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News Service of the Southern Baptist Convention

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**Two Urge Support  
of CIA Legislation**

WASHINGTON (BP)--In the wake of allegations that some American missionaries overseas have worked with or for the Central Intelligence Agency, two Baptist executives have urged Christians to support legislation that would legally bar any operational connections between the U. S. government agency and missionaries.

James E. Wood Jr., a Southern Baptist, and Chester J. Jump Jr., an American Baptist, in separate statements, have called for support of the legislation, introduced by U. S. Sen. Mark O. Hatfield (R-Ore.) to prohibit the CIA from seeking the intelligence information from missionaries and from appropriating funds for such purposes.

Wood, executive director of the Baptist Joint Committee on Public Affairs in Washington, called use of missionaries by the CIA "a flagrant violation of the U. S. Constitution. It tarnishes not only the presence of the U. S. in foreign countries, but it erodes the credibility of missionaries themselves."

Earlier, Jump, executive secretary of the Board of International Ministries for the American Baptist Churches in the USA, Valley Forge, Pa., wrote to President Ford and to Sen. Hatfield. In the letter to President Ford, Jump expressed his dismay with statements reportedly made by Philip W. Buchen, Ford's White House counsel in November, 1975.

"The President does not feel it would be wise at present to prohibit the CIA from having any connection with the clergy . . .," Buchen reportedly said.

Another statement from William E. Colby in September, 1975, drew fire from Jump in the letter to Ford. Colby reportedly said:

"In many countries of the world representatives of the clergy, foreign and local, play a significant role and can be of assistance to the U. S. through the CIA with no reflection upon the integrity of their mission."

The Buchen and Colby statements, Jump told the President, carry with them "the implication that American missionaries overseas are playing a dual role by acting as agents for the CIA in addition to their normal missionary activities. I simply cannot believe this to be the case," he noted.

Wood stressed: "Already, as a result of these disclosures, there are reports that the work of missionaries is in jeopardy in such countries as Chile, Colombia and Peru.

"By using missionaries to serve the national interests of the United States overseas, the church is made an arm of the state and the role of religion is profaned.

"Regrettably," Wood continued, "disclosures of these clandestine operations of the CIA came at a time when few mission agencies in the United States had any standing policies governing possible CIA use of foreign missionaries. Even with state policies prohibiting missionary collaboration with the CIA, the problem is compounded by the fact that in many cases missionaries themselves do not know at the time they are being interviewed by CIA operatives."

Wood and Jump also expressed concern that recent disclosures concerning CIA activities might prove damaging to American missionaries and clergy working overseas.

The use of American missionaries and clergy actually was of concern to some church groups prior to the recent flareup concerning CIA activity.

In 1967, the Division of Overseas Ministries of the National Council of Churches in the USA, Wood said, issued a statement: "Because our ministries around the world depend upon sensitive and intimate relationships of trust with persons of many nations, we cannot afford to jeopardize these by permitting any allegation of that the Division is knowingly involved with CIA activities.

" . . . as a matter of policy we do not approve staff of the Division . . . , at home or abroad, reporting to CIA agents or entering into any involvement with the CIA," said the statement.

The American Baptist Churches is affiliated with the National Council of Churches while the Southern Baptist Convention is not.

David M. Rowe, a spokesman for the United Church of Christ, in a recent letter to Buchen, called for an immediate end of CIA involvement with missionaries, declaring that "missionaries are guests of the countries in which they serve . . . agents of Jesus Christ; they must not be treated as agents of any government."

In late December, 1975, the Executive Committee of the National Council of Churches urged the organization's 31 member denominations to issue statements repudiating any intentional contact between their personnel abroad and U. S. intelligence agencies.

"Unfortunately," Wood said, "as late as July, 1975, the only denomination known to have specifically directed its foreign personnel to 'avoid any relationship' with the CIA was the Church of the Brethren."

Both Jump and Wood, as well as the Dec. 1975 statement from the Executive Committee of the National Council of Churches in the USA, gave strong support to Senate Bill S. 2784, which Sen. Hatfield introduced on Dec. 15, 1975.

The National Council's committee recommendation comes from a May 16, 1951 statement, which declares: "Missionaries are not agents of American power on the level of military or economic conflicts. They are agents of God through the churches."

The Southern Baptist Foreign Mission Board, which has over 2,600 missionaries in 82 countries has a policy of avoiding political and governmental activities, a spokesman earlier told Baptist Press.

"Southern Baptist missionaries go to their fields to share the gospel of Christ and minister to human need . . . do not involve themselves in political affairs. . . . We would regret to see any public policy which would make unclear the role of the missionaries," the spokesman said.

