the possibility of holding a religious organization liable for such misconduct by its employees.

The case, *Doe v. Samaritan Counseling Center* (1990), sounds all too familiar. The plaintiff went to the Samaritan Counsel-

ing Center for spiritual advice and counseling. According to expert testimony, the plaintiff had a history of emotional instability and was "easy prey" for any counselor who wished to exploit her condition. Apparently, her pastoral counselor and minister did exactly that. Allegedly, during two of the counseling sessions he kissed and fondled her, and after terminating the counseling relationship, the two were soon engaging in sexual intercourse.

As a result of these activities, the plaintiff and her experts claimed that she had suffered severe emotional and psychological damage. In addition, she alleged that the Samaritan Counseling Center should also be held liable for the sexual misconduct of its pastoral counselor.

As a general rule, an employer is held liable for the misconduct of its employee only if the employee's acts were committed "within the scope of employment." While there is some disagreement over the meaning of this phrase, generally an act is within the scope of employment if it was committed with the implied authority, acquiescence or ratification of the employer or if the employee's acts were motivated, at least in part, by a desire to serve the employer. The offensive acts usually must be of the kind the employee was hired to perform and must occur substantially within the time and area authorized by the employer. Finally, some courts consider whether the employer could have "reasonably foreseen" the misconduct.

Under these criteria, intentional misconduct rarely visits liability on the employer. Such acts seldom are authorized by the employer, motivated by a desire to serve the employer or reasonably foreseeable. For example, an employer will not be held liable because a secretary ran a red light and injured someone on the way to lunch. The connection with the employment is simply too remote. But, a hospital may be held

If a prospective employer inquires about a former minister's employment record, a church's failure to disclose incidents of sexual misconduct could expose the church to additional liability.

liable for negligent treatment rendered by one of its nurses. The giving of medical care is precisely the reason the nurse was hired.

Following the lead of the Ninth Circuit Court of Appeals in a case not involving a religious organization, the Alaska Supreme Court has broadened considerably the employer's potential liability. Where the alleged misconduct "arises out of and is reasonably incidental to the employee's legitimate work activities," the employer may be held liable. While one of the justices found that sexual misconduct by a clergyman should never be considered "reasonably incidental" to legitimate work activities, a majority of the justices held otherwise. The court reached this conclusion despite the fact that the sexual relationship in *Doe* occurred more than a month after counseling had been terminated and outside the employer's workplace! The court held that whether such misconduct was within the scope of employment was an issue of fact, and it sent the case back to the lower court for a jury trial.

This case has obvious implications for churches. A church may well find itself paying the financial, as well as emotional, bill for a minister's sexual misconduct. This prospect of being held liable for a minister's sexual misconduct — even if it occurs off the church's premises and with congregants who may have no formal counseling relationship with the minister — necessitates some minimal precautions:

(1) When hiring a minister, conduct a thorough background investigation and pay particular attention to allegations of sexual misconduct. A minister is inevitably placed in intimate relationships with emotionally vulnerable people, and any suggestions that the minister has problems in this area should be taken seriously.

(2) If one of the church's ministers is accused of sexual misconduct, he or she should be suspended with pay until a full investigation can be conducted. Obviously, the church should be careful to conduct the investigation as quietly and privately as possible to avoid harming the reputation of the minister. Accusations should not be equated with guilt. The church has both a moral and a legal obligation to protect the minister from unsubstantiated assaults on his or her character and reputation. If the accusations turn out to be true, any effort by the church to discipline or terminate the minister should be conducted

BJC names Womble to development post

as discreetly as possible and should not be discussed outside the membership of the church. While it has a constitutionally protected right to discipline clergy, the church should not violate their privacy rights by disseminating sensitive facts about them.

(3) If a minister is guilty of sexual misconduct and the church decides not to terminate the minister's employment, a program of professional rehabilitative treatment should be required. Failure to insist upon such a program could have devastating spiritual as well as legal implications for the church. If, for example, the minister became sexually involved with another church member, not only would the church suffer yet another traumatic event, it might be liable for punitive damages for knowingly placing in a pastoral position a minister with a proven history of sexual misconduct.

(4) If a minister is terminated for sexual improprieties, do not cover it up. Obviously, churches do not want to damage the future ministry of any former clergy. But, they have a moral and legal obligation to protect other unsuspecting congregations from a minister who has engaged in professional misconduct. A church probably has no obligation to, and indeed should not, publicize a minister's past mistakes to those who do not solicit the information. On the other hand, if a prospective employer inquires about a former minister's employment record, a church's failure to disclose incidents of sexual misconduct could expose the church to additional liability.

Religious people tend to trust their clergy as a fiduciary, err on the side of grace rather than judgment, forgive past indiscretions and give a second chance. This is certainly laudable. But, sometimes this redemptive spirit falls over into naivete. Jesus counseled us to be "wise serpents" as well as "gentle doves." In today's litigious society, that is particularly good advice. □

[This column provides accurate, although general and non-exhaustive, information about the rights and liabilities of churches and their ministers and members. The Baptist Joint Committee does not hereby undertake to render specific legal advice or other professional services. If readers have a particular, fact-specific legal question, the opinion of a qualified attorney in their home state should be sought.]

John M. Womble, a veteran development officer, has been named director of denominational relations and development at the Baptist Joint Committee on Public Affairs.

Womble, who most recently served as vice president for university relations and development at Mercer University, a Georgia Baptist higher education institution with campuses at Macon and Atlanta, succeeds Victor Tupitza, who recently retired as director of the religious liberty agency's denominational services office.

The position Womble accepted was expanded by the Baptist Joint Committee board during its October meeting to include the responsibility for fund raising and development. The BJC board took the action after messengers to the annual Southern Baptist Convention voted to slash the denomination's annual allocation to the BJC from \$391,796 to \$50,000.

Despite the reduction in the SBC Cooperative Program budget allocation, gifts to the Baptist Joint Committee from Baptist individuals, churches and state conventions have kept the agency's fiscal 1991 budget at about the same level as that of 1990.

Baptist Joint Committee Executive Director James M. Dunn hailed Womble's selection.

