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More Talk, Less Tension
In SEC, Draper Says

By Toby Druin

EULESS, Texas (BP)—After two years, and more than 300,000 miles, James T. Draper Jr.'s presidency of the Southern Baptist Convention ends at the annual meeting in Kansas City, Mo., June 12-14.

And while the pastor of First Baptist Church, Euless, Texas, is not ready to pronounce "well done" on it, he feels good about his effort on behalf of Southern Baptists, who he says now at least are talking to each other in most instances and with less tension.

Back from a 26-day trip to Africa and visits with Southern Baptist missionaries, the SBC president last week reflected on his two years at the convention helm.

"I feel I have been able to stand for my convictions without being vindictive or without being mean," he said, "to stand for my convictions with credibility, with integrity and without needlessly alienating people who might disagree with me."

The two years, he said, has given him a new understanding and appreciation of the complexity for the leadership of SEC institutions and agencies. "I feel basically we have people who really want to do the work of God...generally there is a desire to really do what the Lord wants us to do and be about his business," he said.

"We probably have some people who wouldn't fit that description," he added. "I have said we probably have some duds that are missionaries—even though I didn't meet any of them—because we have a few duds who are pastors."

The denomination, he said, is headed in a "very good, very positive direction." There are a few problems, he said, "but everywhere I go I sense these people want to see people saved; they want to build churches; they want to send missionaries, and that is the heart of what has made Southern Baptists great."

Aside from a resistance to change, Draper said one of the problems the convention must face is an "emerging trend" in theology that he labeled "religious humanism."

"It is a theology that brings the Bible under the approval of my mind before I accept it," he said. "It has a tendency to deny miracles. We have book after book written by Southern Baptists who say miracles are really in the eye of the beholder. And this kind of downplaying as I see it doesn't lend itself to aggressive evangelism and world missions."

The theological questions arise usually in the academic settings, he said, "where you become preoccupied with intellectual gymnastics just like in the church you become preoccupied with death, sickness and sin and things we deal with there every day."

He has never asked anyone to be fired from an institution and implied he would not, but added, "I do feel a little frustrated when the whole gamut of theological thought is not presented in a classroom."

"I don't want someone in an academic setting ridiculing what I preach every Sunday to my people. I don't mind them disagreeing with me, and I don't mind them presenting alternative views, but let them present my views with integrity."

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Southern Baptist theology may be at the point of being redefined, the president said, quoting Leon McBeth, professor of church history at Southwestern Baptist Theological Seminary, Fort Worth, Texas, who Draper said had told him the convention redefines its theology about every 50 years.

"We have begun to have some games played with definitions of theology," he said, citing those who use the phrase from the 1963 Baptist Faith and Message on the Bible, that it is "truth without any mixture of error," to mean something else than intended.

Continued commitment to the Cooperative Program by conservative Southern Baptists, he said, depends on eliminating much "fuzziness" and the questions arising from it,

"The Cooperative Program is the best way to do things," he said, noting his church contributes 11 percent of its budget to the Cooperative Program—more than \$300,000 this year. "There is no better way. But I think we are being unrealistic if we think we can continue to engender support for cooperation without having clearly defined guidelines. I think it is more than a coincidence than in 1925 when we first adopted the Baptist Faith and Message, we also adopted the Cooperative Program.

His appointments, he acknowledged, probably have furthered the inerrancy—or conservativ , as he prefers to call it—cause. "I said when I was elected that I would appoint cooperating conservatives and I would say that probably my appointments have certainly tended toward the conservative side and been more representative of that disposition."

He also acknowledged the inerrancy movement, which surfaced in 1979, has had a "strong impact" on the convention, though different people view it differently.

"The perspective I have is we have begun to be sensitive to both conservative and moderate positions—we have begun to listen to people we pretty well were ignoring. I think we have turned to where there is a sensitivity, an openness that is good and positive."

Draper declined to comment publicly on the nomination of Paul Pressler to serve on the Southern Baptist Executive Committee. Pressler, a Houston layman, has been an acknowledged leader of the inerrancy movement in the convention.

