



News Service of the Southern Baptist Convention

460 James Robertson Parkway

Nashville, Tennessee 37219

Telephone (615) 244-2355

W. C. Fields, Director

Jim Newton, Assistant Director

---FEATURES

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Brazilian, Southern Baptists Work in Flood Relief

MORUMBI, Brazil (BP)--Geraldo Silva had worked for 19 days and nights helping the flood victims, but his resources gave way. He appealed for help and got it from Southern Baptists.

For the past two years, Silva, who moved to this north central Brazilian village to live and minister after completing his education, has traveled through the islands on a flat-bottomed boat with limited medical supplies, Bibles and literature.

Now his cargo became homeless flood victims among the Brazilian island people of the Parana River, whom he transported through the rough water, treating the sick, until his money, supplies, boat and energy were exhausted.

Silva, a male nurse who grew up in a Christian home, appealed to Southern Baptist missionaries for help and got immediate response. The Southern Baptist Foreign Mission Board has appropriated \$110,000 for work among the island people who are struggling to recover from recent severe flooding.

Flooding along the Parana is not uncommon, and the people have learned to accept a certain amount of annual overflow. But this year the rains were different.

"At first, a number of houses were flooded, and then rather than letting up as usual, the weather failed to cooperate," said John R. Cheyne, Southern Baptist missionary field representative for East Africa who is working this year as associate to the board's consultant on world relief and disaster response.

"Instead the darkness deepened and the clouds loosed a torrent which continued on and on until the river finally peaked at some 22 feet over the normal water mark," Cheyne continued, quoting a report from Southern Baptist Missionary Fred L. Hawkins. "Homes were inundated--many being submerged under six to seven feet of water."

Always living with problems of poverty and malnutrition, the people now faced a new kind of need and Silva was there.

"When the people kept coming it simply drove him further until he sold his own furniture and borrowed what else he could to buy medicine and food, giving all he had to those who had nothing," Cheyne said.

Subsequently, Silva spent several days in the hospital suffering from exhaustion. He was worried about "his people." Some 41 had been baptized as a result of his ministry and more than 125 families had opened their homes for preaching and Bible studies. Now they needed him and with his boat and supplies gone he had no way to help them.

Silva finally appealed for help. First the churches in Mato Grosso responded. The men worked together to provide lumber and helped to build a new boat. The state Baptist convention in Brazil bought a new motor and the organization of Southern Baptist missionaries sent out a call to the disaster relief office of the board.

W. Eugene Grubbs, disaster relief coordinator for the board, made a personal survey trip to the islands and the board appropriated \$110,000 for the work.

Almost half of the money is being used to feed families until they can get another crop. Some has been used to purchase seed and necessary medical supplies. Plans are being made to build 75 new houses which will better withstand any future flood.

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"Yes, the people are staying--it's home," said Cheyne. "The faith and dedication of people like Geraldo Silva prove that Southern Baptists' sharing is a vital part in proving their own great faith that God really cares."

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(BP) Photo mailed to Baptist state papers.

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EDITOR'S NOTE: The following is first of a two-part analysis of rulings by the U. S. Supreme Court

Analysis

High Court Term Baffling
On Church-State Questions

Baptist Press
7/22/77

By Stan Haste

WASHINGTON (BP)--Judging from actions taken during the recently-concluded term of the U. S. Supreme Court, some clouds appear to be gathering on the horizon of church-state relations in the United States.

In two major church-state areas, the high court disappointed many advocates of separation of church and state by upholding most parts of an Ohio program which provides funding for parochial schools and by ruling that employers may discharge workers who insist on observing Saturday as a day of rest because of religious convictions.

In its Ohio parochial aid decision, the justices dissected, piece by piece, a complex program enacted by the state legislature designed to funnel more than \$88 million during the present two-year period to nonpublic schools.

In a complicated set of decisions, the court ruled that four of the six sections in Ohio's law do not violate the First Amendment ban on an establishment of religion. The justices struck down the other two provisions.