"We welcome him as a top-flight, experienced professional, far better qualified than one would expect to find for a small Washington office," he said.

"His gifts and skills match perfectly the new job description and the expectations of the BJC board. He can help us channel and give concrete expression to the will of Baptists to keep a strong, non-partisan, uncensored voice for soul freedom and church-state separation."

John Binder, executive director of the North American Baptist Conference and chairman of the Baptist Joint Committee, said, "The future of the Baptist Joint Committee is brighter, more solid, than ever with the addition of John Womble to the staff."

Womble, who earned bachelor's and master's degrees in business administration from Hardin-Simmons University in Abilene, Texas, has worked for highly successful development campaigns at four universities and a medical center foundation during his 14-year development career.

At Mercer during 1989-90, Womble directed public relations and alumni



John M. Womble

programs as well as fund campaigns that included an annual fund of \$1.5 million and total fund raising of over \$10 million.

As vice president of development at Centenary College in Shreveport, La., during 1987-89, Womble implemented a successful \$15 million capital and endowment campaign.

During 1985-87, he served as director of foundation and corporate support at Baylor University in Waco, Texas. As assistant vice president for development and alumni relations for six years at Hardin-Simmons, Womble directed the annual fund campaign that produced more than \$600,000 annually and directed the \$1.9 million alumni division campaign within the Forging the Future Campaign.

Prior to that, he served as vice president of Hendrick Medical Center Foundation in Abilene during a \$5.5 million capital campaign.

The 48-year-old Baptist layman is a member of the National Society of Fund Raising Executives and the Council for the Advancement and Support of Education.

Womble and his wife, Marylyn, have three children, Rick, 27, Jessica, 24, and Jeff, 22.

"We are excited at the prospect of John and Marylyn joining the BJC team," Dunn said. "They bring a deep personal commitment and sense of God's leadership to this high-rent mission field. Only that calling accounts for their coming." □

Baptists gather to pray for peace

Representatives of at least six Baptist groups in North America gathered in the nation's capital to pray for peace just 29 hours before the United States and allied forces in the Persian Gulf began carrying out President George Bush's orders to force Iraq to leave Kuwait.

An estimated 700 people attended the noon service of prayer for peace in the Middle East at Washington's First Baptist Church — 12 hours before the United Nations Security Council deadline for Iraq to withdraw from Kuwait.

In the featured address, long-time civil rights leader and ordained Baptist minister Jesse Jackson challenged the notion that peace in the Persian Gulf region lies solely in the hands of Iraqi leader Saddam Hussein.

"Peace is not in his hands, it must be in our minds, in our hearts," Jackson said. "We don't have to bomb. We don't have to use misguided missiles, we can use guided minds."

Jackson was one of more than 15 participants in the midday program, which was sponsored by the Memphis, Tenn.-based Baptist Peace Fellowship of North America. Representatives of at least six national Baptist bodies participated in the service, which also commemorated the life and legacy of Martin Luther King Jr. on the anniversary of his birth.

Jackson's presentation, marked by the thundering oratory for which he is well-known, began with a quiet prayer. "And through it all make us a better people," he said, "not a bitter people, and lead us forward by hope and not backward by fear."

"Touch the hearts of Presidents Bush and Hussein today," he said. "Steer them away from the tragic night of war and terror. There is a way. There is a balm in Gilead."

Jackson lamented what he called an artificial cutoff date of Jan. 15. "This must be the goal of getting Iraq out, not the date," he said. "There is no cutoff date for ending apartheid in South Africa."

Jackson said some nations supporting the U.S.-backed resolution had debts forgiven or received military supplies.

He also criticized the level of involvement of U.S. allies. The Germans, he



Sehested, Goodwin and Jackson discuss service. (Victor Tupitza Photo)

said, offered some marks but not soldiers. "The Japanese offered some yen, no women, no men. It's more like a business coalition than an alliance driven by interest to save the world from being threatened or overthrown."

If war breaks out, Jackson warned, "there will be chaos without end, as opposed to community."

Recounting his recent trip to the Middle East, Jackson said "military deterrence is working. He (Saddam) can't go beyond Kuwait. Sanctions are working. He has hotels but no customers. He has oil fields but no markets."

Through its "Call to Prayer and Fasting," the Baptist Peace Fellowship is asking Baptists and others to commit themselves to daily prayer and weekly fasting "until military confrontation gives way to earnest negotiation toward a just and peaceful settlement of the dispute."

Reading from the Call to Prayer, BPFNA Executive Director Ken Sehested said, "We reject the notion that war is inevitable or that it has the power to bring about a just settlement of this confrontation and its underlying causes."

Welcoming participants to the gathering, Everett C. Goodwin, pastor of the host church, said that "In the 100 years First Baptist Church has been located

here on this corner, men and women have sought the presence of God here. Among them have been persons who, in times of war or threat of war, have prayed for peace."

Dan Buttry, representing the Peace Program, Board of International Ministries of American Baptist Churches, U.S.A., told participants that Baptists across the nation had been praying through the weekend and would continue praying. "But not only Baptists," he said, "many other Christians, many Moslems, Jewish people, people of faith all across the world are standing with us in prayer."

Baptist groups represented in the service included the American Baptist Churches, U.S.A., the National Baptist Convention of America, the Progressive National Baptist Convention Inc., the National Baptist Convention, U.S.A., Inc., the Southern Baptist Alliance and the Southern Baptist Convention. Founded in 1984, the Baptist Peace Fellowship is a network linking Baptists involved in justice and peace issues throughout North America. Its board is composed of members affiliated with 13 different Baptist conventions, five racial/ethnic groups and two inter-Baptist agencies, the Baptist World Alliance and the Baptist Joint Committee. □

ABC official reports on 'peace pilgrimage'

VALLEY FORGE, Pa.

Daniel Weiss, general secretary of American Baptist Churches, U.S.A., and 17 other Protestant and Orthodox church leaders returned from a mid-December "peace pilgrimage" to the Middle East convinced that "war will not resolve longstanding conflicts, it will explode them wider and deeper." The delegation visited several trouble spots: Iraq, Israel, the West Bank and Gaza Strip, Syria, Lebanon and Cyprus.

