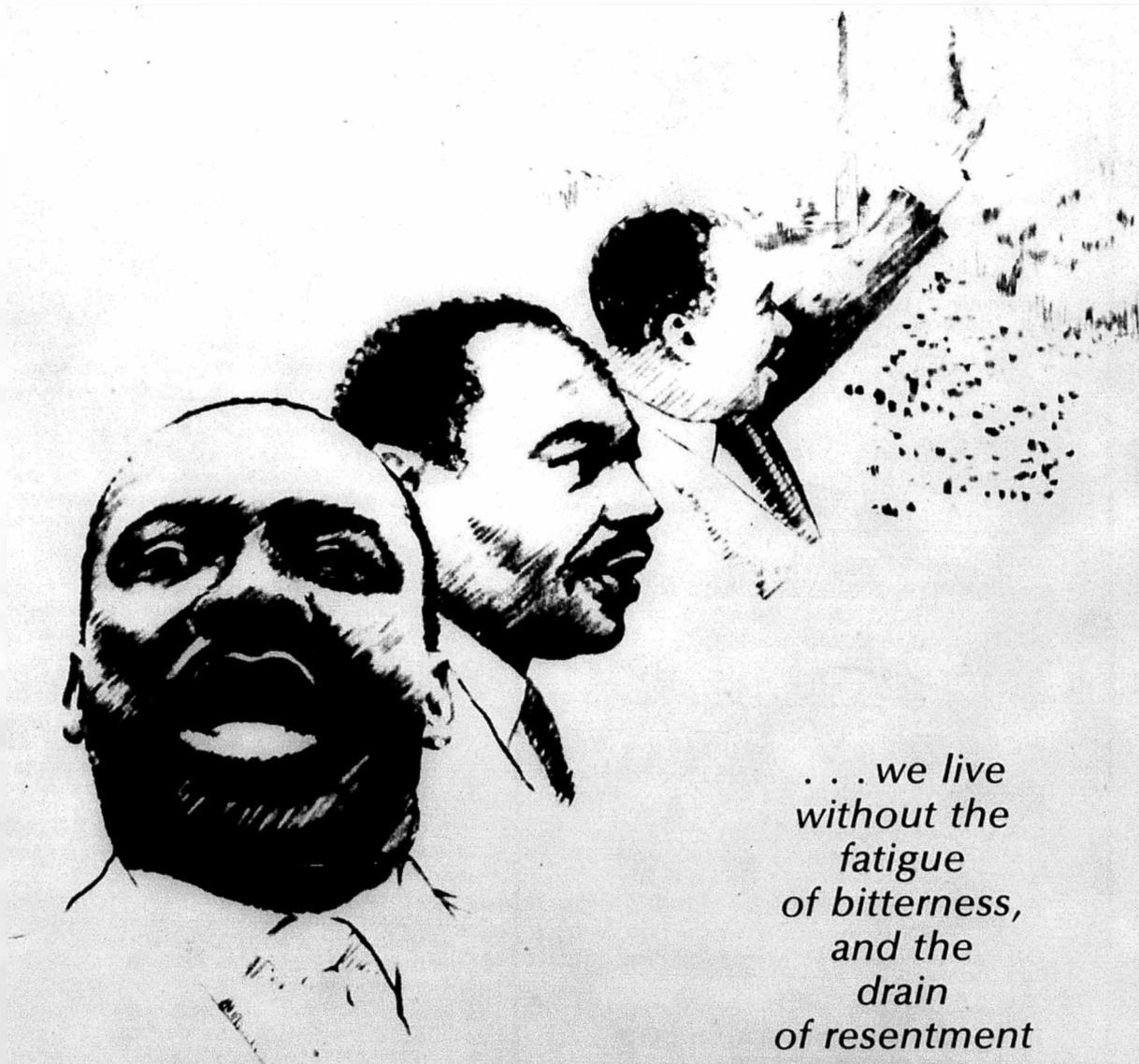


April 1981

ISSN 0346-0661

REPORT from the CAPITAL



*... we live
without the
fatigue
of bitterness,
and the
drain
of resentment*

—Martin Luther King, Jr.

REPORT from the CAPITAL

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

Vol. 36 No. 4 April, 1981

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REPORT from the CAPITAL is published 10 times each year by the Baptist Joint Committee on Public Affairs, a denominational agency maintained in the Nation's capital by its nine member bodies: The American Baptist Churches in the USA, Baptist Federation of Canada, Baptist General Conference, National Baptist Convention of America, National Baptist Convention, U.S.A., Inc., North American Baptist Conference, Progressive National Baptist Convention, Inc., Seventh Day Baptist General Conference and Southern Baptist Convention.

Subscriptions: Single, \$4.00 one year; Club Rate, (10 or more) \$3.00 per year each. Student Rate \$1.50 Foreign, please add \$2.00 postage.

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ON PUBLIC AFFAIRS
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Washington, D.C. 20002**

April, for Inspiration

What month proves more inspiring than April, when all nature discloses evidence of the infusion of new life? That is not to overlook "unseasonal" Apriils, when the frost of human events threatens new life—how can we forget that day in 1968 when Martin Luther King, Jr. and the movement he so carefully nurtured were both intended victims of an assassin's bullet.

Again, in the spring of 1981, this nation seems to shiver in a freeze that yet may wither blossoms of justice and stunt the growth of equality and human wholeness far short of maturity. It is a cold encouraged by the illusion that there has been too much compensatory remedial action, and far too great a portion of the nation's resources allocated to the tender shoots that help constitute this young nation's populace.

To those who would reverse the season of justice, comes a reminder from Associate Justice Lewis F. Powell of the U.S. Supreme Court, that our nation is made strong by a formal legal structure and by the tolerance of a private sector of individuals and groups.

The law is clear—Justice Powell refers to the First and Fourteen Amendments which protect the free exercise of religion and guarantee equal protection for all citizens. Speaking before the National Conference of Christians and Jews, Justice Powell urged greater understanding until such time when "no government decision should be based upon characteristics of pigmentation, or racial origin."

Retired Chaplain Kenneth Nettles approaches the issue of religious liberty and tolerance of differing beliefs from a homiletical perspective. He emphasizes the spirit of Jesus over accumulated dogma, and relates his various sayings to the question of authority and to alien cultures.

When Rosa Parks on that first day of December, 1955 refused to relinquish her seat to a white passenger, the result was a "great fuse that led to the modern stride toward freedom." The observation is that of Dr. King; to link the two outstanding persons together in this issue seems most appropriate.

We reprint a portion of "A Handful of Souls," a Christmas cantata presented by CBS in 1975 from the First Baptist Church in America, Providence, Rhode Island. In the cantata, "Rosa" gives contemporary orientation to the celebration of the spiritual strengths of America.

To Rosa Parks, and to the late Dr. King, the words of John Milton offer tribute, while to others of us they provide a challenge:

Servant of God, well done, well hast thou fought
The better fight, who single hast maintained
Against revolted multitudes that cause
Of truth, in word mightier than they in arms;
And for the testimony of truth hast borne
Universal reproach, far worse to bear
Than violence: for this was all thy care
To stand approved in sight of God, though worlds
Judged thee perverse.

Victor Tupitza



WASHINGTON OBSERVATIONS

news/views/trends

DECLARING THAT "POLITICS is the means by which we in a democracy translate what we believe into public policy and practice," District of Columbia delegate Walter E. Fauntroy called for increased Christian involvement in the political arena and the marketplace.

Fauntroy addressed a congressional reception he sponsored along with House Majority Leader James O. Wright, Jr., D-Texas, and Sen. Mark O. Hatfield, R-Ore., welcoming James M. Dunn to Washington. Members of Congress and the religious community, along with friends, attended the event.

Often asked what a minister is doing in politics, Fauntroy said "I always respond that the gospel is not just good history, it's good news. It's good history that the Master fed 5,000 people 2,000 years ago, but it's good news when His followers of today act in the living present to feed the hungry, and clothe the naked, and set at liberty the captives."

Dunn recognized the former Arkansas congressman Brooks Hays, the dean of Baptist statesmen who was among those at the event and credited him for getting "some of us into this business of trying to apply the gospel to the political arena."

SOUTHERN BAPTIST ETHICIST, Foy Valentine told a House budget panel that President Reagan's proposal to slash funding for a federal program which aids victims of alcohol abuse and alcoholism would severely "dismantle" the agency.

