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U.S. Marines Should Leave
Lebanon, Baptists-Jews Told

By Jim Newton

LITTLE SWITZERLAND, N.C. (BP)--United States Marines should get out of Lebanon because their presence intensifies the possibility of a nuclear confrontation with the Soviets and Syrians, a Baptist scholar on Middle Eastern affairs told a Baptist-Jewish colloquium on the Middle East.

Charles Kimball, interreligious director for the Fellowship of Reconciliation in Nyack, N.Y., and a Southern Baptist doctoral candidate at Harvard University, made the observation during a southeast regional Baptist-Jewish dialogue at Wildacres Retreat in the Blue Ridge mountains.

"There is no more likely place on the horizon than Lebanon for a Soviet-United States confrontation that could escalate into a flashpoint of nuclear warfare," Kimball warned.

He pointed out U.S. Marines in Lebanon are only 50 miles from Soviet and Syrian troops. With only a few misunderstandings, people being killed, and retaliations, U.S. troops could be confronting Syrian and Soviet forces in a matter of hours, he explained.

While he urged withdrawal of U.S. Marines, Kimball added it would be "catastrophic" if they were not replaced by a peacekeeping force from the United Nations or neutral countries.

U.S. Marines should not be in Lebanon at all, he argued. The U.S. troops are there to support the current Lebanese government headed by Maronite Christians (a branch of Catholicism), taking one side in a civil war, he said.

Americans should have learned from the Vietnam conflict military support for a non-representative government is doomed to failure, Kimball observed.

The current government in Lebanon, which guarantees the presidency to a Maronite Christian, is not representative because the constitution is based on a 1932 census. Since then, there has been a population shift and now Shiite and Sunni Moslems outnumber the Maronite Christians, but the Moslems are not proportionately represented in the government, he added.

Kimball described Lebanon as a "quagmire" of deep economic, political and religious factors, not just a Christian-Moslem conflict. "There are no easy answers or simple solutions."

He observed the problem cannot be solved with physical force or military might, but only by changing the system of sharing power or a new form of government. There is even a question whether Lebanon will survive as a nation with the same geographic boundaries.

"To assume we are sending the Marines there to clean up the mess is to pursue a policy that is doomed to failure," he insisted.

"For the U.S. to be there when there is a very clear political goal and interest, it invites the Soviets in too," Kimball said. "When you are standing on the edge of a cliff, progress is not one step forward but rather one step backward. What we need to do is step back from the brink and discourage the Soviets from becoming involved."

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Although there is real danger of U.S.-Soviet confrontation over Lebanon, Kimball said the Israeli-Palestinian conflict is the most crucial problem in the Middle East. There are four million Palestinians in Gaza, the West Bank, Jordan, Lebanon and other Arab nations who have a distinct and well-defined national identity and an intense desire for their own national homeland, he said.

Neither Israel nor any of the Arab nations want the Palestinians. "It is very clear these people are not welcome and are treated as second class citizens everywhere, and the only viable solution without continued confrontation and conflict is a national homeland for them," Kimball said.

It is not just a problem for Israel, but for all the Middle East, Kimball said. The United States needs to be involved as a mediator in any solution, he added.

Although there are numerous options for a national Palestinian homeland, Kimball acknowledged it is not realistic for Israel to return to the Palestinians all the land occupied since 1967.

For Israel to continue its settlement policy creating new Jewish villages in the occupied territory is "counterproductive and not in anyone's interests," Kimball said. During Menachem Begin's rule, Israeli population in the West Bank increased from 3,000 to 30,000, and will reach 100,000 by the end of the decade at the present rate, he added.

Lack of leadership from the Palestinians themselves is a major problem, Kimball added. Leaders of the PLO (Palestinian Liberation Organization) have sometimes acted more out of self interest than for the people they claim to represent, he said. Because of PLO involvement in terrorism, both Israel and the U.S. refuse to negotiate with the PLO, even though the PLO is basically the Palestinian government in exile, Kimball said.

Kimball observed U.S. policy in the Middle East has been inconsistent and erratic, and seems to be based on four major factors: (1) keeping the Soviets out of the Middle East, (2) protecting U.S. oil interests, (3) the selling of arms to nations on all sides of the conflict, and (4) placating Jewish and Christian political lobbies in favor of Israel. Humanitarian concerns for the people have not been as a high priority in determining U.S. policy, he added.