In a statement issued in New York upon their return, the leaders declared, "War will not establish regional stability, it will enflame the entire Middle East. . . . Having seen the faces of victims and potential victims, we believe that there must be an alternative to war."

When asked about constituency endorsement of the delegation's call for a peaceful solution, Weiss noted that American Baptists have responded to the Gulf crisis with an almost unprecedented common voice. "We have received astounding, broad-based support for this position," he said.

Another ABC leader, George Williamson, returned from an earlier trip to Iraq reporting that "everybody from the highest government person to the lowliest private citizen expressed an urgent desire for peace." Williamson is pastor of First Baptist Church in Granville, Ohio, and president of the Baptist Peace Fellowship of North America. □

Federal panel to decide university professor's case

A three-judge appellate panel of the 11th U.S. Circuit Court is expected to decide sometime this year whether a University of Alabama physiology professor can discuss his Christian beliefs in the classroom.

The ruling is expected in a lawsuit filed by Phil Bishop, 40, a member of First Baptist Church in Tuscaloosa, Ala., who sued the university after being told by his department head to stop interjecting his religious views in the classroom.

Last year, U.S. District Judge J. Foy Guin ruled in favor of Bishop, holding that the university's restrictions were "vague and overbroad" because the school did not prohibit other faculty members from making non-religious statements about other personal beliefs.

The university appealed the ruling and the decision of the appellate panel is expected this year, according to Bishop's attorney.

Besides bringing a Christian perspective to his subject, including one critical of evolution, Bishop said he will occasionally comment on the efficiency of the divinely designed human body. He said he does not pray, distribute religious tracts or read Bible during class.

University attorney Kenneth L. Godwin said the school can define what Bishop's job description means. "Teaching exercise physiology does not include the teaching of theories about the origin of the human body," he said. "The First Amendment does not give him the right to interject anything he wants."

Despite the pending lawsuit, the university indicated its approval of Bishop's overall job performance by awarding him tenure in April. □

Students seek distribution of religious newspapers

Christian Advocates Serving Evangelism has filed lawsuits in Denver and Tampa, Fla., on behalf of public high school students who want to distribute religious newspapers on their campuses.

Tracy Hemry and Kristi Jones, students at Watson High School in Colorado Springs, have been trying to get permission to distribute the Christian newspaper *Issues and Answers* on campus since October 1989. After repeated requests and denials, Principal George Houston told the students in September 1990 that allowing them to distribute the paper would set a precedent for all kinds of "wackos" to distribute literature in the schools.

James Harden and Angela Byrd, students at Tarpon Springs (Fla.) High School, tried to distribute copies of *Issues and Answers* on their campus Dec. 6 despite a request from school administrators to wait for a decision of the school board on its policy. School officials, including the principal, prevented the students from giving away the newspapers and confiscated one box of copies of the periodicals.

In both lawsuits, CASE attorneys have contended that the school policies violate the federal civil rights of students. CASE General Counsel Jan Alan Sekulow said the U.S. Supreme Court's ruling in June upholding the Equal Access Act bolsters "our claim that student free

speech with religious content is, nevertheless, protected from censorship by school authorities." □

Court sides with church against landmarks panel

Massachusetts' highest court has ruled that the Boston Landmarks Commission violated the state constitution's religious freedom guarantees in telling a Jesuit group not to make architectural changes in the Church of the Immaculate Conception in Boston's South End, which was given landmark status in 1987.

In a unanimous ruling, the state Supreme Judicial Court held that "the government interest in historic preservation, though worthy, is not sufficiently compelling to justify restraints on the free exercise of religion, a right of primary importance."

The court added that "under our hierarchy of constitutional values we must accept the possible loss of historically significant elements of the interior of this church as the price of safeguarding the right of religious freedom."

Edward Hanify, a lawyer representing the Jesuits, called the ruling a "compelling decision about religious freedom" that is important for all denominations.

Briefs supporting the Jesuits' right to renovate the church were filed by a variety of organizations, including Americans United for Separation of Church and State, the Council on Religious Freedom and the American Jewish Congress. □

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C. C. Goen

Superb scholar, gentle encourager

(EDITOR'S NOTE: Clarence Curtis Goen, one of America's foremost church historians, died Dec. 26, 1990. His contributions to the understanding of American religion were many and continue to serve as a legacy to religious liberty in the United States. He was a member of Calvary Baptist Church in the nation's capital and served for many years as professor of the history of Christianity at Wesley Theological Seminary in Washington, D.C. An example of his insightful grasp of American religious life is seen in his March 28, 1978, presentation to the National Staff Council of the American Baptist Churches, U.S.A. at Valley Forge, Pa. Following are excerpts of his remarks and printed on the next page are tributes paid by his colleagues.)

The diversity that we deal with has many historical reasons. All of the nations of Europe exported their own religious diversity to the new world. You know that when those groups arrived here they formed a new situation which required adaptation, and they also found the freedom to experiment as they felt inclined or led.

There is, however, another factor which is not often underscored and that is the availability of space in the new world in a way which they had not been able to experience in the old world.

When Roger Williams began to challenge the biblical basis of the Massachusetts theocracy, they said to him, "Look, buddy, the whole wilderness is out there. If you don't like it here, go some place else and practice your kooky ideas." Well that kind of feeling has pervaded not only church life, but all of social life in America.

The frontier theoretically ran out in 1890. There still is a little bit of space on the continent, but in the 20th century you can recognize that people don't move away quite as much as they used to in frontier days and so problems have tended to stack up vertically in American life in the 20th century. And yet the penchant for solving problems in terms of a quick separation is still with us.

Space as a sociological factor has been with us since the beginning of European settlement on the continent and it is one of the things that continues to curse us. We have not been able to develop a Christian style of controversy because

we have not been in a social situation that demanded we stay together and work out our problems in time.

Space has also made its contribution, not only to pluralism but to freedom, for as it permitted the development of pluralistic experiments in religion, that situation in turn came to demand the freedom for each group to be itself, to do its own thing and to fulfill what it regarded as its calling under God. The necessity of mutual toleration led to complete religious freedom.

There has been from the beginning such a diversity in American religion that it was not possible ever for any one group to establish itself as the official religion. Hence freedom and full religious liberty.