Under the Reagan proposal, most of the funds slashed from the alcohol program would be consolidated with other health services programs and passed on to states as a block grant which states would have the option, but not requirement, of spending for their alcohol programs. Valentine, head of the SBC Christian Life Commission, warned that several of the national alcohol agency's programs could not be duplicated at the state level and urged the panel not to "abandon the federal system."

INDIVIDUALS WHO TRY to avoid paying income taxes under the guise of establishing their own "churches" received a legal blow when the U.S. Supreme Court rejected the appeal of an Illinois man whose tax exempt status had been revoked by Internal Revenue Service.

S. Dean Slough, who organized what he called the "Western Catholic Churches" in 1971 reached the end of his legal appeals when the high court unanimously and without comment let stand lower court rulings upholding the revocation.

Slough's application for tax exemption declared that the new church proposed to build churches, colleges, nursing homes and a hospital. Both the Tax Court in Washington, D.C. and the Seventh Circuit Court of Appeals in Chicago agreed with IRS that because Slough's church had no place of worship and conducted no public religious services, the tax exemption should have been revoked.

Justice Lewis F. Powell, Jr.

Concepts of Liberty in a Tolerant Society

The First Amendment, only forty-five words long, states:

"Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble and petition the government for a redress of grievances."

In these few, relatively simple words, the Constitution expresses the concepts of liberty that define a truly tolerant society.

Of historic interest is the fact that the first Constitution of Virginia, adopted in 1776, included a provision drafted by George Mason—and I believe amended by James Madison—that "all men are equally entitled to the free exercise of religion according to the dictates of conscience".

The "establishment" clause, guaranteeing separation of church and state, was added to the federal constitution as a part of its Bill of Rights. Again, Virginians were primarily responsible, and Jefferson's metaphoric call for a "wall of separation" between church and state has been basic to our system.

Numerous decisions of the Supreme Court have preserved both the free exercise of religion, and the complete separation of church and state.

The relevance of the "free speech" provisions of the First Amendment to tolerance may be even broader than its religion clause. The combined and related rights of free speech and free press, though often abused, constitute the single most essential element of

our constitutional freedom. As the Supreme Court said some years ago:

"If there is any fixed star in our constitutional constellation, it is that no official . . . can prescribe what shall be orthodox in politics, nationalism, religion or any other matters of opinion. Free speech, for example, assures the preservation of the religious clauses. If attempts ever were made to establish or even prefer a state religion or to limit the free exercise of religion, the public outcry would assure its swift refutation."

At each Term of our Court, we have free speech issues presented—often in novel settings. It is fair to say that we enjoy greater freedoms of speech and press than any other people.

I mention only two recent examples, selected because they involve corporations, and—until we decided these cases—the application of the First Amendment was uncertain.

In *First National Bank of Boston v. Bellotti*, we held that a state could not bar corporations from expressing their views on proposed legislation, even when the interests of the particular corporation were not directly affected.

Last Term in *Consolidated Edison Company v. Public Service Commission*, we held that a state public utilities commission could not prohibit an electrical utility from advocating nuclear energy in its bill inserts.

At first glance, issues of corporate speech may appear to be far removed from individual rights and the preservation of a tolerant society. Yet, the right to speak—even of a corporate entity—is inseparable from the right to hear, and the entitlement of citizens to be informed.

In the *Bellotti* case, for example, we said:

"The inherent worth of . . . speech in terms of its capacity for informing the public, does not depend upon the



identity of the source, whether corporation, association, union, or individual."

Our society is premised upon the belief that an informed public will be wiser, more just, and better able to preserve the freedoms we cherish.

The Equal Protection Clause of the Fourteenth Amendment . . . prohibits governmental action that discriminates among its citizens. The abolition of state imposed inferiority was, for example, at the heart of the Supreme Court's decision in *Brown v. Board of Education*. That decision, and its progeny, have reaffirmed the principle that the Constitution envisions a nation in which government imposed distinctions based upon race are not tolerated.

In the past quarter century, the quest for racial equality—and for tolerance and understanding—has been supported by the vast majority of Americans. It is fair to say that enormous progress has been made. Yet, because of the diversity of race and ethnic origin among our people, and also because of past discrimination, the application of the Equal Protection Clause has presented perplexing problems for legislative bodies and the courts.

No one would question the illegality of a law that prohibited persons of a particular race or religion from using public facilities. Yet, laws that address what are called "affirmative action programs"—that inevitably use race as a criteria—do create division, among our people and present difficult questions of fairness and morality, as well as law.

It will take time, and yes tolerance—by all concerned—to obtain a national consensus as to how the competing and worthy goals implicated by such programs should be resolved. It would be inappropriate for

Associate Justice Lewis F. Powell, Jr. of the United States Supreme Court delivered these remarks (lightly edited by the REPORT) before a meeting of the National Conference of Christians and Jews in Richmond, Virginia.

**“... identifiable
past discrimination
justifies
remedial action. . .”**

me to imply any view other than those expressed by my opinions. I have said, and still believe, that identifiable past discrimination justifies remedial action, and yet the time cannot come too soon when no governmental decision should be based upon characteristics of pigmentation, or racial origin.

To this point, I have spoken of the relationship of the First and Fourteenth Amendments to tolerance—using the word in its most comprehensive sense. The commands of these Amendments, however, restrict only governmental action. Private individuals are not subject—except indirectly—to either of these constitutional provisions.

The principles of these provisions should, however, afford guidance as to how tolerance and understanding among private individuals can best be achieved. The notion that the Constitution exemplifies societal goals is not new. In 1788, James Madison explained to Thomas Jefferson one advantage of adopting a Bill of Rights. Madison wrote that:

“[T]he political truths declared [in a bill of rights] acquire by degrees the character of fundamental maxims of free government, and as they become incorporated with the national sentiment, counteract the impulses of interest and passion.”

Government cannot coerce citizens to embrace these fundamentals of a free government. It can enact and enforce laws that prohibit discrimination and safeguard individual rights. But the private sector alone bears the primary responsibility for preserving the humanizing institutions that are central to the preservation of the values of western civilization. These institutions, as I have commented before, are primarily the home, church and school.

The family, perhaps the most important of our societal institutions, has

been the foundation of a humane and moral social compact. The central role of the family is deeply rooted in our country's tradition, and in our common Judeo-Christian heritage. It is through the family that we preserve our most cherished values. It is the family that provides the basic curriculum of social instruction.

Parents have the responsibility to advance human understanding by teaching their children to respect their own heritage while, at the same time, teaching them also to respect and be tolerant of the different traditions of other peoples. Our children must understand that we are a strong people because, not in spite of, our different religions and races.

The Supreme Court emphasized the role of the family in *Moore v. East Cleveland*, decided in 1977:

“Our decisions establish that the Constitution protects the sanctity of the family precisely because the institution of the family is deeply rooted in this nation's history and tradition. It is through the family that we inculcate and pass down many of our most cherished values, moral and cultural.”

The family is not the only element of the private sector that contributes to the preservation of our values. A unique characteristic of American society is the prominent role of private organizations that promote charitable, cultural, educational and religious goals. These organizations, unite diverse peoples as well as serve them.

Thomas Jefferson once wrote: “There is a duty of service due from every man to his country, proportioned to the bounties which nature and fortune have measured to him.”

U.S. Aid Cut-off To Nicaragua May End Bread Supply

HAVANA, CUBA—The cutoff in US aid will leave Nicaragua completely without bread in less than three weeks, according to Nicaraguan ecumenical leader, Gustavo Parajón.

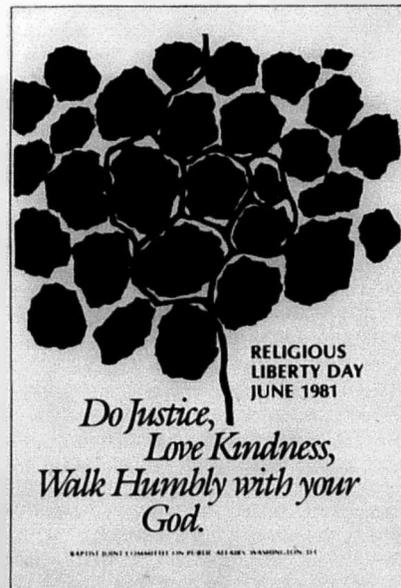
In a report last week to the Ecumenical Council of Cuba, Parajón decried what he called, “the willingness of the United States to use hunger to bring people to their knees,” and indicated that Nicaragua has only a two to three week supply of wheat. When that sup-

ply is exhausted, more than 2,000 bakeries will be closed, leaving 75,000 to 100,000 bakers and their families affected by unemployment, and the entire nation without bread.