"Where there have been opportunities for the U.S. to take creative leadership roles on the Palestinian problem, they have been stymied because these other interests are more important," he said.

Speaking on a Christian political perspective on the Middle East, Kimball said his primary concern is to work for the basic human rights of all people of the Middle East and to speak out in favor of nonviolence.

He offered four specific suggestions from a Christian perspective on dealing with issues confronting the Middle East.

He suggested (1) basing U.S. policies on peace and justice for all people, rather than on the four factors outlined earlier; (2) discouraging specific acts, such as Israeli settlements in the West Bank, which diminish the prospects of peace; (3) decreasing the flow of arms and encouraging a multi-lateral halt of arms sales to all parties in the Middle East, and (4) speaking out courageously for peace making and nonviolent solutions.

Kimball, a native of Oklahoma and graduate of Southern Baptist Theological Seminary, Louisville, Ky., has made eight trips to the Middle East since 1977, including three trips to Iran during the hostage crisis.

The regional dialogue was co-sponsored by the interfaith witness department of the SBC Home Mission Board and the Anti-Defamation League of the B'nai B'rith.

House Panel Considers
Equal Access Proposal

By Larry Chesser

WASHINGTON (BP)--A House Education and Labor panel held three days of hearings on equal access legislation but did little to uncloud the proposal's future on that side of Capitol Hill.

At issue before the Subcommittee on Elementary, Secondary and Vocational Education was a proposal by Rep. Trent Lott, R-Miss., (H.R. 2732) to cut off federal education funds from schools which deny equal access to elementary, secondary and college students and faculty to meet for religious purposes.

Although a number of witnesses at the hearings supported the concept of equal access, few endorsed the specifics of the Lott proposal.

Sen. Jeremiah Denton, R-Ala., recommended his bill (S. 1059), which cleared the Senate Judiciary Committee in September, as "a tightly drafted piece of civil rights legislation that protects the rights of elementary and secondary students by giving the federal district courts the jurisdiction to hear complaints alleging denial of equal treatment by school officials."

Asked by subcommittee chairman Carl D. Perkins, D-Ky., whether he favored the Lott bill's cutoff of federal funds or the judicial remedy offered in the Senate bill, Denton said his bill provides a "more conservative and considerate corrective approach."

A Denton aide told Baptist Press the Alabama senator is likely to wait until next year to try to bring his proposal to the Senate floor. On the floor, it is expected to face competition from another version sponsored by Sen. Mark O. Hatfield, R-Ore., which applies only to secondary schools.

Representatives of two Protestant religious groups among the witnesses told Perkins' panel they favored the equal access concept but called for less sweeping provisions than those of the Lott bill.

Dean M. Kelley, director for religious and civil liberty for the National Council of Churches, said his organization supports the equal access concept only at the secondary level because "high school students are less impressionable and more independent than elementary school students" and because elementary schools do not offer "limited open forums." The NCC representative also called for a number of other provisions to safeguard the voluntary nature of activities provided by equal access legislation.

Forrest B. Montgomery of the National Association of Evangelicals voiced his organization's endorsement of the equal access concept, but suggested several changes in the bill, including limiting its application to secondary students.

While it did not offer testimony during the hearings, a spokesman for the Baptist Joint Committee on Public Affairs said the agency would submit written comments to the House panel expressing opposition to provisions of the Lott bill, but supporting the concept of equal access and the specific provisions of the Hatfield bill (S. 815).

It is unclear what Perkins' subcommittee will do with the legislation in the wake of the hearings. Even if some form of equal access legislation gets through the subcommittee and the full Education and Labor Committee, also chaired by Perkins, its future could be further clouded by a referral to the Judiciary Committee, according to a subcommittee spokesman.

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Six Short-Term Missionaries
Sent Overseas By Brazilians

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10/21/83

RIO DE JANEIRO, Brazil (BP)--Brazilian Baptists have sent out their first group of short-term foreign missionaries and begun screening candidates for next year, despite serious economic problems in their country.

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The Brazilian Foreign Mission Board has sent six recent seminary graduates--four to Bolivia and two to Uruguay--to work in the n w one-year program. Plans originally called for only four to be sent the first year.

The young people will augment Brazilian Baptists' 76 career missionaries working in 16 countries.