There is a consequence of full religious liberty that needs to be underscored and that is a new burst of energy for the so-called free churches in a free society. The word ... is zeal.

Space permitted pluralism. Pluralism required freedom, and freedom unleashed a zeal unprecedented since the age of the apostles. It was all so beautifully relevant to the mood of an expanding nation.

Secularization ... describes a broad cultural shift which had been going on in the West since the Renaissance, reaching its climax in the 18th century Enlightenment. It stands for the movement of culture away from the religious norms and values that formerly controlled it. States now operated no longer under the aegis of the church and ostensibly for the kingdom of God, but according to enlightened self-interest.

The most immediate effect (of secularization) on our country was to reinforce the movement toward religious liberty. A secular state is by definition neutral toward any and all religions. But I should caution you that its neutrality is simply that of indifference. Jefferson put it neatly when he wrote, "Let my neighbor believe there is one God, or no God or 20 gods. It neither picks my pocket nor breaks my legs." There are two points here. One is that religious opinions are simply matters of private preference. The other is that an individual may hold whatever religious opinions he or she chooses and of course join any religious group he or she desires. In other words, religion in America is a private matter and it is voluntary.



"But from the high-powered ecclesiocrat to the twice-a-year, dollar-a-trip church member we shrink from radical obedience because it is too costly and we content ourselves with being American culture Christians, hoping feebly that America itself, like the scribe in scripture, is not far from the kingdom of God."

Clarence Curtis Goen

Churches are merely voluntary societies of private individuals believing and practicing whatever they will, and so long as they do not engage in anti-social behavior they may be safely tolerated and ignored.

Thus religion in our secular nation is pluralistic, voluntaristic and privatistic. The organized form that developed out of this situation was the denomination.

As a sociological form, the denomination is a hybrid adapted to the new situation. It is a private body of individuals who voluntarily choose to belong for reasons of their own. The organizing princi-

ple of the denomination is theoretically a common purpose. Call it mission if you like. But that often translates into the personal needs and desires of the members, who, as you know, like to call it "our church."

At its best denominationalism represents a family theory of the church. Recognizing that no one group in its finite historical situation can be the whole church, they pursue their own best understandings while remaining more or less in communion with other groups pursuing somewhat different understandings, all with as much honesty and humility as sinners can muster. At its worst, denominationalism degenerates into a gaggle of private societies competing with each other on the basis of their own self-interest.

No matter what the formal ecclesiastical polity may be, the operating polity is nearly always congregational, little "c."

Revivalists preached that we should first be converted, then join a church, any church we like. And this subordinated the church to individual experience and private feeling or personal preference.

A second feature of denominationalism is laicism. Laicism has ... affected the character of the ministry. Did you know that the leading evangelists of America from Charles G. Finney to Billy Graham have been laypersons? ... Finney was a self-trained lawyer when he was converted in 1821. He began preaching immediately and was so successful that soon the Presbyterians in his part of the country, upstate New York, raised with him the question of ordination. His reply: "Well, I guess it wouldn't hurt." So they convened an ordaining council. Now the most important question in Presbyterian ordination is "Do you believe the Westminster Confession of Faith?" They put that to Finney and he says, "Well I haven't read it but so far as it's true, I believe it." And they ordained him. It's pretty clear that what was happening there was that Finney was already highly successful, and in America, you don't argue with success. But notice that the success was defined simply in terms of drawing a crowd and bringing in the numbers.

I take it as a mark of extreme acculturation that most American church members respond even to the gravest moral issues, not in terms of a conscience formed by the classical Christian tradition, but mainly according to the social attitudes and cultural mores they have imbibed as Americans.

American Christians from the beginning have seen their country as having a special place in the purpose of God.

What we confront here is a kind of religious nationalism, call it civil religion,

Continued on Page 14

Colleagues pay tribute to Goen as scholar, friend

From Robert T. Handy, Henry Sloane Coffin Professor Emeritus of Church History at Union Theological Seminary in New York:

Clarence Curtis Goen was one of the foremost American church historians of the 20th century. Author and editor of a number of important books, his contributions will continue to guide us in a deeper understanding of the religious history of the nation. Because he taught for nearly 30 years at a Methodist institution, Wesley Theological Seminary (and edited its Centennial History written by colleague Douglas R. Chandler), many did not know he was a deeply committed Baptist, for many years a loyal member of Calvary Baptist Church in Washington. They might remember that he was the 80th president of the American Society of Church History (1982), but not that he had been president of the American Baptist Historical Society (1974-76), served on the General Board of the American Baptist Churches, and was very active on the editorial board of an informative source book, *Baptist Life and Thought: 1600-1980* (William H. Brackney, gen. ed., 1983).

He was also a good friend of the Baptist Joint Committee on Public Affairs. His devotion to the historical Baptist concern for freedom showed up in many ways.

From Martin Marty, Fairfax M. Cone Distinguished Service Professor at the University of Chicago Divinity School:

In the company of America's religious historians, C.C. Goen was always "Mr. Integrity." This integrity showed in the scrupulousness of his research, the fairness of his judgments, his choice of causes and devotion to them, and all personal relationships.

From Alan Geyer, professor of political ethics and ecumenics at Wesley Theological Seminary in Washington, D.C.:

Not many days before Clarence Goen died, I had a precious bedside visit with him. He had the typically Goenesque last word. "Clarence," I said, "you are a great and good man!" His quick but drawling Texas retort: "Geyer, you have always stretched the truth!"

Under other circumstances, I might have sought to defend my honor. Clarence was a master of the loving putdown — usually when a putdown was in order. But he was indeed a great and good man. For three decades, he played the role of a hellraising Baptist missionary on a Methodist seminary campus. In faculty meetings, he was the tireless and incomparable guardian of essential institutional details, as well as the essential mission of the seminary. He knew when Methodist pretensions needed to be chastened, especially with a sharp wit.

Clarence Goen's commitments to justice and peace were constantly reflected in his teaching, preaching and writing — and almost as constantly were summonses to contrition in the churches.