One significant aspect to the actions was the margins of victory and defeat. They were as follows:

--Textbooks: upheld, 6-3; Standardized tests and scoring services: upheld, 6-3; diagnostic services: upheld, 8-1; therapeutic services: upheld, 7-2; instructional materials and equipment: struck down, 5-4; field trip transportation: struck down, 5-4.

Numerous religious and civil liberties groups had asked the high court to strike down the entire Ohio program except for the textbook loan provision. These included the Baptist Joint Committee on Public Affairs and Americans United for Separation of Church and State. The two groups participated as friends of the court in a brief submitted by the National Coalition for Public Education and Religious Liberty (PEARL).

The decision upholding the loan of textbooks in secular subjects to parochial school-children surprised no one. Nine years ago, in Board of Education v. Allen, the court upheld such loans. Nevertheless, the Ohio Civil Liberties Union attorney who argued the case before the court this year urged the justices to reverse that position.

Many church-state observers point to the decisions in the Allen decision and in Everson v. Board of Education, a 1947 ruling upholding public transportation for parochial schoolchildren, as the primary contributors to the ongoing dilemma facing the high court over what forms of aid may be permitted.

The 5-4 Everson decision, written by the late Justice Hugo Black, declared that "no tax in any amount, large or small, can be levied to support any religious activities or institutions, whatever they may be called, or whatever form they may adopt to teach or practice religion."

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In spite of that clear statement, the court upheld the provision of transportation for children attending nonpublic schools. Both Justice Black and former Justice William O. Douglas, who voted to uphold transportation, later publicly expressed regret over their votes in Everson.

Despite the predictability of the high court's action upholding the Ohio provision of textbook loans, the court for the first time upheld a wide range of services, including standardized testing and scoring, reading and hearing diagnostic services to be performed on the nonpublic schools' premises, and therapeutic services to be rendered in state-owned facilities.

Of at least equal concern, however, is the margin of victory for advocates of church-state separation in the two votes striking down provisions in the Ohio law for instructional materials and equipment and field trip transportation. In each case, the margin was 5-4.

In a series of similar cases over the past several years, the margin of victory for separationists has always been larger. Most such cases have been decided by 9-0 or 8-1 decisions. Only two years ago, the court struck down similar provisions in a Pennsylvania law 7-2.

This is but another example of the effect of former President Richard M. Nixon's appointees to the high court. The erosion of support for a reasonably strict separation of church and state parallels erosion in numerous other areas involving personal liberties where the present court, presided over by Chief Justice Warren E. Burger, has drastically altered the positions of the court headed by the late Chief Justice Earl Warren.

The narrow 5-4 portions of the Ohio ruling also sound a warning that the switch of only one vote would have meant declaring the entire Ohio package constitutional. And it should also cause concern among separationists that the resignation, for reasons of health or age, of either of the two strongest advocates of church-state separation on the present court, Justices William J. Brennan Jr. and Thurgood Marshall, might well result in tilting that delicate balance to the other side.

At best, the present situation regarding aid to nonpublic schools is confusing. This was illustrated by reactions to the high court's decision in the Ohio case, both on and off the court.

Three justices dissented in strongly-worded statements to what they see as erosion in church-state separation. Justice Marshall attacked the majority thinking, saying that what was once a "high and impregnable wall between church and state" has been reduced to a "blurred, indistinct, and variable barrier." The latter term was actually used in the majority opinion to describe proper church-state relations.

Justice Brennan also objected, saying that the Ohio program may result in creating a "divisive political potential of unusual magnitude." Justice John Paul Stevens also spoke of "corrosive precedents" which have gradually eroded the concept of separation.

Outside the court, reaction has been equally mixed. Both James E. Wood Jr., executive director of the Baptist Joint Committee, and Andrew L. Gunn, executive director of Americans United, said the court's decisions are consistent with past actions denying public funds to support church schools.

Wood declared that "any claim that the court has now in effect paved the way for the use of public funds for church schools clearly ignores the substance of the court's decision and its rationale."

