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NATIONAL OFFICESBC Executive Committee
460 James Robertson Parkway
Nashville, Tennessee 37219
(615) 244-2355
W. C. Fields, Director
Robert J. O'Brien, News Editor
James Lee Young, Feature Editor**BUREAUS****ATLANTA** Walker L. Knight, Chief, 1350 Spring St., N.W., Atlanta, Ga. 30309, Telephone (404) 873-4041**DALLAS** Orville Scott, Chief, 103 Baptist Building, Dallas, Tex. 75201, Telephone (214) 741-1996**MEMPHIS** Roy Jennings, Chief, 1548 Poplar Ave., Memphis, Tenn. 38104, Telephone (901) 272-2461**NASHVILLE** (Baptist Sunday School Board) Gomer Lesch, Chief, 127 Ninth Ave., N., Nashville, Tenn. 37234, Telephone (615) 254-5461**RICHMOND** Richard M. Styles, Acting Chief, 3806 Monument Ave., Richmond, Va. 23230, Telephone (804) 353-0151**WASHINGTON** W. Barry Garrett, Chief, 200 Maryland Ave., N.E., Washington, D.C. 20002, Telephone (202) 544-4226

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Law School to Profit From
Jaworski Watergate Book

WACO, Tex. (BP)--Baylor University's School of Law here will be the major beneficiary from the sales of the book, "The Right and the Power," by Leon Jaworski, former Special Watergate Prosecutor and a Baylor law graduate.

Royalties and other income from the book will go to the Leon Jaworski Foundation, charitable body of which law school of the Baptist university is the principal beneficiary.

The book concerns Jaworski's duties as special prosecutor and the events surrounding the investigation and prosecution of the Watergate defendants.

Jaworski writes in his book that seven weeks after he became Special Watergate Prosecutor, he told General Alexander Haig that his boss, Richard Nixon, was criminally involved in the Watergate cover-up. Haig was shocked to tears, according to Jaworski.

Haig succeeded H. R. Haldeman as Nixon's top aide and, as such, was the White House's contact with the special prosecutor.

In a meeting between Haig and Jaworski, portions of seven tape recordings which Nixon had turned over to the Special Prosecution Force were discussed. Their conversation centered on a March 21, 1973, taped conversation between Nixon, Haldeman and John Dean, the White House lawyer who later became a government witness.

Jaworski writes, ". . . Haig said it (the tape) was terrible beyond description. I told him it was almost unbelievable. But, Haig said, the White House lawyers told him there was no criminal offense involved as far as the President was concerned.

"I shook my head," Jaworski writes. "I can't agree, Al. Based on what I heard--and what we already knew--I'm afraid the President engaged in criminal conduct."

Jaworski advised Haig to get the finest criminal lawyer in the land--someone not connected with the White House--to study the tapes.

Shortly thereafter, the White House hired James St. Clair, a Boston lawyer, to handle Watergate-related matters. Jaworski said he and St. Clair waged a long battle that was finally resolved when a historic U. S. Supreme Court decision forced Nixon to release the tapes.

The Supreme Court upheld Jaworski's contention in its decision that Nixon's claim of "executive privilege" did not permit him to retain 64 taped conversations which Jaworski sought as evidence in a criminal proceeding. It was those tapes, Jaworski says, that revealed Nixon was involved in the Watergate cover-up and eventually led to his resignation.

Jaworski relates many incidents in his book that have remained untold until now. He reveals that a weeping Richard Nixon pleaded with a powerful Democratic senator to save him from criminal prosecution after his resignation.

He also writes that the so-called White House transcripts Nixon delivered to the special prosecutor and the House Judiciary Committee in lieu of tapes were so edited and distorted as to change the meaning of important sections of the tapes; that statements on the recordings were omitted in the transcripts; that statements not on the recordings appeared in the transcripts; that statements were attributed to one speaker when they actually were made by another; that statements were marked "unintelligible" in the transcripts when they were clear on the tapes; that entire sections--clear and revealing on the tapes--were missing completely in the transcripts.