From W. R. Estep, Distinguished Professor of Church History at Southwestern Baptist Theological Seminary, Fort Worth, Texas:

The news of Professor C. C. Goen's recent death has once again reminded us of the fragility of life and our indebtedness to faithful colleagues such as he.

Those of us who are familiar with Goen's works have long appreciated and admired his meticulous scholarship. Whether the subject was the Great Awakening, Jonathan Edwards or the Constitution of the American Society of Church History, he gave it his best. As a Baptist serving in a Methodist theological seminary, he never forgot his roots and while his convictions remained firm, his ecumenical outreach was both genuine and widespread. Even though he will be sorely missed by family and friends, we are grateful for the fruits of his scholarship through which we can continue to be informed and instructed.

From Bill J. Leonard, William Walker Brookes Professor of American Christianity, Southern Baptist Theological Seminary, Louisville, Ky.:

C. C. Goen was a superb scholar, historian and educator. He was also a source of gentle affirmation and encouragement to a generation of friends — colleagues — students. Although I never sat in his classes, I was privileged to be a recipient of his encouragement. We met by mail in 1973 when he encouraged me to pursue a particular dissertation topic. From that time until his death he was a valued mentor and friend. C. C. Goen's insights into history and culture, life and faith helped all who knew him or read him. We will miss him terribly. □

INTERNATIONAL DATELINE



A Soviet Union first: now a 'partly free' society

For the first time in history, the Soviet Union in 1990 was numbered among "partly free" societies, while liberal democracies outnumbered other forms of political systems, according to Freedom House, a New York-based human rights monitoring group.

"The world underwent an unprecedented political shift," said R. Bruce McColl, executive director of the 50-year old watchdog group. Freedom House monitors political rights and civil liberties in 165 nations and 62 other related territories.

According to the organization's 20th annual Survey of Freedom in the World, 67 percent of the world's population lives in free societies, more than ever before. Surveyors found that 76 democratic countries and another 36 countries — or 112 of the 165 nations scrutinized — were in various stages of democratic transition.

Over one-third of the 165 nations registered changes in freedom, the survey revealed. Most of the former Eastern Bloc nations continued their democratic transformation, and the African continent saw its most sweeping democratic changes since the era of decolonization, with 19 countries showing structural improvement.

Among nations marked "free," five nations declined in the quality of their rating: Argentina, Brazil, the Dominican Republic, Papua New Guinea and the United Kingdom.

Restrictions of freedom of expression in the media and revelations about forced confessions and faked evidence used to convict alleged Irish terrorists — a weakening in civil liberties — led to downgrading the U.K. rating.

Freedom House voiced concern over the shaky democracies in Central America, the Philippines and Pakistan and is deeply concerned over the future of India, the most populous democracy in the world. Burma is in the grips of a brutal and repressive military regime; the Persian Gulf crisis only highlighted the "dismal human rights record" of Iraq.

International News pages represent a compilation of **REPORT's** national and international news services and resources.

Other areas where human rights flounder include Saudi Arabia, Afghanistan, and Syria. Hardline Communist regimes in Cuba, Laos, Cambodia, Vietnam and North Korea continue to resist efforts at democratization. □

Wave of repression leads to pastor's hanging in Iran

BRUSSELS

An ordained minister of the Assemblies of God who once worked with the Iranian Bible Society was a victim, in December, of what has been seen as a new wave of repression against Christian believers and churches in Iran.

According to sources inside that country, Hossein Soodmand, 55, was hanged after having been tortured during two months of imprisonment. His body was not buried in a cemetery but in a place which fellow pastors regarded as "not a respectable place" for a burial.

Iranian-born Christians in the West who monitor church ministry inside Iran said the Soodmand execution is part of a new, harsher round of systematic repression against believers, especially aimed at those who are former Muslims.

Although Christianity is one of the four religions officially recognized by the Islamic government of Iran, the Iranian Christian observers abroad explain that recognition applies only to several hundred thousand ethnic Armenians and Assyrians.

Some believe Iran's new repression may be a government effort to head off increasing response to the gospel across the nation. Efforts by believers inside Iran as well as Christian radio programs broadcast from outside the country are being increasingly effective. □

Widow of slain author settles suit in Taiwan

TAINAN, Taiwan

The widow of murdered author Henry Liu accepted an out-of-court settlement for nearly \$1.5 million from Taiwan's government in return for her agreement to drop a \$300 million civil suit she had filed in the U.S. accusing the Taiwan government of indirect responsibility in her husband's slaying.

The writer's murder, which took place in the garage of their Dale City, California, home in 1984, has caused acute embarrassment to Taiwan authorities.

Liu was the author of a biography highly critical of then-president Chiang Ching-kuo. Subsequent investigation revealed that Liu's execution was ordered by Vice-Admiral Wong Hsi-ling, head of the Intelligence Bureau.

Wong was court-martialed and sentenced to life imprisonment, but in 1988 the sentence was reduced to 15 years. He has since been released on medical grounds. President Chiang's son was present when Liu's murder was planned but he was never indicted. Two of Wong's aids served lesser sentences.

Two members of the notorious Bamboo Union gang were convicted of the journalists murder and are serving sentences in a Taiwan prison while a third, arrested in South America, was convicted in the U.S. and sentenced to a 27-year prison term.

Taiwan's foreign minister said that while the agreement with Mrs. Liu absolves authorities of involvement in her husband's death, the government decided to pay what he called "a payment out of kindness, or a payment without liability" after the Ninth Federal Circuit Court of the United States refused to throw out the widow's civil suit.

Following announcement of the out-of-court settlement, a presidential spokesman called for the release of the murderers.

Many press reports suggested the murder was politically motivated, but authorities claimed that Liu was a triple spy, working for Taiwan, China and the U.S. □

Colombia evangelicals win seats in election surprise

BOGOTA

Against the background of a strong election showing by the former guerrilla group M19, a university professor and a seminary rector unexpectedly captured seats in the 70-member Constitutional Assembly that will draft a new governing document for Colombia.

Jaime Ortiz Hurtado, rector of the Biblical Seminary of Colombia in Medellin, and Arturo Mejia Borda, a university professor in Bogota, were surprise victors.