“We are saddened to see the most powerful nation in the world try to squelch this tiny country with wheat,” commented Parajón, a physician. “I hope there are some Christian people in the United States who will try to intercede on behalf of the Nicaraguan people.”

Dr. Parajón, whose work is related to the Board of International Ministries of American Baptist Churches, was the founder of CEPAD, the Evangelical Committee for Help and Development. CEPAD, which is composed of 36 denominations, has been a key agency for relief, rehabilitation, and reconstruction in Nicaragua during the last eight years.

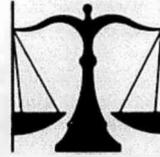
In a related conversation, Dr. Ramiro Cruz, director of the Baptist Hospital in Managua, told Victor Mercado, American Baptist area secretary for Latin America, that the lack of bread will have serious consequences for Nicaragua's children. According to Cruz, many children in Nicaragua have only bread and coffee for breakfast and in the evening. Cruz says that bread and coffee is also the only mid-day sustenance for some adults in Nicaragua as well. (ABNS)



Order without charge
for June Observance

John W. Baker

VIEWS OF THE WALL



The First Amendment built "a wall of separation between Church and State." Thomas Jefferson in a letter to the Danbury Baptist Association

"... the line of separation, far from being a wall, is a blurred, indistinct, and variable barrier." Chief Justice Burger, *Lemon v. Kurtzman*.

The United States Supreme Court has agreed to hear two important church-state cases later in this term. On February 23 the Court granted petitions for writs of certiorari in *Widmar v. Vincent*, — F.2d — (CA 8 1980), and *Valley Forge Christian College v. Americans United*, 619 F.2d 252 (CA 3 1980). In *Widmar* the University of Missouri, Kansas City asked the Supreme Court to review a court of appeals decision which held that the University's regulations prohibiting student religious groups from meeting on campus for worship or religious teaching violated the First Amendment rights of the students. The University had asserted that its policy was required by the establishment clause of the First Amendment and by the strict separation requirements of the Missouri constitution. The appellate court held that the primary effect of the regulations was to inhibit religion and, therefore, the regulations violated rather than were required by the establishment clause.

In the *Americans United* case the question which has gone to the Supreme Court is whether a church-state organization such as *Americans United* has standing to challenge the transfer of 70 acres of land and the buildings of a surplus government hospital to the Assemblies of God to operate as a denominational college. The decision of the Court could either expand or substantially contract the right of organizations to challenge acts which they consider to be a violation of the separation of church and state even when their injury is remote. We will report on these cases when the Court hands down its decisions.

Bob Jones University has lost the second round of its effort to maintain its tax-exempt status and still enforce its religiously based regulations against interracial dating and marriage of its students. The Court of Appeals for the Fourth Circuit has reversed the U.S. District Court of South Carolina and has held that the I.R.S. acted within its statutory power in revoking the tax-exempt status of the University. The court further held that the denial of tax

exemption to a religious university on the grounds of its dating and marriage policies did not violate either the establishment or free exercise clauses of the First Amendment even though those policies sprang from sincerely held religious beliefs. The court also rejected the University's complaint that it was being forced to give up a valuable benefit in order to practice its constitutionally protected religious beliefs. The court, instead, held that the government's interest in the public policy of non-discrimination was sufficiently compelling to allow some limitations on religious actions. Judge Widener, in a strong dissent, declared that the government's removal of the University's tax exemption was no different than denying such exemption to a church which has a doctrine or practice based on race, and he argued that §501(c)(3) should be construed to grant Bob Jones its exemption for religious purposes. *Bob Jones University v. United States*, — F.2d — (CA 4 1980), cert. granted, — U.S. — (1981).

A New Jersey statute provides that "No student shall be denied access to or benefit from any educational program or activity solely on the basis of race, color, creed, religion, sex, ancestry, national origin, or social or economic status." In response to the law the school board in Teaneck, N.J. adopted a policy that effectively bans most extracurricular activities during times of traditional religious worship — Friday evenings, Saturday days, and Sunday mornings. The school drama club, which could not perform a play on Friday evening, challenged the policy on establishment grounds. The Appellate Division of the New Jersey Superior Court held for the school board and, after determining that the policy met the Supreme Court's establishment test, stated, "While the policy indicates that the board does not disapprove of the activities of religious groups, it in no way constitutes an endorsement of the various creeds." *Student Members of the Playcrafters v. Township of Teaneck Board of Education*, — A.2d — (1981).

The Supreme Court is considering a petition for a writ of certiorari to the Court of Appeals for the Second Circuit. The petition, filed by lay teachers at a Catholic school, states that the Second Circuit was wrong in failing to distinguish their situation from that in the 1979 decision in *NLRB v. Catholic Bishop of Chicago*, — U.S. —, 99 S.Ct. 1313 (1979), in which the Court denied the NLRB jurisdiction over church-related schools. The faculty made the argument that the fact that their school had been transferred to a private governing board was determinative. The Second Circuit disagreed and cited a clause in the transfer contract which would return ownership to the Church if the school should cease to be Catholic. *Lay Faculty Association v. Bishop Ford Central Catholic High School*, 623 F.2d 818 (1980), petition for writ of cert. filed December 22, 1980.

In a recent decision by the District Court for the District of Columbia, the court dismissed a suit by the Society of Separationists on the grounds that it lacked standing to sue. The suit had asserted that the payment of chaplains in the United States Senate and House of Representatives was unconstitutional. *Murray v. Morton*, No. 80-1475 (D.D.C. Jan. 12, 1981). However, the U.S. District Court for the District of Nebraska has held that the payment from public funds of a chaplain to open daily sessions of Nebraska's unicameral legislature and the printing at state expense of prayers delivered by a chaplain at such sessions and their distribution to members and non-members of the legislature violate the establishment clause of the First Amendment. The court stated that the act of saying a prayer in the legislature was not prohibited by the Constitution, but paying a salary to a chaplain and paying for printing and distributing the prayers are a different matter. Furthermore, the court said, funding of a chaplain has the effect of "securing a firm and continuing relationship with a particular cleric and of one denomination." *Chambers v. Marsh*, — F.Supp. — (D.C.N. 1980).

Kenneth J. Nettles

A retired Southern Baptist Air Force chaplain, the Rev. Nettles also served as director of the Seminary Extension Institute of the Palm Lakes, Florida, Baptist Association.

Liberty, Authority and Jesus

The world had very little religious liberty until the occurrence of that great event called the American Bill of Rights. There were sputtering attempts such as Constantine's Edict of Toleration in 313 A.D. and the Edict of Nantes in 1598; but the base nature of man soon brought back the flood of intolerance that always prevailed throughout the world. However, if the followers of Jesus had looked to his spirit and example more than to dogma it would not have taken 18 centuries to bring about one of the most precious qualities of human life. The words and deeds of Jesus related religious liberty to political authority, and alien cultures.

The spirit that Jesus evinced, surprising his disciples, teaches acceptance and provision for religious differences of interpretation, church organization, and practice, differences of psychology, and emotional composition. He did not mean that Christians are to have no conviction or preferences about these things, but that we are to live and let live with respect to those who differ with us. What a difference this attitude would have made in Christian history across the centuries! There would have been no inquisition, no Thirty Year War, no Bloody Mary, and no burning of Salem witches.

Religious Liberty and Political Authority

Hoping to embarrass him publicly his enemies asked Jesus if it was lawful to pay tribute to Caesar or not. "Show me a coin," said he. Again a question, "Whose image is on the coin?" "Caesar's." "Render, therefore, unto Caesar the things that are Caesar's and unto God the things that are God's."

One does not have to be a philosopher to see that Jesus intended there

should be a separation between civil and religious authority. In this one short sentence he taught germinally a wealth of philosophy. John Milton could argue in a tract that "it is not lawful for any power on earth to compel in matters of religion." John Locke could write his *Epistle on Tolerance* that the state has no right to interfere with churches or their members, since they are voluntary societies, so long as they break no secular law. Thomas Jefferson could write the Danbury Baptist Association in Connecticut that he believed as they did that "religion is a matter which lies solely between Man and his God, that he owes account to none other for his faith or his worship, that the legitimate powers of government reach actions only, and not opinions

While it is good for men to feel deeply about their religion and to want to propagate it, it is bad for them to use political power to press it on others, as Khomeini and his associates are doing in Iran. Religion and politics are both the freest when each renounces force in the other's domain. Let religious men teach their religion with all their might in their homes and in their churches and church schools; but let them not use government institutions of any kind, including schools, to further that religion. And let not government use religious institutions either.