The book is a best seller and has been adopted as a Book of the Month Club selection. A condensation of it will be published by Reader's Digest. -30-

Chile & the Junta--
Two Sides to the Story

By James Lee Young

SANTIAGO, Chile (BP)--Contradictory stories are being told about Chile these days.

The question is, who do you believe?

Many Chileans believe their country and government are getting a bad rap, especially from Europe, Russia and the United States.

Southern Baptist missionaries have insisted over the last three years that they now have complete religious freedom in Chile in spite of what some reports have said.

Indeed, the Baptist mission in Chile, say the missionaries, almost came to an end before the military takeover on Sept. 11, 1973.

One missionary told Baptist Press he later saw his name on a list marked for death. The list allegedly was prepared by the leftist Salvador Allende regime--which was overthrown.

The difficulty now, however, lies in definitions of religious freedom and other basic freedoms and how they actually exist or do not exist in Chile.

A group of Non-Baptist missioners, who say they are not in favor of the present military junta now controlling Chile, insist they do not have complete religious freedom. Their definition of religious freedom would include political activism, a point long debated in Southern Baptist missions circles.

When Southern Baptist missionaries speak of religious freedom, they generally mean the liberty to carry on evangelism, to meet and carry on the work of the church, including social ministries, without interfering in government or politics.

Political interference in Chile, at present, is no problem to Baptists. All political parties have been "in recess" since the military seized the government from the Allende regime in a takeover that took only four hours.

The country no longer has a Congress and no public vote. It is controlled by a four-man military junta, made up of the chiefs of the Army, Navy, Air Force and the Carabineros (police), presided over by Chilean President Augusto Pinochet Ugarte, an Army general and Army commander-in-chief.

Civilian advisors, including two former presidents of Chile, counsel the junta on the new constitution being written, economics, health, education, welfare, and other areas that affect the South American country's well being.

The North American mind generally has problems condoning a dictatorship and military form of government, which the Chileans unabashedly admit theirs is.

The difference, South American Supreme Court President Jose Maria Eyzaguirre said in a Baptist Press interview here, is that the Chilean Supreme Court can say, "No," to the country's president when the government is operating contrary to the constitution.

This has happened twice since 1973, Eyzaguirre said, once concerning rights of "empleados" (white collar workers) and severance pay, and another time having to do with property taxes.

Also, many Chileans insist, their military government is temporary, serving only until the country can get back on its feet. The new constitution is being written by a commission of university law professors, and some basic guarantees of civil rights have already been enacted.

To understand Chile's present situation, says Eyzaguirre, you have to understand what it was like before the junta took over.

The junta's control of the government is completely constitutional, he states, and was initiated only after the country's Congress, Controller, and Supreme Court had declared the Allende government unconstitutional. That, under the constitution, put the country in a state of emergency, and the military had to act, he insists.

When Allende was in power, he wouldn't listen and no one could stop him, Eyzaguirre said. In government, each faction has to respect the other's role, or it won't work, the Supreme Court executive continued.

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Now, Eyzaguirre said, it will take some time before the country can go back to an electoral system:

"You mustn't forget that President Allende (1970-73) falsified all the electoral systems in Chile . . . Allende used his power as president so that many people were given up to 10 names and addresses and false identifications," used for voter registration.

"So they could vote up to 10 times or more. Another complete new system of law will have to be made first for Chile, and this takes time."

On reports that torture has occurred among government prisoners in Chile, Eyzaguirre admitted that some officials in Chile have been guilty of such acts. And, he said, the government has taken steps to stop such practices where they can be detected.

At least 46 officials were tried, dismissed and sentenced to military prisons, from Sept. 1973 through June 1976, when they were found to have been involved in cases of torture, he said.

None of these, however, were cases involving persons in Chilean prisons, he indicated.

In Jan. 1976 President Pinochet named Eyzaguirre to investigate continued reports of torture in prisons, with power of litigation.

In that time, Eyzaguirre said, he has visited civilian prisons, north to south, and particularly three set aside for political prisoners.

One report said more than 400 were kept in the three civilian prisons of Dos Alamos and Tres Alamos--both near Santiago--and Cuatro Alamos near Valparaiso.

Another report said about 200 more were still scattered in other prisons throughout the country, with a move to bring in all other political prisoners to the three Alamos centers.

