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EDITOR'S NOTE: Jim Newton, Atlanta bureau chief for Baptist Press and news editor for the SBC Home Mission Board, traveled to Cuba at the invitation of Cuba's Ecumenical Council and Church World Service. Others included Jim Wall, editor of Christian Century; Martin Bailey, editor of A.D. magazine; Roy Beck, associate editor of United Methodist Reporter; Susan Woolfson, managing editor of World View; and Kenneth Briggs, religion news editor of the New York Times.

Cuban Churches Alive,
Growing in Marxist State

By Jim Newton

HAVANA (BP)--Baptist churches in Cuba are alive, well and growing, but are troubled by a shortage of trained leaders and a thorny question of church-state relations.

Cuban Baptists are quietly debating among themselves whether they can or should cooperate with the humanitarian and social goals of the Marxist government without compromising their theological integrity.

Although many churches are small and suffer from leadership drains caused by the exodus of thousands of Christians, there are more than 16,000 Baptists in Cuba belonging to three groups. The Baptist Convention of Western Cuba, affiliated with the Southern Baptist Convention, is the largest with 105 churches and about 6,300 members. The Baptist Convention of Eastern Cuba, affiliated in the past with the American Baptist Convention, has about 6,000 members and an independent group, "Bautistas Libres," (literally, "Free Baptists") has about 4,000 members.

Baptist leaders in Cuba say they have amicable relations with government officials, although their relations admittedly are not as favorable as those between the government and the Ecumenical Council, the Cuban equivalent of the National Council of Churches.

"We acknowledge the possibility of joint work between honest Christians and Marxists in building a new society in our country," said Jose Felipe Carneado, member of the central committee of Cuba's Communist Party who for 20 years has coordinated the government's church-state policies.

At least two professors at the Protestant Seminary in Matanzas, Cuba, the president of the Ecumenical Council, and a few Presbyterian pastors and laymen say it is possible for a Christian to be a good Christian and a revolutionary Marxist. Most Baptists, Catholics and Seventh-Day Adventists would not go that far, but agree there are some similarities between Christianity and communism's social goals.

"We are not Marxist, but I believe there is a social dimension to the gospel and we must get the gospel into all areas of society," says Raul Suarez, pastor of First Baptist Church of Marianao, a suburb of Havana.

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Suarez acknowledges he is more liberal than most other Cuban Baptist pastors. He is vice president of the Ecumenical Council and leader of a recently organized group called COEBAC which draws about 100 members from all three Baptist groups but has no organic relationship with any of them. COEBAC—"Coordinacion Obrero Estudiantil Bautista de Cuba" (Cuban Baptist Coordination of Workers and Students)—is the only Baptist member of the Ecumenical Council.

Neither of the official Baptist conventions is a member of the Ecumenical Council, and convention officials consider COEBAC a renegade group uncooperative with the convention but cooperative with the government and Ecumenical Council.

Defending COEBAC's cooperation with the government, one young man says there are many good things in Cuba which Baptists can support, such as the struggle against poverty and goals to give everyone in Cuba "an opportunity to live fully."

"Those who have understood this and cooperate along that line are opposed by those (Baptists) who maintain traditional theology that to participate in government efforts to improve the welfare of society is bad, and that communism is the anti-Christ," he adds.

"Although churches have not been divided into two groups, there is a great ideological struggle within the convention," he observes.

The struggle came to a head last September when four professors at the Baptist Seminary of Western Cuba, including Suarez, were dismissed without explanation.

Convention officials appear reluctant to talk about the reasons for the dismissal, but Suarez and his group are not. The four professors were fired, Suarez believes, because they had publicly indicated they were willing to help in the social tasks of the revolution.

"We are not against the revolution," says one Baptist pastor, "but we believe in the Baptist principle of separation of church and state."

"The only thing I can find against the revolution is discrimination against Christians," says another Baptist leader. "If there was no discrimination against Christians, I could support the Marxist government with no problem."

Carneado and other government officials insist that job discrimination against Christians is against official policy. "It may be possible that this might happen as the position of someone on a lower echelon, but it is not the policy of the government."

Carneado and most religious leaders agree the Christians who most strongly opposed communism have left Cuba by now.

Baptist leaders estimate about 4,000 members from the three conventions have left since the revolution began in 1959, including some 50 pastors from the Western Cuba Baptist Convention, about half of the strength.

With only three full-time students at the Baptist Seminary in Havana, Baptist leaders say they need every trained pastor and leader they can get. Seminary officials hope at least six or eight new full-time students will enroll next fall.

When 25 pastors indicated a desire to leave Cuba during the Freedom Flotilla, a cry arose from the churches pleading for the pastors to stay. Only a few left the country, but 17 still want to leave, says one convention official.

"We need them to stay here in Cuba," he says. "Cuba needs Jesus Christ. We need leaders. If they left to go to the United States, we would have to train more pastors to take their places."

Even Suarez agrees, summing up the strong feelings of the people this way: "Christ is in Cuba. He has not gone away. Nor will he go away. We will be with Christ in Cuba."

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(BP) photos mailed to state Baptist newspapers by Atlanta bureau of Baptist Press.