Because the value of Brazilian currency has been dropping, the government requires the mission board to pay for its foreign work with U.S. dollars. In the past three years, the Brazilian cruzeiro has lost 91 percent of its worth as measured against the dollar.

Not only is the value of the cruzeiro decreasing, but it's doing so faster and faster. In July when Southern Baptist missionary Bill Ichter left Brazil for furlough in the States, it took 589 cruzeiros to buy one U.S. dollar. Now it takes 769.

"It's pretty tough when you face that," says Ichter, assistant to the executive secretary and director of promotion for the mission board. "Devaluation is our biggest problem."

During the last 12 months, Brazilian Baptists have had to increase their giving to foreign missions by about 247 percent just to maintain the same level of mission work.

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Louisiana High Court
Upholds Creation Teaching

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NEW ORLEANS (BP)--The Louisiana Supreme Court has upheld the legislature's right to order the teaching of creation-science when evolution-science is taught in the state's public elementary and secondary schools.

The 4-3 decision overturns a November 1982 ruling by U.S. District Judge Adrian Duplatier of New Orleans that the state's constitution provides for the state Board of Elementary and Secondary Education to ultimately decide what curricula will be taught in the schools.

Louisiana Baptists, at the 1982 state convention, passed a resolution to "reject attempts by any school to teach as fact any theory of creation and take action when the opportunity arises to oppose the teaching of any religious dogma, favored or opposed by Louisiana Baptists, in our classrooms."

The introduction of the resolution confirmed Louisiana Baptists' belief in the "Divine Creation of man, made in the image of a loving God, and found unacceptable any theory which ascribes the creation of man to any other than our Creator God."

Louisiana Senator Bill Keith, D-Shreveport, a former Southern Baptist missionary and denominational employee, now a Methodist, led the fight for the creationism bill in 1981.

Keith is quoted as saying "they (BESE) said they had won a great victory and put creation-science to rest. Well, we have just seen a resurrection."

Louisiana's attorney general, William Guste, contended the legislature did not violate the Louisiana Constitution when it passed the law mandating equal treatment of the two theories of man's existence.

Guste said the legislature was not requiring either theory to be taught, but merely mandated that "balanced treatment" be given both theories when one was introduced into the classroom.

Even with the Supreme Court's ruling, the state's creationism law will be suspended by an act of the legislature until the final legal arguments over its constitutionality are settled.

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Chicago Association Excludes
Church With Woman Pastor

By Walker Knight

CHICAGO (BP)--The Chicago Metropolitan Baptist Association, in a tense annual meeting, defeated a move to exclude a church with a woman pastor.

The association balloted 61-38 to defeat a motion offered by Robert Oldham, a member of the Park Forrest South Baptist Church, exclude all messengers from Cornell Baptist Church.

Cornell, an inner-city congregation, recently called Susan Wright of Louisville, Ky., as its pastor.

The association also defeated motions to evaluate the associational staff and their ministry and to appoint a committee to study dividing into two or more associations.

Evrett Anthony, director of missions, declined to comment on the meeting, but the moderator, Eugene Gibson, pastor of Mission of Faith Baptist Church, said: "Neither Cornell or dividing the association was the issue. Some pastors were saying, 'We want input, and the association is so structured we see things as cut and dried.'"

Another pastor said he thought the leadership has overrun the grassroots.

Chicago Association covers more than 2,100 square miles, with some 60 miles from border to border. In that area the 131 churches minister in 16 languages to more than 20 ethnic groups.

Gibson said he feels there are tensions between urban and the suburban congregations. "What's happening is most of the funding comes from the suburbs while the program is concentrated where the greatest need exists, in the inner city," he said.

Oldham, a professor at Moody Bible Institute, said he opposed seating the Cornell messengers because he believes women should not serve as pastors, citing both scriptural and traditional grounds.

"I see no place in the Bible where it speaks of ordaining women," Oldham told SBC Today, and he referred to Paul's writing to Timothy that men should desire the office of pastor and that a deacon will be the husband of one wife.

Oldham, a Southern Baptist pastor for 20 years before teaching at Moody, said the denomination had not used women as pastors or deacons until recent years.

Lee Gallman, pastor of Crawford Avenue Baptist Church in Skokie, opposed Oldham's motion, and said to SBC Today in Timothy, Paul was dealing with a local situation in which there were no females in the pastoral ministry.

However, in other places Paul uses generic terms that are more inclusive, and he does talk about women involved in ministry, such as prophecy.