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Memphians Win First Round  
On Church Restrictions

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MEMPHIS (BP)--The Memphis religious community, led by the Shelby Baptist Association, has won the first round in an effort by the Memphis City Council to impose restrictions upon churches wanting to locate or expand in residential areas.

At a public hearing attended by about 200 clergy and lay persons, the Memphis and Shelby County Planning Commission rejected by a vote of 5 to 3 a staff recommendation which would require churches wanting to begin work in residential neighborhoods or to build additions to get special permits from the City Council.

The planning body's decision was passed on to the City Council for its concurrence or for new action pursuing the restrictions.

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Councilman Fred Davis, a black insurance man, said he initiated the request for stiffer requirements for churches after constituents in his district complained black congregations were creating noise and parking problems in starting churches in houses.

At Davis's request, the planning commission staff prepared proposed changes in zoning ordinances calling for new church buildings or additions in residential areas to meet these five conditions:

- (1) Occupy not more than 50 percent of the total area of the lot.
- (2) Observe existing setbacks from side and rear property lines, plus not less than one foot for each foot of building height.
- (3) Provide off street parking at the rear or side of the building at the rate of one space for each five seats in the sanctuary.
- (4) Submit a site plan incorporating all requirements and conditions imposed by the planning committee.
- (5) Agree to meet any additional conditions imposed by the City Council.

In a prepared statement to the planning body, Shelby County Baptists called the proposal unconstitutional and a violation of the concept of separation of church and state.

Represented by Attorney William Ray Ingram, a Baptist layman and past president of the Memphis Board of Education, the Baptists threatened to take the city to court if the zoning changes became law.

Ingram told the planning commission that a portion of the proposed ordinance defining a church could be interpreted as prohibiting prayer meetings in church members' homes unless they had special permits from the City Council.

Labeling the one to five parking ratio unreasonable, the Baptists suggested that authorities remedy any existing parking problems by issuing traffic tickets to violators instead of passing more regulations.

At the same time the Baptist statement expressed concern about the need for churches to protect the property rights of nearby home owners and the importance of "cooperating to the fullest with their neighbors."

While endorsing the statement of the 126-church Baptist association, black clergymen advised the City Council to concern itself with crime, pornography and liquor store control instead of trying to restrict churches.

The black preachers also sharply criticized Councilman Davis for suggesting the ordinance and predicted his defeat at the next election.

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Carter Heyward Says Female  
Ordinations Must Continue

Baptist Press  
1/22/76

DELAND, Fla. (BP)--Saying that "there is no alternative but to continue ordaining qualified women as Episcopal priests," Carter Heyward called for "greater church community" in an interview at a Baptist university here.

Regardless of official censorship of those priests and bishops directly involved in the ordinations, they will not stop, she said at Stetson University.

Heyward, along with 10 other female Episcopal deacons, was ordained a priest in July 1974, outside regular canonical channels. The ordinations have been declared invalid by the church heads and the issue will not be resolved until the Episcopal Church's triennial General Convention in September 1976.

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The ordinations were irregular because, at the time they took place, the women had not fulfilled technical canon law requirements that they be endorsed by both the Standing Committee of their diocese and their diocesan bishop. Since that time some of these endorsements have been forthcoming. One of the 10 women priests affiliated with the United Methodist Church as an ordained minister.

"The irregular ordinations are the only way to crack through all the nonsense in regard to the woman's role in the ministry," the 31-year-old Heyward said, noting that she feels that they have "already won the battle," regardless of the outcome at the convention.

Calling it "God's victory," which may or may not be accepted by people, she called attention to the "odd and frequent habit man has of acclaiming today those they formerly condemned."

The only real obstacle in the way of their final acceptance as priests is their "femaleness," Heyward said in explaining the problems facing her and the now 12 other Episcopal women priests.

She commented that if she and the others had been male they would already be working priests, despite what canonical procedures were used. The women, who range in age from 27 to 80, married and single, were told that the reasons for the invalidation of their ordinations had nothing to do with sex, but rather that the women did not go through the proper channels with the bishops, Heyward said.

The Episcopal Church has censured male priests who have accepted the women priests by inviting them to celebrate the Eucharist (Communion). William Wendt of Washington, D. C., and Peter Beebe, of Oberlin, Ohio, have both been tried and found guilty of this by the Episcopal Church and warned not to repeat these invitations.

Heyward, a petite blond, will not give up her struggle to be recognized as a priest. Nor will the other 12 women, who include Alison Cheek, one of Time magazine's Women of the Year.

"The church needs them and there is a need for more creative thinking in the ministry--all ministries," Heyward stated. Questioning the discipline and the church order, Heyward said she is fighting against "the unconscious way of tying sexuality into the ministry."

"If the symbolism of the church is inadequate to include women, then we must move beyond it."