El Tiempo, a national daily newspaper, carried a headline reading, "A Surprise! The Candidates of God." The article noted that evangelicals have risen to national influence in a significant manner.



NEWS-SCAN

The article quoted the Rev. Hector Pardo, president of the Evangelical Confederation of Colombia, as saying that evangelicals are not aiming to wield political power as such. Rather, he said, they seek to exert an influence for good in general and to win religious liberty and equal rights for all citizens. □

Christian leaders protest crackdown in Lithuania

The chief executives of the World Council of Churches and the Lutheran World Federation have sent messages to Soviet President Mikhail Gorbachev protesting the use of military force to crack down on the independence movement in Lithuania. Thirteen people were killed and more than 100 wounded during a Jan. 13 attack by Soviet Army forces on public buildings in the Lithuanian capital of Vilnius that were surrounded by pro-independence forces. The Baltic republic, which was annexed by the Soviet Union in 1940, formally proclaimed its independence in March 1990. On Jan. 12, Mr. Gorbachev urged the Lithuanian parliament to restore the validity of the Soviet constitution or face the consequences.

"We view with profound disquiet the measures taken by your government over the past few days in Lithuania, resulting in several tragic deaths and many injuries," the Rev. Emilio Castro, general secretary of the World Council of Churches, told the Soviet leader in a Jan. 14 telegram. □

Military aid to El Salvador opposed by Jesuits in U.S.

WASHINGTON

The Bush administration's plan to restore all military aid to the U.S.-backed government of El Salvador has brought a negative response from a representative of the U.S. Jesuit community.

The Rev. Charles L. Currie, a spokesman for the Jesuit order, said a release of withheld U.S. aid would be the wrong signal to send to the Salvadoran military, which has faced a new round of congressional charges of obstructing the investigation into the murders of six Jesuit priests.

"The arrogant behavior of the armed forces ... hardly calls for a reward in the form of restored military aid," said Father Currie, speaking at a press conference in the Capitol building.

Congress had voted last October to cut the aid in half, amid frustration over the Salvadoran government's failure to prosecute members of the military responsible for the November, 1989, murders of the Jesuits, their housekeeper and her daughter. □

Mother Teresa honored, meets with Albania's prexy

In unprecedented action, the December meeting of Albania's President Ramiz Alia with Mother Teresa was given front page coverage in the Albanian communist daily paper, *Zeri i Popullit* (Voice of the People).

Mother Teresa, who was celebrating her 80th birthday in her native country, was praised as Albania's "worthy daughter" for all her love and work with people. Albanian law continues its ban on the practice of religion.

It is rumored that Mother Teresa's visit to her native country was made to discuss the opening of one of her Mission Houses. Keston College is awaiting confirmation of that possibility. □

Leaders silence fears over 'born-again' president

GUATEMALA CITY

A growing evangelical movement here now has one of its own in the presidential palace for the first time since General Efraim Rios Montt took over as a Bible-thumping dictator following a coup in the early 1980s.

Born-again evangelical Jorge Serrano Elias, 45, overwhelmingly won the January presidential runoff with 68 percent of the vote against Catholic newspaper publisher Jorge Carpio Nicolle.

"I don't believe Serrano is a religious fanatic, but there may be danger that some people in the sect may feel their sentiments are superior," said Archbishop Prospero Penados del Barrio. "Serrano's faith should not influence how he governs the people."

Mario Permuth, leader of the Guatemalan Jewish Community, knows Serrano well; he said "I don't see why an evangelical president should make any difference, and I don't see why Serrano would like to strengthen his sect just because of who he is."

"Serrano is a religious man, that is for sure, but he is not a fanatic like Montt," Permuth added. □

A conference of Baptist ministers, the first of its kind in 45 years, brought together thirty Bulgarian pastors and preachers from all parts of the country in November, indicating the end to the prohibition of similar activities. Also in Bulgaria, a letter to the United Bible Societies from the Seventh-day Adventist Union in Bulgaria expressed thanks for 5,000 Bibles. ... The Baptist Theological Seminary in Ruschlikon, Switzerland, received a pledge of approximately \$20,000 a year for the next five years for the support of a professor. Reg Harvey, general secretary of the British Missionary Society, said the gift "is a recognition of the fact that the society sees Ruschlikon as a center of mission and wishes to support and encourage the work." ... Inflation is raising havoc with the operating budget of the European Baptist Federation (EBF) and has led to the current deficit. General Secretary Karl-Heinz Walter was led to comment, "It is strange that in a year of unprecedented total giving by European churches the budget needs of the central office are not being met adequately." There are no reserve funds to draw on. ... Baptist Minister Steve Chalke penned the motto "Eat Less and Pay More" that appears in the windows of some 170 restaurants throughout England. The concept underlies a program in which Christian young people take over the premises and operate a restaurant for three weeks. Diners get a simple meal but pay more, with all profits going to self-help projects in the Third World, particularly Uganda and Tanzania. Estimates are that one million hours of labor have already been given. ... A Swiss parliamentary commission revealed the existence of a secret army and a special security service whose duties included spying on the European Ecumenical Assembly, "Peace with Justice" in May, 1989. The Basel assembly, called jointly by the Conference of European Churches and the (Roman Catholic) Council of European Bishops' Conferences, was open to the public. CEC General Secretary Jean Fischer, noting that 640 media representatives reported on the event, said, "I regret that the established reputation of Switzerland as a country of freedom and democracy, where ecumenical meetings could take place without fear of being watched, has now been tarnished by the irresponsible acts of illegal security services." □

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Goen, from Page 11

American democratic faith, religion of the republic, it has several names. It is solidly supported by most church members who are largely unaware of its idolatrous tendencies. They want the American flag displayed in their houses of worship.

American church members are terribly distressed over the prospect of losing America's hegemony in the world, and this is mainly because they have lost the vision of the supranational character of the kingdom of God.

And if there is one fundamental idea that you have to nail down at that point it is that no nation is eternal. They rise and fall. They come and go. The dust bin of history is full of the wreckage of nations who had their glorious day in the past, but now are dispensed with. The kingdom of God is the only entity which can carry human destiny through to the ultimate consummation of God's redemptive purpose.

