

**BAPTIST PRESS**

News Service of the Southern Baptist Convention

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Baptist Leaders Discuss
Canadian Baptist Relations

NASHVILLE (BP)--More than 50 Southern Baptist leaders and agency representatives met here to share their views on the best ways to encourage some 35 congregations in western Canada who identify themselves as Southern Baptists.

The fact-finding meeting was called by a special Southern Baptist Foreign Mission Board committee which is seeking to prepare a recommendation for presentation to the Southern Baptist Convention (SBC) in June.

Representatives of the Northwest Baptist Convention, with which the Canadian churches in question are affiliated, suggested at the meeting that the committee could recommend ways to free SBC agencies to provide further assistance to the Canadian Baptists. Expressions from others at the meeting favored that suggestion.

The Northwest Convention did not request that the SBC constitution be changed to allow seating of Canadian Baptist messengers at SBC annual sessions, but expressed a concern that further avenues of assistance be open to them.

At last year's SBC annual meeting, Hazen Simpson of California moved that the convention "immediately extend encouragement to Southern Baptists dwelling and working in Canada by financial assistance plus any and all other means of support that we make available to ministry outside of the United States and its territory."

After discussion and an attempt to refer the matter to SBC members of the North American Baptist Fellowship, convention messengers voted to refer the motion to the SBC Foreign Mission Board for study.

The consultation here was planned immediately following the meeting of the SBC Executive Committee to obtain counsel from a broad spectrum of SBC leadership, including leaders of Southern Baptist agencies and institutions. Also attending were representatives of the Canadian churches and the Northwest Baptist Convention (formerly known as the Oregon-Washington Convention), which since 1962 has been helping the young churches of Canada's western provinces.

Allen Schmidt, pastor of a Canadian Baptist church, is president of the Northwest Convention, one of 33 state conventions covering Southern Baptist work in 50 states.

Others taking part included Simpson, the maker of the original motion; Wayne Dehoney, Louisville, Ky., pastor and former SBC president, who spoke to the motion at the convention; and SBC President James L. Sullivan of Nashville.

Executive Director Baker J. Cauthen of the Foreign Mission Board and J. R. White of Alabama, chairman of the board's special committee studying the motion, said the fact-finding meeting had been both inspiring and fruitful. The eight-person committee expects to meet again before completing its recommendations.

Other committee members are M. Hunter Riggins of Virginia, vice-chairman; William O. Crews Jr. of Oregon, William L. Self of Georgia, Rollin S. Burhans of Kentucky, Grady Wilson of North Carolina, Travis S. Berry of Texas, and James G. Harris of Texas, president of the Foreign Mission Board.

In the past 20 years the work in Canada has grown from one church to some 35 now listed as members of the Canadian Baptist Conference (SBC). Total membership in these congregations, as reported in 1976, was 1,631, with 2,415 enrolled in Sunday School.

Prayer Urged For Uganda;
Missionaries Wait in Kenya

NAIROBI, Kenya (BP)--Southern Baptist missionaries assigned to Uganda are all in Nairobi following a holiday weekend visit, Feb. 18-21, with their children who attend a boarding school in Kenya.

Communications have been severed between the two countries, and the missionaries will remain in Kenya awaiting further developments.

News reports filtering out of Africa link Ugandan President Idi Amin with the death of Anglican Archbishop Jananai Luwum and claim his government is purging Christians. Amin denies the charges.

News reports on Feb. 25 said Amin had asked all Americans in the country to meet with him on Monday, Feb. 28. Acting Ugandan Ambassador S. M. Cherebet, according to reports, told U. S. State Department officials that some 175 Americans in the country have nothing to fear and may either leave the country or remain.

Southern Baptist missionaries have moved freely back and forth across the Uganda-Kenya border and have experienced no difficulties in continuing their work, according to the Southern Baptist Foreign Mission Board.

"We have had a request for a call to prayer for the people of Uganda during this troubled time," said Davis L. Saunders, the Foreign Mission Board's area secretary for Eastern and Southern Africa. "Our missionaries have not been directly affected. However, the missionaries are calling Southern Baptists to a time of concentrated prayer for the nation of Uganda and the Christian people there."

Saunders said that, as in all countries where there is political or civil tension, the people and their lifestyle have been disrupted. He called for special prayer for the people of Uganda.

He said that missionary James L. Rice was in the western part of Uganda on Feb. 19 and at that time evangelistic meetings were going ahead as planned. No further word about Baptist Christians in Uganda has been received, Saunders said.