Baptist Agency To Support
Students in High Court Test

By Stan Hastey

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WASHINGTON (BP)--A Baptist agency has announced its support for a group of students at the University of Missouri-Kansas City whose case against the school for prohibiting on-campus religious services reached the U.S. Supreme Court in February.

In a friend-of-the-court brief submitted May 1, the Baptist Joint Committee on Public Affairs sided with the students, who four years ago were denied the right to conduct services on the campus.

Presented to the high court by Earl W. Trent Jr., House counsel for the program of national ministries, American Baptist Churches in the USA, and written by Baptist Joint Committee General Counsel John W. Baker, the brief contends the university policy violates both the establishment and free exercise of religion clauses of the First Amendment.

Basic legal issues in the case have presented the high court with a classic clash between the two clauses, designed by the nation's founders both to forbid government from official support of religion and to guarantee citizens freedom of religious expression.

University officials have argued throughout the four-year legal battle that their regulation denying on-campus religious services was designed to insure that the public institution was not fostering religion in violation of the establishment clause.

But the Baptist Joint Committee brief asserts that their action in itself amounted to "an affront to the establishment clause." University officials violated all parts of a three-prong test set forth by the Supreme Court 10 years ago in *Lemon v. Kurtzman*, the brief argues.

The court declared then that to conform to the establishment clause a law or regulation "must have a secular legislative purpose...its principal or primary effect must be one that neither advances nor inhibits religion....; finally, the statute must not foster 'an excessive government entanglement with religion.'"

Baker, a political scientist and constitutional lawyer, wrote that the university's purpose was religious rather than secular, designed "to prohibit the student members of Cornerstone from exercising important parts of their religious liberty."

The regulation failed the "principal or primary effect" test, Baker argued, because it results in "hostility of the state toward religion." The ban also failed the excessive entanglement test, he insisted, because it requires state officials to commit themselves "to a program of continuous monitoring" of Cornerstone and all other religious groups on the campus.

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In addition to the establishment clause arguments, the Baptist agency's position also maintains that students' free exercise rights were violated by the university ban. Because "public property is, by definition, a public place," Baker wrote, "a state university may not exclude certain religious activities." Baker said the Baptist Joint Committee is "alarmed" at the ban as an attempt by state officials "to control religious actions."

Although the Baptist Joint Committee has filed friend-of-the-court briefs since 1946, this marks the first time the agency has entered a case on the side of citizens claiming a denial of their free exercise rights. Most high court tests in the religion field during that period have involved what proved to be unconstitutional schemes to establish religion and not free exercise claims.

Also unusual about the present case is the fact that apparently for the first time Baptists have parted ways with American Jewish organizations in a high court clash. Two Jewish groups, the American Jewish Congress and the Anti-Defamation League of B'nai B'rith, have entered the case on the side of university officials.

The case is to be argued and decided during the high court's 1981-82 term, which begins next October.

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'Burnout' Can Destroy
Idealistic Ministers

By Charles Willis

Baptist Press
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STONE MOUNTAIN, Ga. (BP)--Ministers who experience career burnout are idealistic, high achievers who literally destroy themselves in caring for others, a Southern Baptist career guidance consultant says.

Fred McGehee of the Baptist Sunday School Board's church administration department told participants in a recent music/youth minister seminary burnout is not the result of workaholicism.

"Burnout is a state of fatigue and frustration brought about when devotion to a cause, way of life or relationship fails to produce the expected reward," he said. "It is a condition whereby a person is no longer useful for his intended purpose."

McGehee noted burnout comes very slowly and gradually to persons who devote themselves in sacrificial ways to helping others.

"When one exposes himself to the care of others, one day he may wake up to find he is not what he was when he started," he said. "Somehow a kind of callousness has developed toward his feelings and intellect."

Burnout cannot develop without dedication to high ideals, McGehee said. It has its roots in unrealistic enthusiasm and commitment to work. In the case of ministers, it comes from being "out to save the world."

"Ministers who experience burnout have a high degree of need for people, a high level of determination and a keen sense of mission," he said. "They are idealists who cannot compromise or admit defeat. As persons who are extremely vulnerable to excessive demands, they have difficulty saying 'no' to any person who is hurting."

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Ironically, all these characteristics are taught as what makes the perfect pastor, he observed. Such a ministry begins because of a very healthy need to help others, but eventually the minister begins to feel like a martyr.

While the process of burnout includes enthusiasm, followed by frustration and stagnation, McGehee said, there comes a point of intervention.

"Within one's self the decision is reached to take specific steps to return to a healthy state," he said. "The pastor pulls back from being a helper of others and begins to help himself. There is a return of perspective to relationship for self and others."

"Meeting people's needs can become a form of idolatry," he told conferees. "The most important thing is not people's needs and our ability to meet them, but our relationship to God and our cooperation with him in meeting people's needs."

After a period of intervention, he said, the minister can re-enter the arena of caring for persons with a different perspective.

"Ministers need to take stock of themselves and take redemptive measures before the wear and tear of their work becomes serious," he cautioned. "They have to be responsible for themselves."

The music/youth minister seminar was sponsored jointly by the Sunday School Board's church music, church training and church administration departments.