This is not to say that this ideal condition is the one that naturally evolves. Rather, the natural tendency of man through the centuries seems to be toward the use of force to advance religion. Augustine and Thomas Aquinas both came reluctantly to support religious coercion after noting that it works. Most men of "erroneous" beliefs can by force be made to accept, however sullenly, the "true" faith. Their children, then, will willingly accept it, and their grandchildren will enthusiastically embrace and defend it for their very own. The religion of a civilization can be changed by force as once Christian now Moslem North Africa attests. Religious liberty is a precious, delicate thing, and must be forever exercised if it is to flourish.

Religious Liberty and Other Cultures

We live in a shrunken world, like a huge rubber balloon printed with the world's geography on it that has lost most of its air. This has brought vastly different cultures into close and often abrasive contact with each other. Jesus and his disciples tried to enter a Samaritan village and were turned away because they were headed toward Jerusalem. The disciples considered

this a double insult, racial and religious, and suggested to their master that they call down fire from heaven and consume them as Elijah did. Jesus sternly rebuked them saying he came not to destroy men's lives but to save them.

Jesus displayed a remarkable openness toward people of other cultures: Greek, Roman, Syro-Phoenician, Samaritan. Today it is imperative that we follow his example. We cannot be "calling down fire from heaven" every time we come into conflict with another culture. In our relations with communist, Islamic, Buddhist, Hindu and shamanistic nations we must practice tolerance. We are repelled and rightly so by Iran's intolerant expectation that every other nation conform to its own narrow philosophy; but many in our country would have us to be just as rigid. They want us to say, "Look out, we are Americans. Don't cross us." Such an attitude is a recipe for catastrophe. We are much more likely to influence other nations' ideas for the better if we say, "Though we don't agree with some of your ideas, we recognize your right to hold them and will use no force to change them."

Although in several places in his recorded words and actions Jesus clearly and emphatically taught religious liberty, this great truth is supported even more strongly by inference from the great basic principles he taught. "Blessed are the poor in spirit," he said, implying that we ought to listen to the ideas of others. Don't call another human being a fool," he said, implying that your brother's ideas are entitled to respect. "Love your enemies" means have regard to their worth as thinking, feeling, choosing creations of Omniscience himself. "Judge not" implies tolerance for another's decisions, even if wrong.

"Love one another," Jesus taught his disciples, and so be an object lesson to the whole world. To force a religious teaching down another's throat is the height of unlove. Why are so many of us Christians willing to do it? Is it because we have been too busy with other things to teach (except very narrowly) the Biblical doctrine of the priesthood of the believer—the competency of and responsibility of each soul to choose one's own religious ideas without coercion? We have confined this doctrine to the very true idea that each person must come to God for himself. We need to emphasize the continuing application for it extending to the rest of the believer's life and prospectively to all men everywhere.

(Continued on p. 16)

News in Brief



Religious Leaders Request Meeting over Human Rights

WASHINGTON—More than 35 Baptists, including the current president of the Southern Baptist Convention and the general secretary of American Baptist Churches in the U.S.A., joined a large contingent of American religious leaders in requesting a meeting with President Reagan to express their concern for the nation's human rights policy.

SBC president Bailey Smith, pastor of First Southern Baptist Church, Del City, Okla., and ABC general secretary Robert C. Campbell added their signatures to a letter from approximately 270 Protestant, Catholic and Jewish leaders.

In December, 71 U.S. religious leaders sent a letter to Reagan expressing their concern for human rights.

The second letter, which requested a meeting, and contained an additional 200 signatures, followed after the leaders received what the letter called a "curt acknowledgement" from then assistant to the President-elect for national security affairs, Richard Allen.

In the letter, the religious leaders said they opposed human rights violations "wherever they occur," but are particularly concerned "about nations where the United States States has extensive economic, political and military involvement."

"This gives us influence whether we want it or not, and therefore, a greater responsibility," the letter stated.

Human rights advocates have expressed alarm over Reagan's statement two days after his election that he doesn't "think you can turn away from some country because here and there they do not totally agree with our concept of human rights" and his appointments of two critics of the Carter administration's emphasis on human rights in foreign policy—Jeane J. Kirkpatrick as United Nations representative and Ernest Lefever as assistant secretary of state for human rights.

Such actions have triggered fears that the new administration will be more tolerant of repression by governments friendly to the U.S.

Other Baptist signers included state and national denominational executives, pastors and seminary professors.

Tax Credit Proposal Has Reagan's Support

WASHINGTON—A comprehensive tuition tax credit proposal which has tacit Reagan Administration support has been introduced in the U.S. Senate.

The bill is sponsored by Sen. Bob Packwood, R-Ore., and co-sponsored by Sen. Daniel P. Moynihan, D-N.Y., and Sen. William V. Roth Jr., R-Del. Packwood is an Unitarian, Moynihan a Catholic and Roth an Episcopalian.

Packwood said the Administration is "endorsing this bill," but said the administration has reserved the right to negotiate on the specifics to fit its economic goals.

—Renewing his promise to work for passage of tuition tax credits for education at all levels, President Reagan nevertheless asked supporters of the measure to push first for his economic recovery passage outlined in an address to the nation Feb. 18.

Reagan, who advocated tuition tax credits during his campaign for the presidency, cited the controversial scheme to allow taxpayers who send their children to private schools a credit against taxes owed to the federal government as one of "many other desirable tax changes" he will seek later.

Packwood's proposal calls for a credit against federal taxes owed for 50 percent of tuition payments up to a maximum of \$500. It covers tuition for private elementary and secondary schools, private and public colleges and vocational schools.

Packwood said the administration will not introduce a bill of its own and added that he will not be "adamant" about the specifics, such as phase-in time or the amount of the credit. "I want to be a team player," he said. "We want to establish a principle."

Reagan gave verbal support throughout the campaign for tuition tax credits, but chose not to include the proposal in the major tax package he sent to Congress last week.

Baptists have traditionally opposed tuition tax credits, primarily because they see them as a violation of the

church-state separation mandated by the Constitution's First Amendment.

Moynihan challenged the church-state separation argument used by opponents of the proposal, declaring that constitutionality of a proposal isn't settled "until the Supreme Court has ruled."

"Do it, and let the court decide," the New York senator said.

Membership Decline Stops At 69% of U.S. Adults

PRINCETON—The 44-year decline in church and synagogue membership reached a plateau in 1980, at 69 percent of all American adults, says an annual Gallup survey.

The new figure was slightly higher than the 68 percent membership level registered in the two previous years.

Church and synagogue membership has dropped steadily from the 77 percent level Gallup found in 1936 when it first took this measurement. The latest findings were based on interviews with a representative sampling of 10,982 adults.

Minister Asks Permission To Teach Children at Home

DUBLIN—A Baptist minister who disapproves of public schools and can't afford to send his children to a Christian school has asked permission to teach his children at home.

Since September, the Rev. Carl M. Nannini has been using materials called the Alpha-Omega home study course to teach his daughter, a seventh-grader, and his son, a fifth-grader. He has asked the Conval Regional School Board to permit him to continue teaching them at home.

The New Hampshire Board of Education has guidelines for home-education programs which require parents either to show that public school causes a hardship, or that there would be "special benefits" to teaching their children at home.

Nannini said he disapproved of public schools because "their philosophy is humanist, which is a religion, a godless religion."



Task Force Named to Study Teaching Religious Topics

ST. PAUL—Plans for a task force on religious customs, practices and policies in Minnesota public schools were presented to the Minnesota State Board of Education here.

The task force would develop recommendations for public-school teaching about religiously sensitive issues in social studies, English, science, art, music and other curriculum areas.

Howard Casmey, the state commissioner of education, asked that the proposed task force identify issues, make recommendations, and report to him and the state board in May or June.

Vatican Post Filled, But Liaison Won't be Named

WASHINGTON—President Reagan has named a Californian as his personal representative to the Vatican, but will eliminate the position of presidential assistant for religious liaison, Baptist Press has learned.

William A. Wilson, a real estate developer and cattleman will visit Vatican City on an occasional basis to exchange views on international and humanitarian matters with Pope John Paul II and other high ranking Roman Catholic officials, according to a brief statement issued by the White House.