But from the high-powered ecclesiocrat to the twice-a-year, dollar-a-trip church member we shrink from radical obedience because it is too costly and we content ourselves with being American culture Christians, hoping feebly that America itself, like the scribe in scripture, is not far from the kingdom of God.

I speak somberly, fearing that judgment will begin at the house of God, yes, and knowing that it must. This acculturated Christianity of ours stands under judgment just as surely as any people who make no pretense to know the living God, nay more so. Because much more is required of those to whom more is entrusted.

But God's judgment is always accompanied by his grace. And that grace holds out the promise of new life.

As a Christian, I can be critical of the historical church. Indeed I must, for every form of history is infected with the sins of the broken world in which it takes shape. But as a Christian, I also can trust God never to leave himself without a witness, never to forsake his people, never to fail in his promise to bring his church into the fullness of its redemption, purged from every spot and stain, holy and without blemish before him.

Faith has gotten translated in American religion as sort of feeling good about the way things are and the way you look at them. ... Faith is a feeling, whereas in the New Testament, ... faith is really an active verb that translates closer to obedience than it does to a head trip. We don't have an English way of translating that. I wish we did. The fourth chapter of Romans ought to read, "Abraham 'faithed' God and it was reckoned to him for righteousness," which means he did what God told him to do. The obedience

of faith is the only clue you can get to its reality, I think. That kind of idea nas pretty tough going in the church now.

Most of the mainline denominations in the United States now do have sectarian origins. Certainly Baptists, Methodists, Disciples, whatever, their heritage is not that of the traditional churchly types. But these groups with former sectarian origins are now the multimillion member denominations with social acceptance and some measure of quasi-establishment, which demands that they function as churches whether they want to or not, whether they can or not.

I think this is the cause of one of our failures and the source of one of the great tensions when we do try to recover the authentic dimensions of church. Our sectarian origins have not equipped us with the experience of being churches, which at its best would require the development of a powerful social ethic. And therefore, the best we can come by in terms of an ethic is just a half notch above the old individualist morality of the revival heyday, "I don't booze and I don't chew and I don't go with the girls that do." □

Leland, from Page 5

For the new president, Leland suggested members of the farming community produce a gigantic cheese to be made from one day's milking at every dairy farm. They did it! The "Mammoth Cheese" weighed three-quarters of a ton and had to be carried by sled, boat and horsecart on its journey to Jefferson in the newly built White House. Political hoopla and newspaper headlines accompanied a journey that took several weeks. Jefferson warmly welcomed his friend and officially accepted the gift on January 1, 1802. At a unique meeting on the following Sunday, January 3, Leland, introduced by the president as the preacher of the day, addressed both houses of Congress.

January 14 marked the 150th anniversary of John Leland's death. His legacy of "promoting piety and vindicating the civil and religious rights of all" is an essential ingredient for our ministry as Baptists. Involved, participatory citizenship and separation of church and state are not mutually exclusive categories; they go hand in hand. Neither institution must exercise control over the other, and "We the People", living in both realms, must be free for responsible participation in each.

John Leland and his followers were as much involved in the political process as they were in championing the cause of religious freedom and the separation of church and state. A free church in a free society was their goal — and the cost of that goal has been aptly expressed in words familiar: "the price of liberty is eternal vigilance." □

Perspective is essential, a sense of history, a vision of the future, to avoid a digital clock kind of culture.

REFLECTIONS

James M. Dunn
Executive Director



The symbol for our culture has become the digital clock which looks at only the present moment, with no hint of yesterday or tomorrow. This Bill Moyers musing offers a clue to some odd and dangerous concepts coming out of Washington.

It seems that some in all three branches of government — the courts, the administration and the Congress — have taken leave of their senses.

Justice Antonin Scalia, in an April 1990 Supreme Court decision, trashed the traditional understanding of the First Amendment to the U.S. Constitution, the long-held test that government must have "a compelling state interest" before meddling in religion. He called this safeguard for faith freely exercised a "legal luxury."

Vice President Dan Quayle in August 1990 endorsed the euphemism used for state-supported sectarian schools. "The reform of the 1990s in education will be choice," he said. This innocent sounding slogan has become the battle cry for those who would take tax dollars for private and parochial schools, federal funds for church institutions.

Democrats and Republicans in the failed "Tax Summit" considered a cap on deductions for charitable contributions. One proposal would have allowed only a 5 percent deduction for all charitable giving. Attempts to deal with the deficit blinded the summitters to age-old distinctions that protect the private sector. The idea of tax incentives for the givers of society has a noble history.

If one sees only the drug crisis, education's challenges or the deficit disaster without a sense of history, if one sees only the moment without an appreciation for the past, he can understand the initiatives of Scalia, Quayle and the politicians who scrounge for tax sources.

If one does not value the free exercise of religion as a right above rights, if one does not know the necessity of separation of church and state for liberty's sake, if one does not desire passionately to protect a free church in a free state, he can identify with those public servants who seem too willing to sacrifice the future on the altar of today's crises.

There's a subtle statism in a theory of government that allows "generally applicable laws" to cut back freedom of religion. Government is too expansive when it funds first, then controls all education, public, private and parochial.

Those with the power to tax move toward the power to destroy when they try to deny tax deductions to the free voices in the people-serving sector of society.

Justice Scalia in his activism denigrates the meaning of the free exercise clause. Vice President Quayle denies the importance of the no establishment clause in his support for aid to parochial schools. Perspective is essential, a sense of history, a vision of the future, to avoid a digital clock kind of culture. It takes work to place the American experiment in context. One needs to study seriously church-state history, law, religion, public policy and politics.

It is past time for all who care about religious liberty to do their homework. A generation of non-readers will fall for the slick arguments of television politics if they have not learned better.

Churches and synagogues have failed in teaching/training responsibility. The ignorance and apathy of good people are the greatest threats to religious liberty. The Baptist Joint Committee helps educate.