"We do not make a distinction of levels of ministry," he said. "The pastor is not on top with other ministers under."

The Crawford Avenue church also has been under some attack for licensing Nancy Holsey for the gospel ministry. She is an instructor of Greek at the Northern Baptist Seminary in Chicago.

Gallman said they expect some opposition to Holsey's ministerial role to come at the Illinois Baptist State Association through a resolution to cut off funding for her husband, John Paul Holsey, director of church extension for the Chicago Metropolitan Association.

Wright said she also anticipates the possibility of a move not to seat Cornell messengers at the state meeting at Mt. Vernon in early November.

Wright said, "The church (Cornell) and I knew the association might withdraw fellowship, and we would have shaken the dust from our feet and moved on.

"I can't avoid this as a personal issue, since I am involved, but I realized it's not completely me they oppose. They feel they have biblical justification and feel very strongly."

She has received a number of disagreeable phone calls and she was told by one pastor at the association's executive board meeting she was not welcome.

However, a number of black pastors have told her they experienced some of the same reaction when they entered the association 14 years ago.

The move to appoint the committee to study dividing the association ended in a 43-43 tie vote, and the moderator broke the tie, voting to defeat the motion.

Gibson said he voted against the motion because the association for nine months has been participating in a megafocus city study that includes the possibility of two or more associations.

"We have spent time, energy and money on this study, so I felt we should wait for its report. If the report is not what they want, then they can make the motion again," he said.

Most observers agreed the vote on Cornell and the move to divide the association were only lightly related.

Gibson decried the controversy, feeling the question of ordination is a local church matter. "Why should we spin so many wheels fighting each other when God loves us all?" he asked. "In 17 years our goal (Bold Mission Thrust) is to witness to the whole world. We don't have time for such fights."

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(Knight is editor of SBC Today, an independent Southern Baptist newspaper.)

Baptist Nurses At Right
Place At Right Time

By Orville Scott

Baptist Press
10/21/83

DALLAS (BP)--Texas Baptist State Missions Director Charles McLaughlin preaches often on the "new birth," but he didn't expect to encounter it first hand.

McLaughlin was flying to an associational meeting and the airliner had just taken off from Love Field, Dallas. He heard a woman cry out. He looked back to see stewardesses helping a woman in labor.

They laid her on some blankets nearby and asked for a doctor. There was none.

But Baptist nurses Audrey Lowe, of Texas Avenue Baptist Church, League City, and Irene Townsend of South Main Baptist Church, Houston, stepped forward as the plane turned back to Love Field.

"I could see they were doing everything possible," said McLaughlin, "so I bowed my head and prayed for them."

It was extremely difficult," said Lowe. "The mother was dehydrated, and the baby was born limp as a rag. It was a tense moment, and there was no specialized medical equipment."

Fortunately, Lowe had been a delivery room specialist. She turned the baby upside down and gently massaged its trachea until the blockage bubbled out and the baby cried and began breathing.

The 18-year old mother spoke limited English and seemed to need financial help; so, her fellow passengers took up an offering of \$323 and all signed a pad wishing her and her baby well.

With their patients safely delivered to a medical team at Love Field, the nurses reboarded the plane to be greeted by a rousing ovation from their fellow passengers.

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"Let's hear it for Jesus," responded Lowe. "Doesn't the Lord provide. Where else would you find on the same plane a delivery specialist and a pediatric specialist?"

"She (Lowe) was so calm and efficient that it seemed all in a day's work for her," said McLaughlin, "but in a short period of time, she not only delivered a baby; she delivered the love of Jesus to a receptive audience."

The experience was deeply meaningful for Lowe. She and her husband, Charles, have been ministered to by Baptists from several churches following the death of their 21-year-old son in a motorcycle accident.

She believes God placed her in the right place at the right time to save at least one life and to give back some of the love she has received.

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Los Angeles Area Baptists Preparing
To Meet Olympic Visitors' Needs

By Todd Turner

Baptist Press
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LOS ANGELES (BP)--Southern Baptists are setting up a hotline and massive network of volunteers to help an estimated 775,000 visitors expected to attend the 1984 Olympics July 28-August 12.

Need for the project became apparent after the Olympic organizing committee made it clear they are working only to stage the Olympic games and take care of the athletes, not to help spectators and tourists with emergencies.