Although he has appointed conservatives, he does not insist a person be an inerrantist to be a trustee of an SBC board or agency. Some people reject the term "inerrancy" because of its factional connotation, he said. He would insist, however, that SBC trustees believe in the authority of the Scripture since "they wouldn't be Southern Baptist" if they did not.

His successor, he said, ideally should be a proven leader and good preacher and committed to "our Southern Baptist way of doing things." He should be a person of leadership ability, not necessarily a pastor, but with a record of stability whether in a church or other leadership position.

He does expect some controversy in Kansas City. The subject of ordination of women likely will surface, "Although I would like to see us pray about that one for awhile. It is an emotional issue now." There is no way to settle the issue on the convention floor, he said, after only a few speak to it and with limited time for discussion.

He also expects a move toward defunding the Baptist Joint Committee on Public Affairs. "I am hearing that we are the only major denomination without our own representation and the suggestion that we escrow a portion of the funds going to the Joint Committee and appoint a committee to study our role in Washington."

There are questions to be answered about that procedure, however, he acknowledged and said he has asked the officers and representatives of the Committee on Order of Business and his parliamentarians to meet with him in late May to discuss how such matters and other controversies will be handled.

Louisiana Coalition
Fights Lottery Push

NEW ORLEANS (BP)—A group led by Baptist leaders in Louisiana has charged state-sponsored lotteries with ethnic exploitation, exaggerated estimates of revenues and "hidden agendas and bad baggage."

The Coalition Against the Lottery hopes to help keep Louisiana from becoming the 18th state to approve a state-run lottery. So far this year, lottery proposals have been considered by state legislatures in Kentucky, Mississippi, New Mexico and Oklahoma but have failed to gain sufficient support for passage.

Despite extensive opposition by Southern Baptists in Missouri, a constitutional amendment to establish a lottery in that state recently passed the legislature and will be voted on by Missouri citizens.

In Louisiana the special anti-lottery coalition includes Nolan Johnston, executive director of the Baptist Association of New Orleans, pastors of Southern Baptist and National Baptist churches and several members of state government.

Approximately 300 people gathered recently at New Orleans' First Baptist Church for a public meeting designed to increase awareness of and voice opposition to pro-lottery legislation.

The coalition issued a 10-page position paper, drafted by Bill Elder, pastor of St. Charles Avenue Baptist Church in New Orleans, and Larry Braidfoot, staff member of the Southern Baptist Christian Life Commission in Nashville, Tenn.

The paper accused lotteries of pandering to the poor, taking "the most money from the ones who can least afford it," and exploiting minority populations. It quoted a director of one state-run lottery as referring to lottery numbers games as "Nigger pool." It also reported a former Louisiana state senator's prediction that a lottery there would be successful because of the state's "Cajun population."

The paper said "a particular group of people was identified as a target group with the expectation the group would spend disproportionately large sums of money."

Claims a lottery could produce annual revenues for the state of between \$350 million and \$750 million were labeled as "so ridiculous they would be laughable if they were not being taken at face value by too many voters and legislators."

Such results, it pointed out, would require Louisianians to spend an average of \$208 to \$440 per year per person on the lottery—two to four times the amount averaged by residents of Maryland, the state with the highest per capita lottery spending.

In contrast to claims that a lottery is economically advantageous as an alternative to higher taxes, the coalition's report said lotteries are bad for business: "If the average citizen spends \$208 on the lottery, that is \$208 that person won't spend on clothing, food or medical care."

The report also claimed the lottery is a "dangerous Trojan horse" powered by Scientific Games, Inc., and its parent company, Bally, Inc., one of the world's largest manufacturers and distributors of slot machines and video games. It called upon Scientific Games, which provides most of the lottery materials and expertise, "to make a full disclosure" of its involvement.

Scientific Games has spent several hundred thousand dollars in support of lottery proposals in Arizona, Colorado and the District of Columbia.