Besides Mr. and Mrs. Rice of Virginia, Southern Baptists have two other missionary couples assigned to Uganda. They are Mr. and Mrs. G. Webster Carroll of West Virginia and Texas and Mr. and Mrs. Harry B. Garvin of Texas.

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Religious Press Spokesman
Hits High Postal Rates

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WASHINGTON (BP)--Postage rates for non-profit, church-related publications will exceed 1,000 percent of pre-postal reorganization rates when current law is fully implemented, according to a religious editor testifying before the Postal Study Commission here.

David E. Kucharsky, senior editor of Christianity Today, an interdenominational publication, told the commission, "The non-profit, church-related press is facing a real and critical problem with respect to soaring postage rates . . . not matched by the for-profit press.

"We do not believe that the Congress intended that its delegation of authority to the Postal Rate Commission included a mandate to penalize the non-profit, church-related press," he continued in his testimony on behalf of four national press associations representing Catholics, Protestants and Jews.

Kucharsky went on to accuse the Postal Rate Commission of "irrationality" and "inequity" in establishing policies which "resulted in spiraling postage rates for non-profits far outstripping the increases visited upon 'for-profit' publications in the same mail classification."

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He further charged that administrative proceedings which determine rate increases have been made so expensive that the non-profit religious press is effectively frozen out of the process.

Kucharsky recommended "the elimination of the Postal Rate Commission and the substitution of a Postal Rate Setting Forum, whose members are responsible to the Congress and, thereby, responsive to mail users."

As a further measure, Kucharsky urged "the restoration to non-profit mailers of the historical postage rate equivalent to one-half that paid by the for-profit second-class mail publishers."

Kucharsky noted that there is no "adequate substitute vehicle . . . for distributing . . . news" of wide interest to readers of religious publications. "When one publication closes down because of soaring costs another publication does not move in to pick up the slack. That source of news is lost forever," he said.

Kucharsky also responded to comments filed before the Postal Study Commission by the American Business Press (ABP). These comments, according to Kucharsky, "utterly confuse the record . . . by commingling second and third-class non-profit mailer statistics to attempt to underscore their remarks.

"Secondly, ABP fails to disclose to the commission its real interest in attacking the non-profit press," Kucharsky charged. "Its members compete for the limited advertising allowed to be carried by the church press--on which income tax is paid--and until they have stripped the church press of this last source of income, the ABP relentlessly pursues its harrassment via postal rates."

Kucharsky testified on behalf of the Associated Church Press and the Evangelical Press Association, both with which Christianity Today is affiliated, and the Catholic Press Association and the American Jewish Press Association. These groups represent about 700 non-profit religious publications or publishers with a total annual circulation of approximately 70 million. They were requesting changes in the present postage rate structure and administration.

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Religious Leaders Call for
Morality in U. S. Food Policy

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2/25/77

By Carol B. Franklin

WASHINGTON (BP)--Farmers, consumers, developing nations and others around the world have suffered in recent years because of the inadequacy of U. S. farm policy, according to a religious spokesman who testified before the Senate Committee on Agriculture, Nutrition, and Forestry here.

George A. Chauncey, chairman of the Interreligious Task Force on U. S. Food Policy, told the committee that Congress has a "moral responsibility" to develop "a comprehensive farm and food policy that will serve the common good of both the American people and the entire global community."

Hearings of the committee, chaired by Herman E. Talmadge (D-Ga.) were scheduled through mid-March to extend and amend the Agriculture and Consumer Protection Act of 1973.

Speaking for the task force, a team of Washington-based staff of national religious agencies, including the American Baptist Churches, USA, and some 20 other major religious bodies, Chauncey offered four recommendations which he said were of primary concern to the group:

1--A price support system that will assure a high level of U. S. food production, equity for the American family farmer, and the dispersed control of food production in the hands of many family farmers;

2--A domestic food reserve that would become the U. S. component of an eventual international network of national reserves;

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3--Reform of PL480 food aid policy; and

4--Reform of the food stamp program.

"We believe that the price support system should be so designed as to cover the farmer's out-of-pocket costs of production plus a reasonable share of management and land costs, and that it should be adjusted periodically to reflect shifts in the cost of production," Chauncey told the committee.

"We are convinced that it is essential for the common good that control of food production be kept in the hands of a large number of family farmers rather than concentrated in relatively few hands," he continued. "Thus, we oppose any federal policy that would encourage non-farm corporations to take over more family farms."