The practice of naming a presidential representative to the Vatican began in 1939 with the appointment of Myron C. Taylor by President Franklin D. Roosevelt.

Roosevelt's successor, Southern Baptist Harry S. Truman, angered fellow Baptists when he refused to live up to a pledge to recall Taylor. But when Taylor resigned his post in 1949, the matter seemed to be resolved.

Two years later, however, Truman named Mark W. Clark as a full-fledged U.S. Ambassador to Vatican City. Following a tide of public opposition to the nomination, Clark withdrew his name from consideration by the Senate. Truman did not send up another name to Capitol Hill, apparently ending the practice of official U.S. Presence at the Vatican.

But while Presidents Dwight D. Eisenhower and John F. Kennedy de-

clined to name diplomatic personnel to the tiny Catholic enclave, Richard M. Nixon revived the practice in 1970 with the appointment of veteran diplomat Henry Cabot Lodge as "occasional visitor." Lodge served in that capacity under both Nixon and Gerald R. Ford.

Southern Baptist Jimmy Carter had two personal representatives to the Vatican during his four-year term, David M. Walters and former New York City mayor Robert F. Wagner.

According to a spokeswoman for Elizabeth Dole, assistant to the President for public liaison, White House relations with the nation's various religious communities will be reassigned to an office with a larger agenda. Dole's representative said the assignment has yet to be made to a specific member of the President's staff.

Speculation about the post had previously centered on likely candidates for the religious liaison position, a post held during the final 20 months of the Carter administration by Southern Baptist minister Bob Maddox.

Although numerous past presidents assigned staff to deal with the religious communities, Carter is believed to have been the only chief executive to elevate the task to the level enjoyed by Maddox.

An assistant in Dole's office emphasized, however, that the change does not signal a decision to neglect public relations with religious organizations.

One possible explanation for the decision to abolish the position may be Reagan's desire to avoid a direct confrontation with leaders of the Religious Right, the fundamentalist coalition which claims major credit for the new President's election.

Such a face-off would unquestionably result if the post of religious liaison were not offered to one of their own.

By abolishing the position, the theory goes, the President will offend neither the religious right nor mainline denominations.

Decalogue in Classrooms Over Att'y G.'s Objection

MADISONVILLE—Copies of the Ten Commandments are being posted in public-school classrooms in Hopkins County here despite a ruling from the U.S. Supreme Court and an opinion from the Kentucky attorney general.

Last fall, the high court struck down a Kentucky law that had required the Decalogue to be posted in all classrooms in the state. Kentucky Attorney General Steve Beshear later said it meant the Ten Commandments must be removed from all public-school classrooms.

But Patrick O'Neil, superintendent of the Hopkins County school district, has now ordered that the Commandments be posted. He acted in response to a vote by the county school board.

Vermont Bill Leads to 'Standardless Review'

MONTPELIER—The Vermont Board of Education has endorsed a bill to allow state inspection of religious schools—despite the objection of the board chairman that it would serve no purpose.

"We do not require the private schools to meet the basic competencies," noted board chairman Allen Martin. "We do not require them to adhere to the Vermont design for education, nor to the state's minimum standards."

Therefore, he said, the proposed bill would establish a "standardless" review that would serve no purpose.

SBC Exec Says Lottery Will 'Demean and Debase'

COLUMBIA, S.C.—If South Carolina sets up a lottery system, it will "demean and debase all its people by encouraging them to become gamblers," a representative of the South Carolina Baptist Convention testified here.

At a legislative hearing, E.C. Watson, assistant to the executive secretary-treasurer of the Baptist state convention, called the lottery measure an effort "to support the institution of government without due regard to its cost to individual citizens."

The bill's sponsor, Rep. John Snow, says a lottery would yield the state about \$30 million annually. But Watson said national studies have found that state lotteries are relatively inefficient revenue sources compared with broad-based taxation.

BJC Sharpens Focus Following Agenda Discussions

Washington—Concentrating on internal matters, the Baptist Joint Committee on Public Affairs met here to devise means of enhancing the agency's effectiveness.

In his first meeting with the 46-member Baptist Joint Committee, new executive director-treasurer James M. Dunn spelled out a set of emphases he said will characterize his administration.

Dunn told the committee that in light of the explosion of controversial and difficult issues in church-state relations, emphasis should be placed on action rather than academics, building relationships in government and among the denominations, and committing itself to effectiveness in the public arena.

The Baptist Joint Committee, composed of representatives of nine cooperating Baptist bodies, also heard a report on current issues from Jim Lehrer of Public Broadcasting System's "McNeill/Lehrer Report;" approved the naming of a committee to study criteria for issue selection; adopted procedures for filing friend-of-the-court briefs and for adopting new position statements; scheduled a Religious

Liberty Conference for this Fall; voted to meet once, rather than twice yearly; and adopted a proposed budget of nearly \$385,000 for 1981-82.

In another action committee members expressed concern "as individuals" over the disappearances and deaths of children in Atlanta and pledged to pray for law enforcement officials in their efforts to solve the mystery.

Lehrer, in an off-the-record, one-hour appearance, expressed his views on a variety of economic, political and church-state issues.

A committee composed of Foy Valentine, executive secretary-treasurer of the Christian Life Commission, Southern Baptist Convention; Anne D. Carlson, a Minnesota Attorney Representing the North American Baptist Conference; and James Miller, an American Baptist pastor in Rochester, N.Y., will conduct an in-depth study of the programmatic agenda of the Baptist Joint Committee and bring recommendations for future criteria for involvement in public issues.

Naming of the panel followed a lengthy discussion by the full committee over the future agenda of the

42-year-old agency. Consensus appeared to form around the idea that while the Baptist Joint Committee must be free to speak to a variety of public issues, staff and budget limitations will compel it to concentrate in the church-state field.

In actions designed to assist the Baptist Joint Committee staff, approval was given to internal procedures for filing friend-of-the-court briefs in church-state cases and updating position statements on current issues. The staff will be expected to take the initiative in both instances, with final approval to be given by the full committee or its executive committee.

The move to cut back from two full committee meetings annually to one Spring meeting was made primarily as a budget-saving measure. The agency's executive committee will meet a second time each year, in the fall.

"Evangelism and Religious Liberty" was the topic chosen by the committee members for this Fall's biennial Religious Liberty Conference, to be held in Washington on October 5-6, preceding the meeting of the North American Baptist Fellowship.

—Stan Hastley and Larry Chesser

Religious Groups In Joint Effort to Curb Regulation

WASHINGTON—The registration sheets at an unusual gathering here on government intrusion into religion read like the religion listing in the yellow pages.

Conference organizers included the National Council of Churches, the U.S. Catholic Conference, the Synagogue Council of America, the National Association of Evangelicals, the Lutheran Council in the USA, and the Southern Baptist Convention. The 300 participants, they said, represented 90 percent of the country's organized religious groups.

What brought such a diverse group together was the belief that government regulation, through such federal agencies as the Internal Revenue Service, the Department of Labor, and many state education departments, has become voluminous enough to constitute a threat to the First Amendment's guarantee of religious freedom.

"It's been a long, slow process," said

William P. Thompson, stated clerk of the United Presbyterian Church, who chaired the conference.

No single legal development in the past year merits alarm, he said, "but the pattern that they form when viewed together is an alarming one."

Mr. Thompson's list of government regulatory intrusions was a long one. It included fund-raising and trying to influence legislation; curriculum and teacher qualifications in Christian schools; making church-related agencies pay unemployment insurance premiums, and give employment admissions breakdowns by race, sex, and religion even though they received no government funds.

The list also included Census Bureau requests for information the bureau admitted it had no right to ask for, grand jury questions to church workers, intelligence agency use of clergy as informants, subpoenas of church records in lawsuits, putting a church in receivership in response to complaints by dissident members, custody orders granted to parents to separate even adult children from unpopular religious movements, withdrawal of religious tax exemptions for failure to comply with IRS 'public policy' defini-

tions of ministry and the courts' redefinition of ecclesiastical polity.

Most delegates credited inadvertence and misunderstanding for much government intervention and not a conspiratorial design.

But William Bentley Ball, a Constitutional lawyer from Pennsylvania, said there was a real problem in dealing with the growing mass of regulations "with which churches must comply or face prosecution."

Meek compliance in such cases, he warned, leads to "compromises, special concessions, corrupt political bargains . . . which rot the fabric of religious liberty for all others."