In every case where someone had reported torture having occurred, it was always the individual's friend rather than the prisoner himself, Eyzaguirre said.

"When I would go to the friend, they would say, 'No, not me; my friend.' I didn't find a single case of torture. It was always somebody's friend."

One Chilean, who said he feared Secret Police (DINA) reprisal if he talked too much, alleged that he knew personally of two cases in which women had been tortured under the present government.

"I have talked with one and seen the evidence. The other eventually lost her mind," he said. He did not say if either had occurred in prisons or in some type of jail situation.

A Chilean lawyer, called stories of personal torture related by left-wing activists now in the U. S., "absurd."

"Why would we have any reason to torture people now? If people were being tortured, they wouldn't be allowed out of the country to tell the rest of the world about it, but they are out."

Some Chileans interviewed said they believed North American news reports on Chile generally start with correct information, but then, as a Chilean journalist noted: "They interview a left-wing agitator-exile and end up with a distorted and exaggerated report."

Stories of denial of human rights and torture, particularly from the United States, concern the Chileans.

Some flatly deny they are missing any basic freedoms, while others said theirs isn't a perfect system, but, "it's so much better than the corrupt government we had before."

The Chileans don't care to be compared to the United States, although they generally have been and apparently are still basically pro-U. S. They are bothered that the U. S. is "getting the wrong idea about Chile" from what they call "left-wing agitators" and "exiles" who they feel are part of an "international Marxist conspiracy" to sink Chile.

Radio Moscow, they say, contributes a great deal of anti-Chile "propaganda and lies."

One accusation against the Chilean government has been that of holding people in jails and prisons without due process of law. Unfortunately, some say, that is done, but it is constitutional.

Chile is under a "state of siege," and under such state people can be arrested and thrown in jail without charges. The Chilean lawyer says such practice has been constitutional in a state of siege since 1925.

Most people interviewed, on both sides, agree the majority is probably more satisfied with the present peaceful conditions than under the Allende government. Many believe, apparently, that the government is trying to help the people. Those in favor of the junta say all the people are being served, in spite of harsh economic conditions, high taxes and inflation, which no one denies. They stress programs such as the many new "poblaciones" (public housing tracts), food programs, homes for children and aging, labor, health and welfare reforms, among others, sponsored by the government. Others say the junta is helping only a privileged few or simply isn't going far enough with its programs. High taxes and hard economic conditions are due in part to the present government's attempting to pay off international debts it inherited, some say.

An Indian farmer from Southern Chile noted, "The government has forgotten the small farmer . . .," but added, "Now we have law and order . . . This is better." Observers say, the military controls internal criticism believed to be subversive. Critical news and "constructively critical" editorials are permitted, however, they say. Some see little hope for a completely free Chile, while others say their country is doing much better and believe their government deserves a chance.

Alcoholism Stigma
Worst for Women

By Carol Franklin

WASHINGTON (BP)--Women face a far greater problem of a social stigma due to drinking than men, according to several experts here.

At a hearing of the Subcommittee on Alcoholism and Narcotics to examine the special problems and unmet needs of the female alcoholic, Sen. William D. Hathaway (D.- Me.), chairman, said, "Our society has applied greater moral strictures to women than to men. Our reaction to the alcoholic female has been more severely judgmental than to the male--combining the smirk with the wagging moralistic finger.

"The imbalance of this double standard has resulted in secretive, hidden drinking habits in many women, making it virtually impossible to accurately assess the true nature and scope of the problem," he continued.

Susan B. Anthony, grand-niece of the famous suffragette, described her experience of alcoholism by saying, "I became the poorest of the poor through my disease of alcoholism, adding to my already low status (as a woman). The alcoholic hits bottom fastest and lowest. Thus by being a woman and an alcoholic I became what the Bible calls 'the Anawim', the lowly one."

Ernest P. Noble, Ph.D., M. D., director of the National Institute on Alcohol Abuse and Alcoholism, offered some grim statistics on female alcoholism. A 1958 Gallup survey reported that 45 percent of adult American women drank; a similar Gallup survey in 1974 reported that 61 percent were drinking.