Chauncey advocated the food reserve as a means of relief for world emergency needs and stabilization of world food prices and supplies.

In addition to the advantage of having food readily available for emergency use, Chauncey cited benefits for farmers, consumers, commercial importers and exporters and recipients of U. S. food aid.

"Family farmers would benefit from increased price stability . . . because (they) simply do not have the capital margins to tide them over great downward swings in prices," Chauncey noted.

"Consumers . . . would be protected against skyrocketing prices and shortages . . . both foreign commercial importers and recipients of U. S. food aid would benefit from the dependability made possible by a reserve," he continued.

On food aid policy reform, Chauncey noted continuing difficulties despite revisions in 1975.

"Less needy but politically favored countries have continued to receive priority considerations; commodity availability rather than human need has tended to dictate certain . . . programming decisions, spending for food aid by the executive branch has been inadequate, . . . and the development-oriented goals . . . have received insufficient attention," Chauncey charged.

He recommended that changes be made which would "give first priority to combating hunger and malnutrition and promoting agricultural and economic development, that a minimum annual tonnage for clearly humanitarian and developmental activities be mandated; (and) that legislative provisions require that U. S. food aid serve the human needs of the hungriest people in the developing countries, not the military, strategic, or short-term political goals of the United States."

Chauncey urged reform of the food stamp program so that "every needy American will have access to adequate nutrition . . . Hungry people are in our midst now. Therefore, we support an immediate extension and reform of the program."

Also testifying were Maurice J. Dingman, president, National Catholic Rural Life Conference, Des Moines, Iowa, and David W. Preus, president, the American Lutheran Church, Minneapolis, Minn., and representatives of numerous agricultural groups.

The Interreligious Task Force on U. S. Food Policy is a team of Washington-based staff of national religious agencies which cooperate in its work. These include American Baptist Churches, USA, American Jewish Committee, American Lutheran Church, Christian Church (Disciples of Christ), Church of the Brethren, Episcopal Church, Friends Committee on National Legislation, Jesuit Conference, Lutheran Church in America, Moravian Church in America, National Council of Churches, Presbyterian Church in the U. S., Reformed Church in America, Union of American Hebrew Congregations, Unitarian Universalist Association, Unitarian Universalist Service Committee, United Church of Christ, United Methodist Church, United Presbyterian Church in the USA, Bread for the World, Center of Concern and Network.

Kentucky Church Ordains
Hometown Woman to Ministry

GRAVEL SWITCH, Ky. (BP)--Suzanne Coyle, 24, was ordained to the gospel ministry by her home congregation, Beech Fork Baptist Church here, in February.

Although ordaining a woman is still a relative oddity among Southern Baptists, especially in rural communities, Miss Coyle feels she has been accepted by the people in her home community, where she has lived most of her life.

A graduate of Centre College in Danville, Ky., and Princeton Theological Seminary, she is presently chaplain-pastor of Center City Baptist Chapel, in Philadelphia, Pa., employed by the Southern Baptist Home Mission Board's church extension department as a missionary associate.

The chapel is a mission extension of the Paoli Baptist Church, Paoli, Pa. Miss Coyle also serves as a chaplain to the YMCA residence in which the chapel meets, according to a board spokesman.

At first, Miss Coyle said, she did not want to "become aware of God's leading," but the call she felt became inescapable. She does not consider herself a crusader for women's lib and explains that her concern for her "call into the ministry came first .

"The most important thing about ordination is not that it makes you a minister. It is only a sign that God has called you and people have responded to your ministry. Being a minister means helping people.

"The most important thing is to be true to what you know to be God's call. That is something each person can only know for themselves," she said.

"Be flexible," Miss Coyle added, "be willing to take criticism when it is valid and let it 'roll off' when it's not. Be open for different ways of ministry.

She plans to continue for the immediate future in ministry at the chapel and to continue graduate studies later. She was recently awarded a fellowship from Princeton Seminary for her thesis, "Church Commitment Among Southern Baptist Women," to be applied anywhere she decides to study.

Miss Coyle said she hopes to be able to minister among Southern Baptists, noting that she could "see working for the Home Mission Board or being involved in (other) denominational work."

She is especially interested in a ministry of preaching, pastoral care and counseling and says she "particularly enjoys urban ministry."

The newly ordained minister feels she can work with either men or women and doesn't believe her ministry will necessarily cause her to exclude the possibility of getting married or raising a family.

More than 20 women are believed to have been ordained by Southern Baptist congregations in recent years, most indicating a desire for counseling or institutional or military chaplaincy roles.