Gunn said that "the court continued its reasonably strict constructionist interpretation of the First Amendment, holding unconstitutional virtually all tax paid educational services, supplies, and equipment for sectarian private schools."

Others, including Southern Baptist Convention president Jimmy Allen and American Civil Liberties Union associate director, Allan Reitman, expressed the view that the decision represents a defeat for separationists.

Allen charged the court had "relaxed its tension toward a consistent application of the principle of separation of church and state." Reitman said he was "distressed by the decision" and held that "any form of aid to parochial schools is a violation of the Constitution."

In the area of Sabbath observance, the high court inflicted an unquestioned defeat on advocates of freedom of religion.

In two separate cases, the justices held that companies are not obligated to meet the demands of employees who insist on having Saturdays off for purposes of religious observance.

The decisions adversely affect a sizeable segment of the American religious community, including Jews, Seventh Day Adventists, Seventh Day Baptists, and members of the World Wide Church of God.

Both cases involved members of the World Wide Church of God. One, an employee of the Parker Seal Company at its Berea, Ky., plant, actually was the object of two separate decisions by the high court.

Last November, the court ruled in an unusual 4-4 tie vote that Parker Seal Co., had not complied with federal law and requirements of the Equal Employment Opportunity Commission (EEOC) to make "reasonable accommodation" to Paul Cummins' religious need to have Saturdays off.

Six months later, however, the court ruled 7-2 that providing special accommodations to a Kansas City, Mo., employee of Trans World Airlines would create "undue hardship" on the company and ruled against a similar claim by Larry G. Hardison, the TWA worker.

Just days after the TWA decision, the court reversed its earlier position in the Parker Seal Co. case.

In other church-state actions, the high court announced that it will hear arguments next term in a case involving a Tennessee Baptist minister's challenge to the state constitution's prohibition against clergy in the state legislature. The court will also hear a case brought by the Calvary Baptist Church of Washington, D. C., charging that a District of Columbia law which invalidates certain bequests to churches violates the First Amendment. Also to be heard is a challenge by a Roman Catholic academy in New York that the state owes money to the school for expenses incurred under provisions of a law later struck down by the Supreme Court.

The justices declined to review cases challenging a Fairfax County, Va., zoning ordinance prohibiting home church services; a Nashville, Tenn., restriction against construction of a church building in a subdivision; and a challenge by the Roman Catholic bishop of Gary, Ind., that a National Labor Relations Board (NLRB) effort to unionize lay teachers in parochial schools violates the First Amendment.

On a more positive note, the court upheld the First Amendment right of Jehovah's Witnesses in New Hampshire to refuse to display that state's motto, "live free or die," on their automobile license plates.

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Citrus Commission Will Keep
Anita Bryant on Job

By James Lee Young

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7/22/77

DENVER (BP)--The Florida Citrus Commission said in a telephone interview here it intends to retain singer Anita Bryant, a Southern Baptist, after two separate consumer research studies indicated that 89 percent of persons interviewed were not affected negatively by her commercials.

"The staff sees no need to change from our established marketing program at this time," said Edwin A. Taylor, executive director of the Florida Department of Citrus, in a prepared statement.

The citrus department is the staff arm of the commission, with offices in Lakeland, Fla., about 250 miles northwest of Miami.

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"Eighty-nine percent of those interviewed were not negatively affected in either their feelings toward her (Bryant) or the department's advertising or in their intent to buy orange juice," a department spokesman told the Rocky Mountain Baptist, publication of Colorado Southern Baptists.

"I believe," Taylor said in his statement, "the reports adequately answer the question of Anita Bryant's continued value as a spokeswoman for our product." She advertises orange juice for the state citrus agency.

The controversy over Bryant's status as a spokeswoman for Florida orange juice arose out of her fight against homosexuality in Dade County, Fla.--a fight spreading to other areas.