The company's interest in expansion of lotteries is apparent, the coalition noted. "With the help of the lottery, video games can be turned into video slot machines, and every convenience store can become a mini-casino."

Single Parent Households
Increase Dramatically

By Gail Rothwell

NASHVILLE, Tenn. (BP)—Churches must begin accepting single parent households as legitimate family models because by 1990 nearly one-half of all households in the United States will be maintained by one parent or one person.

According to research by Paul C. Glick, professor of sociology at Arizona State University and former demographer for the United States Census Bureau, single parent households—including single parents, never marrieds, divorced or widowed persons—will increase dramatically throughout the decade of the 1980s.

Ann Smith, single adult consultant in the Baptist Sunday School Board's family ministry department, believes one reason churches find it difficult to legitimize the single parent model is because so many single parent families are formed by divorce.

"We preach about loving the sinner and hating the sin," Smith said. "But when it comes to divorce we find it hard to separate the two. One of the tenets of the Christian faith is to be able to love the person while disapproving of the act."

The issue of single parent households is not something which can be addressed solely within the context of the church's single adult ministry, according to Smith. "The subject must be addressed by the leadership of the youth and children's organizations as well," she explained.

"We need to train our youth and children's Sunday school teachers to be more sensitive to the child's circumstances. Teachers need to accept the fact that nearly half of their students may be from situations where the divorced parents have shared custody," Smith noted. "We need to teach teachers to be able to say to Johnny, 'We're glad you're with us two Sundays a month,' not 'Why aren't you with us all the time?'"

Related to the rising number of single parent households, statistics show that between 1980 and 1990, households maintained by a woman, with no husband present, will increase by 35 percent.

In addition, the percentage of young adults who decide never to marry may rise 12 percent.

Even though there are more young adults, 20-39, who are deciding not to marry, the divorce rate among young couples continues to increase.

Doug Anderson, head of the family ministry department, believes advancing educational levels give women more confidence about themselves and a feeling they can care for themselves.

Smith said, because of the advancing educational levels, some single adults may be reluctant to accept "lesser" roles of responsibility within the church family. She explained, "A professional single—male or female—who is involved in the decision-making process at work also may want to be involved in the decision-making process at church."

Challenging churches to integrate singles into more leadership roles, Smith said, "Of course, this is a two-way street. Single adults need to express an interest and desire to become involved and church leaders must acknowledge and accept their gifts."

Smith noted the pastor can help educate the church to who singles are, what their needs and concerns are and also begin utilizing their talents.

A lack of communication is another problem between single adults and the rest of the church, according to Smith. "Some single adults may feel marriage is the answer to all their problems, while some married couples may believe singles lead a carefree lifestyle," she explained.

"Because the two groups sometimes pose a threat to each other, there need to be more dialogues, more communication and more relationship building. They are all part of the same family."

Smith challenged churches to "dare to include singles in your Christian Home Week emphasis. It can be a positive, rewarding and educational experience for the total church family."

Christian Home Week, sponsored by the family ministry department, is an annual emphasis held each year in May. Resources are provided to help churches incorporate families, parents, children, singles and senior adults into the church family.

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(This is the second article in a three-part series. The final story of the series on the changing church family will deal with senior adults.)

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Draper Replaces
Committee Member

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EULESS, Texas (BP)—Roger Roberts has been replaced on the 1984 Committee on Committees by Paul Payne, according to Southern Baptist Convention President James T. Draper Jr.

Draper told Baptist Press Roberts has resigned the pastorate of First Baptist Church of Fairborn, Ohio, to accept a pastorate in Kansas, making him ineligible to serve as the Ohio representative on the Committee on Committees.

The Committee on Committees, appointed by the SBC president without ratification by messengers to the convention, nominates the 1985 Committee on Boards, which will nominate trustees to serve on the 20 national agencies of the nation's largest protestant denomination.

In Roberts' place, Draper has nominated Payne, pastor of Huber Heights First Baptist Church of Dayton. Payne, a former director of missions in Ohio, has been pastor of the Huber Heights church more than 10 years.