Whether it be reporting a stolen wallet or finding a trustworthy mechanic to repair the family car, volunteers of the Southern Baptist-sponsored Summer Games Ministries plan to offer that helping hand.

Frank Carey, member of St. John's Baptist Church and coordinator of SGM's visitor relations task group, predicts Baptist volunteers will be able to meet almost any need within the 200-mile radius of Olympic events.

Planning how to help in emergencies which haven't happened yet begins by asking "a lot of questions" and by pondering hypothetical situations. "I imagine how I would want to be treated if I were in need," explained Carey, retired vice president of Crocker Bank.

The crisis center hotline will operate from the SGM center across from the coliseum and sports arena where many events will take place. It will be staffed around the clock with trained volunteers "able to handle anything that should come across the desk," Carey reported.

The volunteers will tap a master resource list to link needy visitors with at least two Baptists in their vicinity who will be able to render aid. Area coordinators will also be "on call in the field to take care of special cases," Carey noted.

The ministry will rely heavily on long-time residents who are familiar with their area and can "think on their feet," he added.

To let visitors know where help is available, Carey plans to rent billboards and distribute pamphlets on the streets. Literature also will be placed in all area churches.

When a visitor contacts the ministry, they won't receive "a pile of literature and be sent on their way" as will be the procedure of some other helping agencies, he said. Instead, he sees volunteers "taking them by the hand and helping them in a Christian way rather than a bureaucratic way.

"One of the main ideas behind the ministry is to evangelize by meeting needs while offering local church members a way to minister to visitors right in their backyards," Carey concluded.

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(Turner is a Mission Service Corps volunteer serving with the Summer Games Ministries)

Pollard Inaugurated As President
Of Golden Gate Baptist Seminary

By Mark Smith

MILL VALLEY, Calif. (BP)--Franklin D. Pollard has been inaugurated fifth president of Golden Gate Baptist Theological Seminary.

The 49-year-old Pollard was installed by Carlos McLeod, chairman of the seminary board of trustees, at the ceremony on the Strawberry Point campus.

In his address to the more than 600 persons attending, Pollard expressed appreciation to the pioneers who built the heritage upon which the seminary rests, and said he not only desires to continue their vision to reach the West for Christ, but to expand their commitment to make Golden Gate a base for worldwide evangelism.

The former pastor of churches in San Antonio, Texas, and Jackson, Miss., said Golden Gate will remain obedient to the vision Paul had to evangelize and he listed four foundations to insure it.

"We believe the people of the world must know Jesus Christ," he said. "We also believe the Bible to be the inspired word of God--all of it, not selected spots. We believe God intends to reach the world and disciple people in dynamic and growing churches. We believe God calls people to his ministry, and that our ministry is one of training them for very specific and particular tasks in his kingdom."

Pollard said the seminary will not compromise its quality, but will "remain true to the three tracks that have been started here." He listed them as a tough academic stance, spiritual formation and supervised ministries and internships.

William M. Pinson Jr., currently executive director of the Baptist General Convention of Texas and Pollard's predecessor as seminary president, told the new president he "may grow tired, but you will never grow bored as you relate to a variety of people."

Pinson reminded Pollard that he has a responsibility to help lead the institution to train not only leaders for the present but leaders for the future.

Harold C. Bennett, executive secretary of the Southern Baptist Convention Executive Committee, called on Pollard to continue to fulfill the dream that began over a century ago, that of providing quality theological education in the west.

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(Photo will be mailed to Baptist state newspapers by Golden Gate Baptist Theological Seminary.)

Liberation Theology Testimony
Questioned By Missions Experts

By Robert Dilday

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WASHINGTON (BP) -- Three Southern Baptist missions experts have reacted with skepticism to charges by opponents of liberation theology that the much debated theological movement amounts to a communist effort to subvert the religious foundations of the West.

Simply described, liberation theology holds that the biblical idea of freedom applies not only to the redemption of individuals, but also demands the liberation of people from injustice and poverty.

The view that liberation theology is an attempt by Marxist ideologues to undermine U.S. foreign policy, particularly in war-torn Central America, was expressed during a two-day hearing of the Senate Subcommittee on Security and Terrorism. The panel's chairman is Sen. Jeremiah Denton, R-Ala., who spent seven years as a prisoner of war in North Vietnam.