Perhaps the touchiest questions involved rights of a religious institutions to "discriminate" on the basis of sex or race.

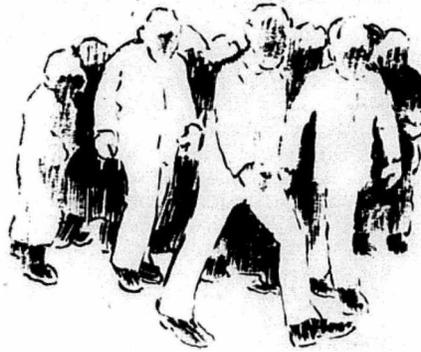
Mr. Thompson, taking on another touchy topic, warned at another point that "our liberties are most likely to be lost, not in the instances of attack on the most respectable and secure, but upon the most vulnerable whose cause may be controversial, unpopular or repugnant."

By Melinda Gipson
Religious News Service Correspondent

Rosa

"We walked . . .

My name is Rosa Parks.
I'm different from these others
in some ways.
I'm still alive, I'm black,
And nothing I have ever done
will make the smallest difference
in the world. It's the one
single thing I didn't do that
makes me willing to stand proud.
What I didn't do on that
December day in Montgomery, Alabama
was to go to the back of the bus
and stand so a white man could sit.
That's what the bus driver ordered,
and that was the law of the land.



The police took me off that bus
and put me in jail.
But what I didn't do sure started
something that day.
All my black brothers and sisters
in Montgomery didn't do
something too.
They didn't ride busses.
They walked.
All through that winter, the next
spring, the next summer,
And into winter again,
In rain, in heat, in cold, in sleet,
For three hundred and eighty-one days
We walked, rather than ride in shame.

Choir

But I'd been working all day,
and I was bone-deep tired.
I sat there and looked toward the back of the bus.
It was only a few steps . . .
Less than a dozen, maybe.
All of a sudden it was too far to go.
All of a sudden getting up from that seat
Was more than my heart could bear.
I sat there and thought
About being black in America,
About injustice
you could taste in your mother's milk.
And then, very faintly in my head I could hear
the rattle of chains on stinking slave ships.
I could feel the cold iron lacerating
my own wrists.
I could hear the keening cry of my people,
Sold like animals for the profit of other men.
My own grandfather was a slave,
a possession, a thing.
I sat there and thought,
"I am not a thing.
I am a woman, and my son will be man."

Walkin' in the ways of the Lord,
Walkin' in the ways of the Lord,
Take one step, and then another.
Come on there sister, step out now brother,
And we will go together, hand in hand together
Walkin' in the ways of the Lord.

Rosa

We walked and the busses ran empty.
We walked and the lawyers argued.
The ugly threats rose and we walked.
Arrests were made and we walked.
Violence came, and blood spilled, and
still we walked.
Because we were walking,
Segregation in the South shook and trembled
and began to break . . .
And we will not stop walking.
You will hear the thunder of our footsteps
until all the evil we have had to bear
will be gone from the earth.

It will be a long walk, God knows . . .
And the step I took was very small.
God knows that too.
But it was a step, and I took it,
And I'll be proud of that
until the day I die.

Our most fruitful course is to stand firm with
courageous determination, move forward nonvio-
lently amid obstacles and setbacks, accept disap-
pointments and cling to hope . . . only in that way
shall we live without the fatigue of bitterness and
the drain of resentment.

Martin Luther King, Jr., 1929-1968

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served. Originally broadcast on CBS religious special:
"A Handful of Souls" on December 24, 1975 over CBS
television network.

INTERNATIONAL DATELINE



Church Attacked as 'Internally Paralyzed'

CAPE TOWN—A former top official of South Africa's largest all-white Dutch Reformed Church has lashed out at the church's entrenched support for the country's racial policies.

Dr. Frans O'Brien Geldenhuys, who resigned as chief executive officer last October, attacked the church for being "internally paralyzed" in the face of apartheid, or racial segregation.

The church has consistently defended apartheid, even to the point of scrutinizing the Bible for passages to justify it.

The Afrikaan leader said his church was simply not able to give guidance to the thousands of Christians who, he said, are "uneasy" about increasing tensions between the various races in South Africa, and about the need for a new social and economic dispensation.

Aussie Court Rebuffs DOGS

SYDNEY.—The High Court of Australia has rebuffed an eight-year effort by a citizens group to end government financing of church schools.

The Council for the Defense of Government Schools (DOGS) immediately announced it would fight the decision "because the survival of the democratic state is at stake."

Government Behind Murders

NEW YORK (RNS)—A wave of murders and torture in Guatemala is being directly controlled by the government of President Romeo Lucas Garcia rather than by independent guerrilla groups, says Amnesty International.

In a report entitled, "Guatemala: A Government Program of Political Murder," the human-rights organization says some 3,000 persons were found murdered after being seized in the first 10 months of 1980 and hundreds of others were missing.

The report alleges that the murder program is run from offices in the palace complex by a presidential agency founded in 1964.

Couple Victims of Revenge

SALISBURY—Two unidentified black gunmen killed a British Protestant missionary couple, reportedly in revenge for a South African raid into neighboring Mozambique.

The victims, Donald Lale and his wife, Anne, were teachers at a Seventh-day Adventist secondary school at Inyazura, near the Mozambique border. A Church spokesman reported that the two armed men said they were taking revenge for "what the whites did in Maputo."

South African commandos recently raided Maputo, the capital of Mozambique, in what the Pretoria government said was an attack aimed at command centers of the African National Congress, a black nationalist movement banned in South Africa.

Religion Not Her Case

MONTREAL (RNS)—A non-Roman Catholic teacher, who claims she is being forced to teach religion at her Catholic-operated public school, has filed a grievance with her union.

Marie Allard Daniau, a teacher of ancient history at the Carrefour Comprehensive School at Gatineau, Quebec, an Ottawa suburb, said she was told she would have to teach religion classes when she returned to the school from maternity leave.

Mrs. Daniau, who is not Catholic, said she was a victim of a job reclassification when she returned to her school. "I was told that I would be teaching nothing but Catholic religion," she said.

Cable Asks About Missing

VALLEY FORGE—Robert C. Campbell, general secretary of the American Baptist Churches, USA has cabled President José Napoleon Duarte of El Salvador asking him to investigate immediately, the disappearance of three members of the Emmanuel Baptist Church in San Salvador.

The Emmanuel Baptist Church is a member of the Asociacion Bautista de El Salvador to which the American Baptist Churches has been related since 1911.

On Jan. 19, word came from the

Baptist Association to the Rev. Victor Mercado, area secretary for Latin American of the Board of International Ministries informing him of the disappearance of the three men who had been arrested by National Guard soldiers while delivering provisions to the Red Cross at La Libertad, using an association vehicle.

President Duarte has not yet replied.

In December 1980, the American Baptist Churches protested to President Carter about the violence of the present government in El Salvador and asked that military aid to El Salvador be cut off.

UPDATE

American Baptists have confirmed a report that a pastor related to their work in El Salvador was murdered earlier this month.

Salvador Castro Rodriguez, pastor of the Baptist church in Chiapeltique, was shot at his desk while working on a report, according to Victor Mercado.

Mercado was able to confirm the slaying during a visit to Baptists in Central America.

According to Mr. Mercado, it is believed that the young pastor was reported to the government as a subversive and was consequently shot by a right-wing death squad. Several other pastors and association leaders have also received threats, according to Mr. Mercado, who rejects the notion that the slain pastor was a subversive. "He was very dedicated to the church," says Mercado. (ABNS)

'Divorce Not a Right'

MADRID—In a move scored as involvement in partisan politics, the Spanish Catholic hierarchy has again assailed a draft bill to permit divorce by mutual consent.

A church statement issued on the eve of a congress of the governing Union of the Democratic Center was widely interpreted as an attempt to prevent Justice Minister Francesco Fernandez Ordonez, the liberal author of the bill, from retaining his post.

The statement of the permanent commission of the Spanish Bishops'



Conference singled out the draft divorce law and its sponsors for special criticism, declaring that divorce was not a right and that divorce by mutual consent was unacceptable.

Recent opinion polls indicate that 70 percent of the people favor divorce legislation.

Letter Urges Prayer, Unity

LONDON—A pastoral letter urging prayers for Christians in both Eastern and Western Europe was issued by the Roman Catholic bishops of England and Wales to be read in all parishes in the two countries.