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Hollywood Composer Finds
Positive Addiction

By Wayne Grinstead

Baptist Press
5/22/84

HOLLYWOOD (BP)—Persistence breaks resistance.

That, according to Al Kasha, composer and winner of two academy awards, has been his key to success in show business. That same philosophy works in personal evangelism, he claims, when you "remain patient and love people into the kingdom of God."

Kasha, a Christian of five years and member of First Baptist Church, Van Nuys, Calif., now channels part of the energy that gave him material success into evangelistic concern for the famous and not-so-famous of Hollywood.

The origins of his persistent nature were rooted in an unhappy childhood, Kasha claims. Growing up poor with an alcoholic father who often became violent, Kasha looked for a way out of the poverty of Brooklyn, New York. To the talented young Jewish boy, show business provided the escape.

At age eight, Kasha larded a role in the Broadway musical "Annie Get Your Gun." As a teenager, while his brother's interest remained with the theater, Kasha began writing rock and roll music. When he later decided on a career as a songwriter his parents were horrified.

"After high school I went to New York University and earned a degree in industrial engineering," Kasha said. "Then I told my mother—whom I affectionately called 'the East coast distributor of guilt'—I wanted to become a songwriter and she fell against the refrigerator."

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Although he never used his engineering skills, Kasha believes college helped him. "My later acceptance as a composer came," he said, "because I was intellectually equipped to write good lyrics, but my preference was to write rock and roll. I wrote funky lyrics from an educated viewpoint."

In 1968, Kasha and his partner, Joel Hirschorn, moved to Los Angeles hoping to write music for the movies. Their break came in 1972 when 20th Century Fox asked them to write the title song for "The Poseidon Adventure."

"There's Got to be a Morning After," became a hit and won an Oscar for the two men. A later hit, "We'll Never Love This Way Again," earned them a second Academy Award.

But the compulsion was taking its toll.

"Even though the world gifted me with Oscars and other tokens of recognition, my whole life was based on the bondage of achievement," Kasha said. "I never truly felt the peace that I had assumed would accompany that kind of acclaim. I was like a rat in a maze, searching for the cheese. Every time I reached up to grab it, I got zapped.

"This compulsion resulted in depression and illness, which manifested itself in a disease called agoraphobia, a fear of leaving home and being in groups.

"On a Saturday night, after being separated from my wife for nearly a month, my sense of loss and desolation became so acute that I started to pray, 'If there is a Jesus, please reveal yourself.' The next morning I accepted Jesus, alone, with no one ministering to me."

"At first the thought of accepting Christ seemed foreign because I was a Jew. But the more I thought about it, it seemed perfectly natural. To me, Christianity is a continuation of Judaism and my dream is for people to understand that."

After his conversion, Kasha's compulsion found other avenues of expression.

"I have a positive addiction to studying the word," said Kasha, whose studies in Judaism as a child left him fluent in Hebrew and knowledgeable about the Old Testament.

Another change since his conversion is a Bible study held in his Beverly Hills home.

Each Wednesday evening the spacious living room fills with the famous and anonymous of Hollywood: actors, directors, producers, and musicians who are searching for something they believe Kasha has found. From this Bible study and from what Al calls his method of "loving people into the kingdom," have come 150 decisions for Christ.

To Kasha, recently ordained to the ministry by First Baptist, Van Nuys, leading these people to Christ is his ministry.

"I don't know what you call it, but I evangelize in the studios, record companies, and at parties. I go into places where a lot of Christians would not feel comfortable, and I slowly and patiently win those people to Jesus Christ."

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(Kasha will speak on the Home Mission Board program at the Southern Baptist Convention.)
(Wayne Grinstead is associate director in the communication division of the HMB.)

Ministers' Wives
To Hear Missionary

Baptist Press
5/22/84

KANSAS CITY, Mo. (BP)—Wana Ann Fort, missionary physician in Zimbabwe, will be the feature speaker at the 29th annual luncheon of the Conference of Ministers' Wives, June 12, at the Radisson-Muehlebach Hotel in Kansas City, Mo.