"It is my present persuasion that a form of liberation theology, which is a syncretistic merger of Marxism and Christianity, can strongly assist Marxist and Sandinista guerrillas alike to coopt and use well-meaning and sincere religious groups..." said the Roman Catholic senator.

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Denton also pointed to media reports that the National Council of Churches and the World Council of Churches fund Marxist activities as evidence of links between some Christian groups and revolutionaries.

Both the CBS television program "60 Minutes" and Readers' Digest created a storm of controversy last winter when they charged the two ecumenical organizations with support of communist guerrillas in Third World countries.

Southern Baptist missions specialists interviewed by Baptist Press discounted the sweeping charges made during the hearing.

"Liberation theology is falsely portrayed as Marxism incognito," said Alan Neely, professor of missions at Southeastern Baptist Theological Seminary, Wake Forest, N.C. "Many liberation theologians are aware of Marx's economic analysis, but to say they are pushing for a Marxist-Leninist government shows a distortion of liberation theology and assumes that every form of Marxism is directly linked with Moscow.

"It links the violence in Central America with one political ideology," he continued, "when in fact the violence on the part of the government is to keep the people in line and the violence on the part of the people is to fight off repression."

Neely, a Southern Baptist missionary to Colombia for 13 years, noted that liberation theology is used as a tool to analyze the international economic system and leads many to conclude that Latin American countries have been exploited by a system that enriches the developed countries in the northern hemisphere.

"You don't have to be a Marxist-Leninist to see that there is some truth in that," he said. "That is the history of Latin America."

Bobby E. Adams, associate professor of Christian ethics at Southwestern Baptist Theological Seminary, Fort Worth, Texas, said, "I have no doubt that there are people who would infiltrate the churches in Central America; I'd be surprised if they hadn't.

"The problem is that they do not create unrest. They take advantage of unrest already there. We need to find out why there is this unrest and what we can do about it."

Adams, who spent last summer in Honduras and Costa Rica, said he did not know any Southern Baptist missionaries in the area who viewed their ministry through the lens of liberation theology. However, he pointed out that liberation theology is not a new discipline.

"Senator Denton probably does not realize that the movement goes back to Thomas Aquinas," said Adams. "Gustavo Gutierrez was putting in a Latin American context something that has always been in Roman Catholic theology." Gutierrez is the Peruvian priest whose book, *Theology of Liberation*, has become the central work of the movement.

Don R. Kammerdiener, area director for Middle America and the Caribbean at the Southern Baptist Foreign Mission Board, conceded that Marxist elements use liberation theology and other points of view to infiltrate organizations in the Third World, and said, "You could find some areas where they have been successful."

However, he warned against branding every liberation theologian a Marxist, and said both evangelical and Roman Catholic churches in Central America have been affected by the movement.

"Baptists in Nicaragua are trying to be supportive of their government, although there is some critical analysis of the revolution," he said. "There would probably be some degree of support, and some opposition, among Baptists in El Salvador if the same thing were to happen there."

Agreeing with Denton was Enrique T. Rueda, a Catholic priest and project director at the Council for Interamerican Security Educational Foundation in Washington. He charged liberation theologians "have become an integral part of the subversive movement through which Cuba and the Soviet Union intend to destabilize and ultimately conquer the 'soft underbelly' of the United States."

"(The movement) is permeated with the mental categories and pattern of behavior of classical Marxism," he warned, "even as it utilizes the language of Christian theology."

"There is little doubt that what we are seeing in liberation theology is nothing less than an attempt by Marxist ideology to subvert not only the religious foundations of the West, but the very political and economic system that offers the only possibility for true development for mankind today," he concluded.

Other witnesses at the hearing agreed with Rueda's assessment of liberation theology and its adherents in Central America.

Edgard Macias, a former Vice Minister of Social Welfare and Labor in Nicaragua's Sandinista regime, labeled the church in that country as an "expression of a neo-colonialist Christianity, which sanctifies the Soviet Union, condemns the United States and denies the true Nicaraguan church...the right to speak."

Macias' wife, Geraldine O'Leary de Macias, a former Maryknoll nun, said, "The churches (in Nicaragua) are involved in politics, the churches are involved in a diabolical cover-up, and they are directly supporting a Marxist-Leninist government against the wishes of its citizens."

"The fact that many of these religious are U.S. citizens, and that it is money from the U.S. churches that is supporting them, makes legitimate the discussion here today," she continued.

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