"Europe comprises almost 30 separate states," the message said. "Nearly 50 percent of Europeans live in Eastern Europe. They are like us, Europeans, and many of them are Catholics and more still are Christians.

The Bishops stressed that "our common aspiration to discover genuine human values should lead both us and them (Eastern Europeans) to Jesus Christ and his Gospel. Those human aspirations will be fulfilled when human rights are respected and our duties to each other and to society are recognized."

The bishops declared that "freedom from the dangers of materialism and from the values of the consumer society, on the one hand, and on the other, freedom to believe, worship and hand on the faith, are our common aim and right.

Bank Loan Prompts Sale

CAMBRIDGE—Harvard University has sold \$51 million in Citicorp bonds and certificates because of the corporation's part in a loan to the racially segregationist government of South Africa.

Citibank, the Citicorp banking subsidiary, "was at variance with our policy," said Lawrence F. Stevens, an assistant to the Harvard general counsel here, "and once we verified that they had indeed participated in the syndicate that issued the loan, we simply went ahead and executed our policy."

In 1978, after a major campus protest against the South African apartheid system, Harvard adopted an invest-

ment policy which distinguished between owning stock in companies doing business in South Africa and holding debt securities in banks that make loans to the government.

UN Report Scores Argentina

GENEVA—Argentina alone accounts for more than half of the 11,000 to 13,000 people reported missing and presumed victims of political terrorism, says a new United Nations report.

The U.N. human rights commission also listed Bolivia, Brazil, Chile, Cyprus, El Salvador, Ethiopia, Guatemala, Indonesia, Mexico, Nicaragua, Peru, the Philippines, South Africa and Uruguay.

The agency said the missing persons cases it had investigated warranted "the deepest concern both for the danger to the life, liberty and physical security of the disappeared persons and for the anguish and sorrow caused to relatives."

Accused of Anti-Semitism

NEW YORK—An anti-abortion group that was formed in Mexico at the end of 1980 has been propagating anti-Semitic sentiments, says the American Jewish Committee.

The organization, called the National Pro Life Committee, has declared itself to be "an enemy of Communism and Judaism, a two-headed snake . . ." said Arturo Grunstein of the Jewish Committee's Office for Mexico and Central America.

The committee said that "protests to the government by the Mexican Jewish community and AJC's Office for Mexico and Central America brought a denial from the pro-life group that it was anti-Semitic. One of the leading pro-life militants, however, is Jose Antonio Abascal, former director of a publishing company that issued Hitler's "Mein Kampf" and other anti-Semitic volumes in past decades."

Emigration Visas Increase

NEW YORK—Reports from Moscow indicate that Soviet authorities are processing emigration visas for Jews at the highest rate since 1979, when more

than 50,000 were permitted to leave.

The Jewish emigration figure fell to a total of 21,471 in 1980. But in 1981, visas have been reported being processed for Soviet Jews at a rate of 1,500 to 2,000 a month in Moscow alone.

A significant part of the new trend is the issuing of visas to several Jewish activists who have been repeatedly refused permission to leave in the past.

Nicaragua to Get WCC Aid

GENEVA—Some \$3.3 million in aid to Nicaragua is being planned for 1981 by the World Council of Churches (WCC) commission on inter-church aid, refugees and world service.

The plans were announced following a meeting of WCC officials and Nicaraguan church and government representatives in Geneva.

Mr. Angel Peiro, WCC official responsible for Latin American affairs, said the churches are supporting Nicaragua rebuilding because of a very strong Christian presence, both in ideas and participation in the revolution.

WCC Asks \$2.3 Million For Refugee Needs

From p. 5

GENEVA—The World Council of Churches has appealed for \$2.3 million in humanitarian aid to El Salvador.

The new appeal was made in light of renewed fighting in the Central American country which has caused displacement of 150,000 people.

The appeal by the WCC's commission on inter-church aid, refugee and world service says that "at this critical moment" the basic needs are food, medicines, clothing and other material resources both inside El Salvador and for other refugees who have fled to other Central American countries and to Mexico.

It notes living conditions are "precarious" and refugees are constantly harassed by government troops.

In April of 1980, an appeal for \$500,000 was made, which resulted in contributions of \$755,755. The new, larger appeal reflects the increased suffering brought on by escalation of the violence, the report says.

CORRESPONDENCE

Baptist Joint Committee staff believes in two-way communication. Reader response to the actions taken by this office and reported in this publication, and to the feature material on these pages creates worthwhile dialogue and helps sharpen our understanding of the issues. Letters should be kept to about 200 words, signed, with address. Editors reserve the right to edit for length.

To the Editor: It is extremely disconcerting to hear how our nation's image consciousness is relegated to an analogy of a group of street bullies. We have been "shoved around", "kicked in the face", or "bullied" by a tiny nation. Our view of world relations begins to sound like a relationship between a group of grade school boys.

There is a dangerous and alarming muscle-flexing mentality rampant in our nation. It's the kind of mentality that exists at a heavyweight boxing match where the spectator urges his idol to "clean the plow" of the opponent. Our eagerness for revenge blinds us to the fact that foreign policy is not to be equated with a heavyweight boxing match.

Very honestly, we have all been shocked and outraged at the inhuman

treatment of our 52 fellow citizens and saddened by the loss of our eight servicemen. The national response to this double tragedy reflects the fact that we do indeed care about each individual citizen . . .

Whether we want to admit it or not, we do have some skeletons in our foreign affairs closet. The truth is, we are potentially creating several more Ians by our unabated support of oppressive, brutal governments like the El Salvadorian military junta. Our reasons for doing so we say is because "this is in our nation's best interests." So we naturally draw some conclusions concerning what our best interests are. Those interests are primarily economic in nature.

Just a few years ago, we claimed that the reason we intervened in any particular nation's problem was to protect the freedom of that country. So our old ideological principle seems to have taken a secondary role to the new economic principle. If this is so, how different is our approach to weaker countries from the approach of the U. S. R.?

We have affirmed our virtues of restraint and wisdom as we concluded that [the sacrifice of] 52 hostages plus who knows how many other innocent people,

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is too great a price to pay for our "national pride."

We are reminded that our national security lies not ultimately in our firepower or weaponry. The solid foundation of our nation's strength is in our integrity, our wisdom, our patience, our compassion, and our sane understanding of the uses of our power.

Al Slaggs
Bryan, TX

Please send the following:

STAFF REPORTS

- Baker, John W. *Nontheistic Religions and the First Amendment*—The courts, . . . have equated nontheistic systems of ethical and moral thought with theistic systems of thought and have included both under the rubric of religion. . . . Single copies free. \$3.00 dozen, \$20.00 hundred copies
- Wood, James E., Jr. *Government Intrusion into Religious Affairs* (Single copy, \$.30; dozen copies, \$3.00; one-hundred copies, \$20.00)

FREE PAMPHLETS

- Religion and Public Education: Some suggested Guidelines
- The American Tradition and Baptist Insights
- Religious Liberty and the Bill of Rights
- Religion in the Public School Classroom

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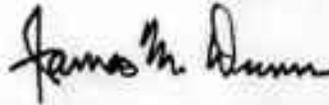
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REFLECTIONS

James M. Dunn
Executive Director



"**B**old Mission Thrust" is a Southern Baptist theme/program/motto for missionary advance; it has caught fire with laypeople, local churches and agencies in that denomination. But when it comes to "bold mission thrust", the Baptist Witness in Public Affairs might accurately be described as a "timed unmissionary parry."

The timidity, lack of missionary zeal and parrying nature of the Baptist Joint Committee's work is relative. Its lack of aggressiveness, visibility and effective outreach shows up when compared to other dimensions of denominational life.

The parry may, in fact, describe the current posture of the BJCPA precisely. "Parry" is a fencing term for a defensive stance, a move preparatory to charging offensively, and, sometimes, a strategic retreat.

Inflation has knocked the substance out of the program budget for the Baptist Joint Committee. An outstanding staff bring qualifications, experience, and deep personal commitment to a task more challenging than a staff twice the size could accomplish. They work with salaries and benefits widely misunderstood because they live in the second highest cost-of-living city in the continental United States.

Inflation has nibbled away. Constant dollars for program over the last few years buy fewer and fewer pamphlets, conferences, plane tickets, postage stamps and supplies.