In Miami, a spokesman for Save Our Children, Inc., a group Bryant has headed in her anti-homosexuality campaign, encouraged people to write letters, in support of her and praise the Florida Citrus Commission and Department of Citrus for their decision to retain Bryant.

"Be positive, not negative, accusing," the Save Our Children spokesman said. "That's the way to help her."

A citrus department spokesman agreed, saying that some 42,900 letters had come to the agency to date. More than 25,000 were in favor of Bryant, with over 17,000 against, he noted.

Before the latest announcement, reports were false suggesting Bryant was about to be or had been fired, the spokesman told the Rocky Mountain Baptist.

The only way Bryant would be let go is if marketing research reveals she is no longer selling for the Florida orange juice industry, "and that could happen to any advertising personality," a spokesman verified later.

Spokesmen also denied that the commission had met earlier in a secret meeting, as had been alleged, to discuss Bryant's contract.

"We are a state agency, and that would put us in violation of the law" (sunshine law on open meetings), one spokesman said.

Dan K. Richardson, Citrus Commission chairman, had released a statement in late June that spoke to the Bryant situation:

"In view of recent publicity regarding Anita Bryant's position as spokeswoman for the Florida Citrus Commission...the commission, representing the citrus growers of the state of Florida, has continually taken the position of what Anita Bryant does in private life is her decision, and we should not try to influence or direct this decision.

If, however, Anita Bryant's activities and her private life should develop to the point where, in the minds of the public she could no longer be an effective spokeswoman for our industry, it is quite obvious that we would have to reconsider our position in fulfilling our responsibilities to the citrus growers whom we represent.

"At the present time," Richardson had noted, "we have no objective evidence that Anita Bryant is not still an effective spokeswoman."

Richardson's statement still stands and research does reveal Bryant is still a very effective spokeswoman for Florida orange juice, the department spokesman noted.

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Baptists Ignore Contemporary
Bible Application, Gaddy Says

By Floyd A. Craig

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GLORIETA, N. M. (BP)--Southern Baptists may know more about what God expected of Israel during Old Testament times than what God expects of them now, declared a Texas pastor during a conference here.

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"We have been faithful," observed C. Welton Gaddy, pastor of Broadway Baptist Church, Fort Worth, "and I think fairly effective in using the Sunday School hour to help people understand what Baptists believe about the Bible, but we have done precious little in using this prime time to apply these beliefs to the moral issues of daily life."

Gaddy told the conference on "The Bible and Moral Decision Making," sponsored by the Christian Life Commission of the Southern Baptist Convention: "We miss tremendous opportunities to nurture Christian morality when we do not include in the Sunday School curricula Bible studies related to specific personal and social issues of moral concern."

"We ought to plead for editors, writers and teachers faithfully to incorporate into Sunday School materials and classes not only an emphasis on what we believe but helpful information on how doctrinal beliefs relate to moral behavior," challenged Gaddy.

Gaddy, former director of Christian citizenship development at the Christian Life Commission, urged that the religious programs of Southern Baptist churches "bring Biblical studies into interaction with the personal crises of people's lives--the crises of birth, growth, conversion, retirement, marriage, physical illness, bereavement and death."

"Abstractness and timelessness stand as two of the greatest curses of much teaching and preaching," said Gaddy. "There is always the temptation to teach and preach in broad generalities. However, this makes the gospel, the entire Biblical message, appear to be something it is not--detached."

"To aim at timelessness in a sermon or a Sunday School lesson is usually to ignore one's own time and prevent the Word from becoming flesh," explained Gaddy. "Sermons preached and lessons taught within the church are to be contemporary, incarnations prepared for specific times and delivered to specific people."

"There is a paradoxical phenomenon involved here," outlined Gaddy. "The preacher or teacher who aims at timelessness is almost destined to fail in a helpful communication of the gospel to the present, while those who address the Biblical message to specific events, specific times and specific people often produce messages that take on a timeless nature."

"The time has come for each church to examine whether or not its current practices in the preaching and teaching of the Bible are adequate to instill within Christians the kind of sound doctrinal beliefs and responsible moral convictions which will strengthen their behavior as God's people in the world," concluded Gaddy.