The proportion of young women who drink is substantially higher--and rising sharply. A national survey of college women in 1953 reported that 61 percent drank; a similar survey in 1973 reported 73 percent. In the 1960's, about 25 percent of high school girls drank; in 1974, 69 percent were drinking.

Noble also pointed out, however, that more women are coming in for treatment now than previously. More information on alcoholism is available through television and radio. Professionals in the social service and health fields are becoming more responsive to women's alcohol problems as well as to social and emotional problems which may contribute to female alcohol abuse.

More facilities for the treatment of female alcoholics are being founded. The Comprehensive Alcohol Abuse and Alcoholism Prevention, Treatment, and Rehabilitation Act Amendments of 1976 require that grant applications for treatment and prevention services for women be given special consideration in the grant review process.

Treatment in the past has often been male-oriented, thus failing to meet the specific needs of the female alcoholic. In addition, child-care needs of the women seeking help have frequently been neglected. According to Anthony, this is the number one problem for the woman in therapy, "Who takes care of the children while Mommy gets detoxed?"

Anthony's goal in this, her thirtieth anniversary as a recovered woman alcoholic, is "to use the time that is left to help make our society one in which sobriety is not only possible, but also is desirable--a society in which it is no longer necessary to get smashed to be happy."

-30-

Foreign Fields Request
1,330 New Missionaries

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RICHMOND (BP)--Southern Baptist missionaries in 84 countries have submitted requests to the Foreign Mission Board for 1,330 new missionaries to reinforce, replace and begin new work in 1977. The most pressing need is for more "preacher" missionaries, according to board officials.



The requests topped last year's number by more than 100. Of the 1,217 missionaries requested for 1976, only 194 had been appointed at the end of September, according to Louis R. Cobbs, secretary of the board's department of missionary personnel.

The annual meeting held recently to review the 1977 missionary situation was directed by Cobbs and attended by staff members of the board's overseas division and the department of missionary personnel, including the four regional personnel representatives.

The regional representatives, located in Louisville, New Orleans, Kansas City and Fort Worth, will take the requests back to area churches and nearby seminaries to challenge persons who are interested in missionary service.

Of the 1,330 requests for 1977, 42 percent were for general evangelists-- a "preacher" missionary who works with pastors, trains church leaders, plants churches and mission points, helps established churches grow, and promotes church and denominational programs. General evangelism is one of 45 job categories for 1977.

Other top priorities include requests for 36 physicians, 34 nurses, nine dentists, 16 secondary education teachers and 14 college teachers.

"The emphasis on general evangelists is consistent with the traditional thrust of the Foreign Mission Board and with the bold strategy of advance projected for the next 25 years," Cobbs said, referring to the board's goal to double the missionary force during the next 25 years. "Some missions have not been able to make bold plans for the next 25 years due to the immediacy of personnel needs at hand," Cobbs said.

The success of the general evangelist allows the work of the specialist missionary to be effective, according to Cobbs. He said it also makes possible the missionary associate and missionary journeyman programs.

Winston Crawley, director of the board's overseas division, has encouraged the board's mission support division to develop a strategy for reaching prospective general evangelists. He called for at least a 50 percent increase during the coming year.

According to Crawley, certain areas are more critical than others. "In recent years, East Asia has been reinforced with fewer missionary evangelists than any other area," Crawley said.

Over the past few years, East Asia (Hong Kong, Okinawa, Japan, Korea and Taiwan) has received only about five couples appointed for general evangelism--the least of any of the board's eight administrative areas.

Citing an example, George H. Hays, secretary for East Asia, said, "There have been no new missionaries appointed for Korea in two years and this is one of the most responsive areas of the world. The number of churches organized and the number of professions of faith recorded in Korea has been phenomenal.

"Out of the first six requests from the Korea Mission, four are for general evangelists. The freedom to evangelize Korea is almost without limit for the general evangelist. Each evangelist missionary helps develop pastors and church leaders in 30 or 40 churches."

Hays related that eight cities in Japan with populations of more than 200,000 are without a Southern Baptist missionary presence to assist in evangelism and church development. Japan has requested eight couples to work in general evangelism, but Hays said the missionaries limited the requests to eight only because they didn't think it was realistic to ask for more than that.