Porter W. Routh, interim director of the Baptist Joint Committee most of 1980, brought to this task the accumulated wisdom and insight of a long career as an administrator in Baptist life. His evaluation of the operation of the Baptist Joint Committee includes this estimate related to program and budget: "The limited budget and the lack of tools with which to work results in the failure of the Baptist Joint Committee and its participating bodies to get the greatest possible achievement from the professional expertise of the staff." He sees the staff working as one "with one hand tied behind his back."

These limitations are doubly disturbing because they come at a time of great discourse, debate and re-evaluation over the appropriate role of churches in public policy. If there were ever a teachable moment for Baptists regarding our role as citizens it is now. We must overcome the fallacious confusion between separation of church and state and the divorcement of religion from public policy.

Misunderstanding marks both sides of the church-state street. Baptists and a lot of other folks who cling to the name, without any hint of denominational cooperation, understanding of Baptist history, or appreciation for Baptist theology, are behaving as if they didn't believe in church-state separation. Some support state approved prayer in schools. Others would take tax dollars through tuition tax credits for parochial schools, and some would even go along with changing the United States Constitution to allow restrictive religious prescriptions to be made the law of the land. These attitudes are a far cry from the religious liberty proclaimed by Isaac Backus, John Leland, E.Y. Mullins, George W. Truett, Rufus Weaver, Walter Pope Binns, and J.M. Dawson.

On the other side of the street government is getting out of bounds in relation to religion. The Equal Employment Opportunities Commission has tried to tell a seminary (that takes no

tax dollars) the sort of folks to employ to teach highly specialized ministerial training courses. The Internal Revenue bureaucrats are constantly toying with attempts to define what is and isn't "church." Dozens of pieces of proposed legislation would reshape the bounds of both church and state in society. Fortunately, most of these bills are so patently ill-advised they'll never be considered seriously, but we can not completely ignore even legislative garbage.

In 1980, the Baptist Joint Committee played a part with a wide range of other church folk in correcting two government encroachments into the free exercise of religion. The ERISA, pension plan restrictions, would have hampered the work of all church pension plans and ultimately taken dollars out of the pocket of every retired minister. The necessary amendments to correct this situation were passed and signed into law. Overseas earned income for missionaries and others engaged in non-profit work was being taxed on both ends of the line. The host countries were taxing as was the Internal Revenue Service, even dollars earned and spent in developing countries. This legislation, which was to cost the Foreign Mission Board of the S.B.C. alone \$1 million annually, was also revised.

Government intrusion has become so serious a matter that all the major religious groups in the nation sent representatives to a meeting in February to evaluate its extent and consider countering it. There is a remarkable consensus across all denominational lines against some of the more blatant government invasions.

This is no time for timidity. The same vigorous outreach that marks Baptists in missions, evangelism, and education must characterize our public witness to freedom, responsible citizenship and church-state separation. With a nation floundering for a faith, we dare not draw back in a defensive posture because we lack the relatively small budget to do the job. It's time for advance, not retreat.

The Baptist Joint Committee will have a higher profile and a greater constituency awareness both in the several denominations and on the ground with government. A greater visibility of the agency assigned to deal with government relations might well encourage Baptists to work through established and proven channels to challenge and affect government. Why should Baptists follow the pied pipers of the electronic church who are always in some bitter fight just to keep their coffers full and their cameras functioning?

It is imperative that volunteers, interns, part-time people, and constituents across the country become involved in the work of the Baptist Joint Committee. We envision this office serving as a clearing house, base of operations, a hang-out on Capitol Hill for denominational agency staff. Already, the offices have been rearranged to make this feasible and already more agency and institutional workers are taking advantage of their Baptist office in Washington.

We foresee the BJCPA serving as consultant, host, enabler, tour guide, and breakfast-fixer for youth, Baptist students, Senior Adult delegations, and other church groups that come to see Washington and return home champions of religious liberty and more effective citizens.

We anticipate the kind of support from you that will allow Baptists to do a first-class job through their eyes and ears and hands in Washington. Y'all come!

REVIEWS



THE TEN COMMANDMENTS AND HUMAN RIGHTS

By Walter Harrelson, Philadelphia:
Fortress Press. Paper, \$9.95.

This recent book of Walter Harrelson of Vanderbilt Divinity School, is the latest in a series of studies in biblical theology "designed to explore fresh dimensions of research and to suggest ways in which the biblical heritage may address contemporary culture". Harrelson does that most effectively with reference to the Ten Commandments.

The Foreword suggests that, "Prior to the ascendancy of historical criticism of the Bible in the nineteenth century, biblical theology was subordinated to the dogmatic concerns of the churches, and the Bible too often provided a storehouse of rigid proof texts". That was supplanted by a period when biblical theology sought to replace dogmatics. Harrelson yields to neither of these patterns. As the editors claim: the book is at once profoundly conservative and yet shrewdly contemporary; Harrelson sees the Torah, and specifically the Decalogue, as the meeting place of Judaism and Christianity; Harrelson's exposition understands and takes into account the force of the Decalogue for the present and the envisioning of an alternative humanity; and the discussion is a full-fledged articulation of human freedom, a charter for free persons.

If that alone is not enough to whet the appetite of anyone interested in religious freedom and the current mood toward increased legislation of morality, a random thumbing through the pages should provide, on almost every page, incentives to read the book.

Harrelson admits that "The Bible knows little or nothing about human rights in our sense of the term" but "it does know and say a great deal about the obligations of individuals and of the human community to the Lord and Giver of life and to fellow human beings". He claims, "In that sense, the Bible has much to say about human rights". The Decalogue, in particular, contains much material which is foundational to an understanding of human rights.

Exposing the "mischief-working distinction" that the Old Testament is a book of "law" as contrasted with the New Testament as a book of "grace,"

and probing the "popular misrepresentations" of the religion of Israel, Harrelson points to the "profound longing" of contemporary persons for "a set of norms that can be relied upon". This he sees evidenced in "the rapid growth today of evangelical religion of a fundamentalist nature" and of Charismatic religion "with its rigid personal and communal norms".

Harrelson addresses "the enslavement of the human spirit in the name of religion" and then points to the Ten Commandments, properly understood, as equal to the needs of our age of "fluidity and rapid social change". He believes "that if we did nothing more than reaffirm the importance of the Ten Commandments as . . . guidelines, with no interpretation of them at all . . . we would provide help of a very welcome kind. . . ." Indeed, the Commandments, he maintains, are a force against legalism, not in support of it. Perhaps the key sentence is his assertion that "the existence of law in the sense of absolute prohibitions. . . is the precondition of freedom and for joy and responsible life in a community of free persons". When persons are free under God, he suggests, the "bondage remains, but embedded within it is the deepest, most powerful gift of human freedom that the world has ever known. . . ." Keeping the Commandments is freedom!

In conclusion Harrelson offers his contemporary version of the Ten Commandments, just as were the original commandments, "earthy, rooted in the needs of human beings in society". The Appendix contains the Universal Declaration of Human Rights, adopted by the United Nations in 1948. While Harrelson makes no suggestion or claim that these are an outgrowth or an expanded development of the Decalogue, the reader who has made the pilgrimage through the book will most certainly sense that this is, at least partially, true.

Raymond P. Jennings

BLACK WOMEN: ACHIEVEMENTS AGAINST THE ODDS

Edited by Nancy Davis and Andrea Stevens, 96 pp.

New York: GMG Publishing, \$6.95 plus postage.

Black women: Achievements Against the Odds, A three-year desk calendar, is a worthy and fascinating documentary. This collection of photographs and biographies brings to life some of the most celebrated black women—Marian Anderson singing on the steps of the Lincoln Memorial when she was not allowed to sing in Constitution Hall, and Rosa Parks on the bus.

It also calls attention to achievements of many not-so-well known black women from pre-civil war to modern times in a wide range of fields—dentistry and medicine, politics and law, business and education, sports and the arts—such as Jane Matilda Bolin, the first black woman judge in America and Madame C.J. Walker, the first black woman millionaire. While reading the details of discrimination provokes anger, this work should raise the self-esteem of women of all races as we see accomplishments of many black women in the face of incredible odds. I would recommend it for youth who are exploring vocational choices.

Created by the Anacostia Neighborhood Museum of The Smithsonian Institution, it is available at bulk rates for fund raising projects. (G.F.)

(Liberty, from p. 7)

The religious toleration we know now is a relatively new and exceptional thing and can only be maintained by constant vigilance and continuous active support. That support ought to be more of a major emphasis in our church teaching and preaching than it has been in the past.

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Report from the Capital