Court To Hear Discrimination,
Retirement, School Aid Cases

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By Stan Hastey

WASHINGTON (BP)--Returning from a four-week recess for the second half of its current term, the U. S. Supreme Court took action in a half-dozen separate cases of interest to churches.

The new series of actions dealt with widely diverse issues, including discrimination, involuntary retirement, parochial aid, the Church of Scientology, obscenity, and abortion.

Perhaps the most widely publicized of these is a reverse discrimination case brought to the high court by the University of California. The question before the justices is whether the university's medical school at Davis, Calif., may continue to deny admission to highly qualified white applicants, while admitting less qualified minority students.

Allan Bakke, who was denied admission in both 1973 and 1974, contends that he is being discriminated against because he is white. The University of California at Davis, where one of the state university system's medical schools is located, implemented a policy of preserving 16 percent of its openings for blacks, chicanos, and other minorities in 1968, the first year the school was in operation.

Bakke, whose undergraduate grade point average and medical college admissions test scores were considerably higher than those of minority students admitted in 1973-74, argues that his constitutional right to equal protection under the law is being denied. He also argues that since the medical school at Davis is less than 10 years old, the institution has no obligation to engage in "affirmative action" policies designed to help minority students because of past injustices.

Attorneys for the university, on the other hand, assert that the question of affirmative action "is perhaps the most important equal protection issue of the decade." They continued, "It lies at the core of the country's commitment to real equality of opportunity for all of its citizens."

The university asked the justices to overturn the California Supreme Court, which upheld Bakke's right to be admitted, saying that its special admissions program for minority students is essential to enable blacks and chicanos to overcome past inequalities and to provide badly needed doctors to minority communities.

The high court also agreed to hear the case of a retired United Air Lines employee, who claims United owes him back pay because he was forced to retire.

Harris S. McMann, who was retired at age 60 in 1973, argues that United violated the Age Discrimination in Employment Act of 1967. In addition to back pay, McMann is also demanding reinstatement.

United, which is supported in the case by the U. S. Chamber of Commerce, holds that the 1967 law exempts companies with retirement plans already in force prior to passage of the law. The air line argues also that action by the high court favoring McMann would create havoc in companies all over the country with retirement plans which were in effect before the 1967 law was enacted.

In its parochial aid action, the high court agreed to hear a case brought by the state of New York against Cathedral Academy of New York City, a Catholic school.

Cathedral Academy has been seeking reimbursement of \$7,347 from the state for expenses incurred during the second semester of the 1971-72 school year under provisions of a law which was later struck down by the high court.

Attorneys for the academy argue that the state may not refuse payment because the legislature appropriated the money before the Supreme Court decision. The school entered the agreement in "good faith," they claim, without knowing that the New York law would be declared unconstitutional.

In three other areas, the justices declined to hear cases involving the Church of Scientology, obscenity, and abortion, thereby allowing lower court rulings to stand.

The Church of Scientology, a relatively new sect which has caused controversy across the nation because of its bizarre theology, is asking the high court to overrule two lower federal courts which awarded damages to a former member who claimed he was maliciously prosecuted for stealing church documents.

L. Gene Allard, a former staff member of the church, left the group in 1969, allegedly taking with him certain documents. He was subsequently arrested in Florida on theft charges, but after spending 21 days in jail, the charges were dismissed. Allard then filed a civil suit against the church for malicious prosecution. A jury awarded him \$50,000. The court ruled that "any party whose (religious) tenets include lying and cheating in order to attack its 'enemies' deserves the results of the risk which such conduct entails."

The Scientologists argue that while their tenets may seem "obnoxious" to most Americans, they are nevertheless "entitled to the protection of the First Amendment." It is precisely because the church does not enjoy popularity, they contend, that it "must seek refuge in the First Amendment."

In its obscenity action, the high court declined to review the convictions of five publishers convicted under a federal law for mailing obscene materials. The publishers argue that their freedom of speech and press was violated and that the materials did not violate standards of decency in the communities to which they were mailed.

The high court likewise declined to review an abortion case brought by Alan Ernest, a resident of Alexandria, Va., who filed suit against the president of the United States, The U. S. attorney general and the U. S. attorney for the District of Columbia, seeking to have them force the Supreme Court to review its abortion rulings.

Ernest charged the justices who voted in 1973 to liberalize access to abortion with "exterminating millions of lives" and violating their oath of office to uphold the Constitution. The high court declined to review the case without comment.