A recent gift to the Baptist Joint Committee makes possible the mass distribution of the "Life with Liberty" pamphlets. As long as the limited supply lasts the five titles of the series will be sent to all who prepay the postage. The titles:

- "Baptists and Religious Freedom," a careful examination of the biblical and historical roots of the dedication of people called Baptists to religious freedom.
- "Separation of Church and State," a look at the development of this political corollary to the idea of religious liberty and the roles played by Roger Williams, Isaac Backus and John Leland.
- "Christianity and American Life" challenges the notion of a "Christian nation." This nation's founders instituted a democracy, not a theocracy.
- "Government Intrusion into Religion" alerts readers to the dangers of government intervention. The best thing government can do for religion is leave it alone.
- "Religion in the Public Schools" focuses on the hottest battle zone in church-state disputes and examines what properly can and cannot be done regarding religion in the public schools.

Sets of all five titles in quantities are available to anyone who prepays the cost of delivery. Ten sets (50) pamphlets cost \$2.50 for postage; 50 sets (250 pamphlets), \$4.50; and 100 sets (500 pamphlets), \$6.50.

The series makes excellent discussion base material for adult study groups, bulletin inserts, background information for deacons, denominational relations committees, church councils, budget and planning committees.

The set of pamphlets might be distributed with a sermon series, a course of doctrinal study or a Wednesday evening series on Baptist identity.

The pamphlets ought to be given to new church members, sent to every family in the church with the newsletter and/or always made available on the church literature table.

It's not enough to lament the decline in understanding the separation of church and state. It's no good simply whimpering about the dangers to religious liberty. It's useless merely to complain about the threats to the free exercise of religion.

Get some sense of where we've come from and where we're going in church-state relations. Send for the "Life With Liberty" series while it's still available. □

REVIEWS



UNDER GOD: Religion and American Politics

Garry Wills, New York: Simon & Shuster, 1990. 385 pp.

Journalists do some of their poorest work when reporting on religion. The lack of accurate analyses concerning the relationship between religion and American politics is woeful. It is this fact which makes Garry Wills' *Under God* such a potentially appealing work. In Wills we have a writer who is well-informed on the subject of American Christianity and a political theorist whose insight is almost unparalleled. This rare combination provides an analysis which is frequently provoking, sometimes fascinating, and seldom disappointing.

Wills' writing style varies from objective journalism to editorial reflections to scholarly research which spans nearly 350 years of American church and political history. Wills seems determined to prove that a journalist can speak intelligently and authoritatively on the issue of religion and American politics without feeling embarrassed about the subject matter. And for the most part, he is successful.

Part one is a close-up look at the role of religion in the 1988 presidential campaign. The rules of the game were revealed and clearly displayed during the Gary Hart episode. According to Wills, Hart's unwillingness to use moral language to answer revelations about his personal life destroyed him politically. It would have been expedient to use the language of his Nazarene background to repent from and even explain his misdeeds. Wills explores this miscalculation by giving a somewhat bizarre psychological comparison of 19th century philosopher Soren Kierkegaard and Gary Hart that attempts to explain the commonly held notion that Hart didn't really want to be President.

Similarly, Wills contends that Dukakis' chances for the presidency were ruined by his inability to find a place for religion and other emotional issues in his politi-

cal rhetoric. George Bush, on the other hand, perceived as a centrist in his party, was able to use emotional issues without being seen as radical. For example, states Wills, Bush's campaign managers supplied him with a "devil" in the person of Willie Horton to rave against. Wills criticizes the Bush campaign for its use of Willie Horton — a critique with some merit in light of recent confessions made by campaign manager Lee Atwater.

Wills concludes that Americans continue to be uncomfortable with the modern, secular, scientific and technical approach to politics. Thus, the religious prejudice of this nation cannot be ignored by Presidential candidates who have any hope of success.

Parts two, three and four examine how some evangelicals use the Bible to inform their understanding of the relationship between religion and politics. An issue of importance to many evangelicals is "creation science." Out of a desire to have the biblical story of creation taught in the schools, many have advanced creationism as a valid scientific position. According to Wills, this is an indication that the "creation story is not going to go away as a political issue, for the obvious cultural reason that the Bible is not going to stop being the central book in our intellectual heritage" (p. 124).

Wills also demonstrates how biblical prophecy influences evangelicals' interpretation of the relationship between church and state. Sometimes Wills tries too hard, as in his chapter on Colonel Thieme and the Quayle family. Rather than letting the absurdities of Colonel Thieme's theology and method speak for themselves, Wills attempts to further undermine Thieme with a pietistic critique that, while accurate, seems more fitted for a prophet than a journalist.

Part five is a very interesting and provoking analysis of the unique relationship between politics and black religion. Wills is one of the few white male journalists that can speak as an authority on this subject. (He was the only white person among three buses

filled beyond capacity with Memphis sanitation workers who were travelling to Atlanta for Dr. King's funeral.)

The accomplishments of Jesse Jackson are hailed in Wills' chapter entitled "What Did Jesse Want?" This chapter concludes a whole section on how black religion, as a support for the oppressed, has impacted the careers of several black politicians. The author gives Jackson credit for helping to defeat the nomination of Robert Bork to the Supreme Court. Jackson's voter registration drives were a factor in restoring control of the Senate to Democrats in 1986. As Jackson puts it, "We did it [blocked Bork] under the chairmanship of [Democratic] Senator Biden. We couldn't have done it under the chairmanship of [Republican] Senator Thurmond" (p. 259).

Parts six and seven deal with the explosive issues of pornography and abortion. Even though Wills' analysis of these two issues is fascinating, the reader must adeptly shift gears in order to perceive the relation of these chapters to the preceding chapters. His analysis of Mario Cuomo, abortion, and the Roman Catholic Church is particularly insightful. (Wills is Roman Catholic and seems to write more knowledgeably about the politics of his own denomination.)

Part eight, "Church and State," is the final section of the book and contains Wills' best work as a scholarly researcher. In about 40 pages, Wills gives a well-written history lesson on church-state separation. He does not, however, write extensively about contemporary politics and religion in light of his history lesson. It appears that he wants to allow the reader to draw his or her own conclusions about where the line should be drawn between church and state.

Garry Wills has taken on a subject generally neglected by leading journalists. There are few studies which offer valuable insight into this delicate if not explosive area of our lives. But *Under God* is a cogent resource for those of us who continually struggle to find and stand in the proper creative tension between religion and politics. □

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