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Most SBC Messengers Male,
Denomination Related

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NASHVILLE (BP)--Led by 2,314 persons from the host state of Missouri, 16,271 persons officially registered for the 120th annual sessions of the Southern Baptist Convention (SBC) in Kansas City, June 15-17, according to figures released here.

A survey taken during the convention reveals most of the registered "messengers" were male, and most are involved in some sort of denominational work.

Figures compiled by the SBC Historical Commission indicate the 16,271 persons came from 47 states and the District of Columbia. Besides the preponderance of Missourians, other top ranking states included Texas, 1,344; North Carolina, 1,279; Georgia, 1,160; Tennessee, 1,153; Alabama 1,045.

South Carolina barely missed the 1,000 mark, with 934 representatives. Others sending 100 or more were Kentucky, 832; Mississippi, 768; Virginia, 698; Oklahoma, 661; Florida, 594; Louisiana, 547; Arkansas, 516; Kansas, 448; Illinois, 418; Ohio, 257; California, 251; Indiana, 142; Maryland, 106; and Colorado, 102.

The messenger survey indicated 59.2 percent of 7,824 who participated in the survey were males, and 40.2 were females, with .6 not indicating, according to figures released by Martin Bradley of the research services department of the SBC Sunday School Board.

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Bradley said survey participants "likely mirror the characteristics of all messengers quite acceptably" because a check shows "that the state distribution of these persons (the 7,824) closely matches the state distribution of the 16,271 registered messengers."

Persons on church staffs dominated the registration, with 48.1 percent. Another 11.1 percent listed employment in some other phase of denominational work, and another 23.1 percent listed themselves as wives of denominational or church staff workers.

The remaining 17.1 percent listed themselves as secularly employed (10.4) or homemaker (5.1) or gave no response (2.2).

Age breakdown indicated a fairly evenly balanced division beginning with a low of 2.8 percent under 18 and peaking at 15.0 percent in the 40-44 category.

Breakdowns showed the 18-29 age group with 9.3 percent; 30-34, with 10.1; 35-39, with 12.2; 40-44, 15.0; 45-49, with 14.2; 50-54, with 13.0; 55-59, with 10.0; 60-up, with 12.7; and .5 not responding.

Statistics also indicated most messengers came from churches with 999 or less members and that most spent \$100 to \$300 to attend the convention.

The survey showed 26.6 percent in churches of 1,000-up in membership, with 25.9 percent in the 500-999 membership category; 22.4 percent from churches ranging from 200 to 499 in membership; 12.6 percent from churches with 200-299; 8.4 percent from churches 100-199 and 3.0 percent from churches under 100. No indication was given by 1.1 percent.

Responses on finances showed 25.3 percent estimating from \$100 to \$200 in expense and 24.3 percent estimating \$201 to \$300. Some 18.3 percent estimated expenses of less than \$100. Other responses showed 15.9 percent estimating \$301 to \$400; 8.0 percent estimating \$401 to \$500; 4.8 percent estimating \$501-up and 3.4 percent not responding.

Figures measuring attendance at various pre-convention meetings revealed 62.8 percent attended the Pastors' Conference, 27.5 percent attended the Woman's Missionary Union annual meeting and 12.8 percent the Evangelists Conference. No other meeting ranked higher than 5.6 percent, and 20.2 percent gave no response.

A sex breakdown of pre-convention attenders showed the same priority of attendance between males and females for Pastors Conference (69.4 percent male and 53.4 percent female), Woman's Missionary Union (19.1 percent male and 40.0 percent female) and Evangelists (14.7 percent male and 9.9 percent female). No other meeting ranked higher than 6.0 percent in either sex category.

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Congress Hears Report Of
Persecution in El Salvador

By Carol Franklin

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7/22/77

WASHINGTON (BP)--Death threats, arson, bombings, and torture in El Salvador were described by Jesuit priests and other witnesses before the House International Relations Subcommittee on International Organizations here.