"The Pete Gillespies, the only Southern Baptist missionaries in Osaka, Japan, are due for retirement this year, leaving a city of 5 million people without any Southern Baptist missionary living within the city limits," Hays said.

The top three requests in Taiwan are for general evangelists, including a request for an urban evangelist in the industrial city of Kaohsiung, where tens of thousands of people are concentrated in high rise apartment complexes.

East Asia's need for more missionaries is great, but many other areas include needs equally as urgent.

William R. Wakefield, secretary for Southeast Asia, recently reported an overall responsiveness to the gospel in his area and a sense of urgency on the part of missionaries to reach the area while there is such keen opportunity.

"In Thailand, the country immediately surrounded by countries that have recently become Communist, there is a focus by both nationals and missionaries on the opportunity afforded by the threat to the country by Communist aggression," Wakefield said.

The missionaries in Thailand have requested 50 new missionaries for the next four years, according to Wakefield. "Their desire is to reach this country while it is still possible to do so," he commented.

In addition to the need for evangelistic workers, other needs such as those for medical personnel are also acute.

H. Cornell Goerner, secretary for West Africa, says the most urgent need in his area is for a missionary doctor to serve at the Baptist Medical Center in Nalerigu, Ghana.

"It is a three-doctor hospital, but there have been times during recent years that we've had only one physician there," Goerner said. "Ideally, we would have three missionary doctors assigned so when one is on furlough, two remain to carry the workload. If we don't get a doctor soon, we may face the possibility of closing the hospital."

Goerner also said West Africa urgently needs general evangelists. In Senegal, where Baptist work is concentrated in Dakar, a city of one million people, requests have come for four general evangelists this year.

"We need more missionaries in Dakar, but we also want to branch out into rural areas, especially in the southern areas where people have been responsive to the gospel," Goerner said.

A similar situation exists in Ivory Coast where missionaries are concentrated in Abidjan. Goerner said there are three other densely populated areas in the Ivory Coast in which missionaries should be placed in the next few years. Critical needs of a similar nature to those mentioned exist in each of the board's administrative areas, Cobbs noted.

The Southern Baptist Convention has set a goal to have a missionary staff of 5,000 within 25 years. Cobbs recently posed the question, "Where are these people going to come from?"

Answering his own question, he said, "My response is that they must come from among the youth of our churches--mission-minded churches that are involved in the basic and exciting dimensions of Christian ministry."

-30-

Second of Four Parts

Moral Issues in Elections

'76--Focus on Freedom

By C. Welton Gaddy

Freedom has always been a big word in the United States of America.

An unwavering commitment to freedom has shaped the documents of our democracy.

The blessings of freedom have become the lyrics of our national songs.

The importance of freedom has expressed itself in our national military defense and in the personal sacrifice of tens of thousands of our finest young men.

Christians have a special interest in freedom. Fully aware that the truest form of freedom resides in a redemptive relationship with Jesus Christ, Christians are nevertheless sensitive to the significance of freedom within the civil realm.

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Bible teachings about the dignity and worth of every individual inspire support for a civil freedom which is guaranteed to all people. Recognition of the importance of a personal experience with God, private and corporate worship, and religious witness has traditionally led Baptists to an uncompromising allegiance to religious liberty.

We believe that civil freedom and religious liberty go hand in hand. Christians should encourage a style of citizenship and a form of government which consistently exhibit a commitment to freedom and faithfully assume its responsibilities.

Recent infringements on freedom are cause for alarm. Court decisions affecting a person's right to privacy, Congressional hearings on abuses of freedom perpetrated and perpetuated by the FBI and CIA, and persistent warnings regarding the erosion of public support for freedom have made citizens uneasy. The fact that some would selfishly use government to legislate adherence to their religious point of view while others would deceptively use religion to accomplish partisan political goals is frightening.

In this election year as always, eternal vigilance is the price of liberty. Candidates for public offices should give an account of themselves on various freedom issues. Here is a brief review of the positions of the two major presidential candidates on some concerns related to religious freedom and civil liberty:

1. Religious freedom. The candidates' positions on three different issues indicate their postures regarding a principle which has historically been a major concern of Baptists.