"Because I spoke out forcefully in favor of the peasants (for land reform) I was arrested by government agents," Father Jose Inocencia Alas, a recently exiled priest from San Salvador, told chairman Donald Fraser (D.-Minn.) and other subcommittee members.

"Only on the way to prison, did I overhear that the order for my assassination had been revoked," he continued. "But, after forcing me to drink a full quart of pure alcohol, mixed with some drug, they left me abandoned, stripped, on a high mountain in the country." After nine days in emergency care, Alas regained consciousness.

Ignacio Lozano, former U. S. ambassador to El Salvador, testified that during his nine months as ambassador the worst cases of terrorism were the kidnapping and assassination of two government officials and the assassination of two Catholic priests. During this same period national security forces were accused of torturing and killing peasants, and a Jesuit university was bombed six times.

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"During this period of great social unrest, numerous right-wing groups mounted a shrill campaign in the Salvadoran press against the Catholic Church, accusing its priests of contributing to and openly supporting this unrest. . . This campaign of vilification apparently had the tacit approval of the government, which in its turn was mounting a campaign of harassment and intimidation of Salvadoran priests, and the expulsion of foreign priests, including Americans," Lozano said.

Lozano said that he had forcefully protested the treatment of an American priest prior to his expulsion from El Salvador. He also protested treaty violations during the detention of two American Mormon missionaries.

Responsibility for much of the violence in El Salvador has been claimed by the White Warriors Union, a right wing terrorist group. On June 20 of this year, they issued "War Order No. 6" in which they ordered all Jesuits to leave the country within 30 days or face "systematic execution."

"All Jesuits without exception must leave the country forever within 30 days of this date. These miserable supporters of the murderous popular forces of liberation have no reason to continue poisoning our people," the order read.

Alas pointed out that a few powerful families in El Salvador own most of the land, and that they also own the banks and industries. "They brand everyone Communist who would change their way of life. It is the easy way to keep slaves," he said.

Miguel F. Estrada, Jesuit priest from El Salvador, told the subcommittee that only since July 15 has the Salvadoran government taken steps to protect Jesuit lives and institutions. A high-level church-state commission was created and the administration issued a public manifesto condemning "violence and terror, no matter the source--be it from the right, the left or from whatever sector."

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Grant Named to N.C.
Vice Chairmanship

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RALEIGH, N. C. (BP)--J. Marse Grant, editor of the Biblical Recorder, North Carolina's state Baptist newspaper, has been named vice chairman of the state's Board on State Goals and Policies by N. C. Governor James B. Hunt Jr.

Hunt serves as chairman of the board, which is the chief advisory agency in North Carolina to the governor on goals and policies.

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Committee to Study Wake
Forest-N.C. Baptist Relations

Baptist Press
7/22/77

RALEIGH, N. C. (BP)--The general board of the North Carolina Baptist Convention has authorized a special 15-member committee to work with trustees of Wake Forest University to open channels of communication to relieve tensions between the Baptist school and the convention and its churches.

A report to the board by the North Carolina convention's general secretary-treasurer, Cecil A. Ray, noted that tension has resulted from "various issues which have accumulated over the years but triggered by the 'Larry Flynt' incident this year" (when the Hustler magazine publisher was invited by a student group to speak on campus).

The committee, to be named later, will serve through the 1979 annual meeting. It will report to the 1977, 1978, and 1979 meetings on "all areas of Wake Forest/convention relationships" and "may . . . (make) recommendations."

Ray's report said the committee "will not assume nor interfere with the responsibilities assigned to the (Wake Forest) trustees by the convention, but will limit its relationship to the trustees in matters of communication, information and suggestions."

His report noted "the expressed desire of the administration and trustees (of Wake Forest) . . . for harmonious ties with the churches and the convention." He expressed appreciation for the "good spirit and cooperation" demonstrated by Wake Forest president, James Ralph Scales, and trustee chairman, Egbert L. Davis Jr.

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