Gerald Ford, the Republican nominee for President, has clearly stated he believes private and parochial education are essential to the nation and worthy of aid in any manner which is "constitutional." His major sponsorship of the tax credit proposals under President Nixon was an example of his long-time support of aid to parochial schools. Democratic Presidential nominee Jimmy Carter opposes federal aid to parochial schools. Though he would not allocate public money for religious instruction, he would give aid to students who go to private schools.

Regarding mandatory religious exercises in public schools, the candidates differ in their positions.

Carter thinks private prayer should be permitted but not required. He favors the ban on imposing religious exercises on public schools.

Ford favors a prayer amendment to the Constitution. His 1971 vote for the Wylie prayer amendment indicated his support of religious exercises in public schools.

On the matter of abortion, both candidates oppose a constitutional amendment to prohibit all abortions.

Ford is against abortion on demand but feels abortion is justified in cases of rape and where the life of the mother is at stake. He would assign the states the task of defining the limits of abortion.

Carter is opposed to assigning such responsibility to the states. He has said, "I think abortion is wrong and I think that government ought not ever do anything to encourage abortion."

2. Civil liberty. Both Carter and Ford have declared their opposition to any discrimination which denies civil freedom to anyone on the basis of race or sex. For example, both candidates strongly support the Equal Rights Amendment and both have advocated equal employment opportunities.

The matter of compulsory busing to achieve racial balance and equal educational opportunities in the public schools has been addressed by both men.

Ford has said, "Busing as a remedy ought to be the last resort, and it ought to be limited in duration and scope to correcting the effects of previous violations."

Carter's position is, "Mandatory busing, no. Voluntary transfer, yes."

The willingness of many citizens to give up essential liberties stems from fear provoked by rising crime rates.

Ford favors mandatory minimum sentences as one means of stemming the increase in crime. Additionally, he wants four new federal prisons and an increase in the number of prosecutors and judges.

Carter has said that the best way to reduce crime is to reduce unemployment. The most effective deterrent within the criminal justice system, according to Carter, is swift, firm punishment. Accordingly he advocates streamlining court procedures, abbreviating trial procedures, and exercising sure punishment.

Two issues closely related to the joint concerns of crime and freedom are laws to deal with handgun abuse and the use of the death penalty.

Ford favors the death penalty for the crimes of sabotage, espionage, treason, and murder. He cautions, however, that the penalty should not be applied if there is duress, impaired mental capacity, or similar extenuating circumstances.

Carter believes the death penalty should be retained for a few aggravated crimes. A jury should always assess this penalty and each case should be reviewed by a three-judge panel of the state Supreme Court.

Both candidates support prohibitions on the manufacture and sale of cheap handguns known as "Saturday night specials."

Ford has said he is "unalterably opposed to the registration of gun owners and the registration of guns." He does, however, want to strengthen existing laws on the sale of handguns and increase the number of federal firearms investigators.

Carter would prohibit the ownership of guns by criminals who have used guns in their crimes and by mentally incompetent persons. He supports "handgun registration, reasonable waiting periods, and appropriate licensing provisions."

Freedom issues exist at the state and local levels of government as well as at the national level.

Before election day seek to discover what candidates--not only national but also state and local--are saying about freedom concerns.

Ask campaigning politicians questions such as:

Are you committed to civil rights for all?

Do you believe government ever has a right to violate such personal freedoms as telephone conversations or bank records?

What is your position on the separation of church and state?

Would you ever favor allocating public funds for religious instruction?

Do you support the legal requirement of religious exercises in public tax-funded institutions?

What do you plan to do about job or pay discrimination based upon sex or race?

The Bicentennial year is an appropriate time for renewing our national commitment to freedom with responsibility. Many of the freedom issues in the '76 elections are moral issues which invite the involvement of Christian citizens.

EDITORS'S NOTE: This is the second of a four-part series on "Moral Issues in the '76 Elections," by Dr. C. Welton Gaddy, director of Christian citizenship development for the Christian Life Commission of the Southern Baptist Convention. The series will focus on informed voting, economic issues, civil and religious liberties, and responsible government.