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The Ministers' Wives Conference is one of the auxiliary meetings to the annual meeting of the Southern Baptist Convention, scheduled June 12-14 in the H. Roe Bartle Hall of the Kansas City Convention Center.

Theme of the meeting will be "With Thee is the Fountain of Life," according to conference president Gerry Dunkin, wife of Raymond G. Dunkin, pastor of Bellmead First Baptist Church in Waco, Texas.

In addition to Fort, entertainment will be provided by dual pianists and singers Charles and Kay Mathews of Houston.

During the luncheon, the conference will present the Mrs. J.M. Dawson award to a minister's wife who has exhibited outstanding service to her church and denomination.

Tickets may be purchased at the advance registration table at the convention center.

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Resort Settings Demand
Innovative Methods

By Michael Tutterow

Baptist Press
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COLORADO SPRINGS, Colo. (BP)—Reaching people in resort areas with the Christian message will require use of non-traditional methods ranging from street witnessing to clowning, campcrafts to puppetry, participants in a nation-wide Southern Baptist resort ministries conference here were told.

More than 150 pastors, laypersons and denominational workers attended the conference, jointly sponsored by the Southern Baptist Home Mission Board and the Baptist Sunday School Board, which featured workshops and seminars on resort ministry concepts and ministry skills.

Any setting which attracts people demands a Christian presence, declared John McBride, Mississippi Baptist Convention state missions director and conference Bible study leader.

"Wherever there are people, somebody who knows the Lord ought to tell them God loves them," he said. Scores of people flood recreational areas every year and Baptists should be there to witness and minister, he said. Being with people, McBride told participants, imitates the actions of Christ "because he left heaven's glory to come down and be among us

McBride stressed the need for Baptists to "unhinder" the gospel from traditions and misconceptions. The decision by Southern Baptists to move beyond the Mason-Dixon line in the 1940s was one step to unhinder the gospel and delivered the denomination "from our sectionalism and provincialism," said McBride.

But he warned Baptists against narrowly defining the gospel or confusing content with practice as they enter new areas of the country. Traditional Southern Baptist approaches won't work in all areas, he said. Baptists must remain open to new methods of conveying the truth to various segments of society in a form they can understand, he added.

"We must not exclude other people from our love," said McBride. "If we are, then we are not modeling Jesus' kind of love."

Reaching people on leisure will require more than professional clergy, charged Chuck Clayton, national resort and leisure ministries consultant for the Home Mission Board.

"Resort missions is not going to be done by appointing career missionaries to every resort because we can't afford it financially," he explained.

"And I don't think we should do it because we perpetuate the Baptist heresy to hire professional missionaries to go into all the world. Our greatest task is to develop awareness and help people in the local church to see the challenge of resort missions and equip them for the work. We're not going to do resort missions any other way."

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Resort settings don't always mean fun in the sun, stressed Dan Holzer, pastor of First Baptist Church, Tahoe City, Calif. Often crises occur in resort settings, forcing people to cope with the shattered pieces of their broken paradise while handling the crisis itself.

In their home environment, people have built-in support systems to help deal with crisis, but no one is prepared for a crisis in the "fantasy atmosphere" of a resort, Holzer explained.

"When the reality of life comes down on a visitor or a resident it's a double whammy," he said. "You must be able to minister to the broken dreams as well as the crisis. And sometimes the broken dreams are worse."

Holzer emphasized developing personal resources for crisis ministry through working with community organizations. "Knowledge takes away fear" and helps a person feel more secure about helping, he explained.

Holzer's workshop on crisis intervention was one of two dozen skills workshops designed to equip Southern Baptists for resort ministries. Other skills workshops included drama, music, clowning, magic, puppetry, games, creative worship, interfaith witness, physical fitness, evangelism, campcrafts and recreation.

"The Bible commands us to reach out to people and love them and to share the good news of Christ with them," stated Larry A. York, minister of youth, Sugar Creek Baptist Church, Sugarland, Texas. "Recreation has the potential to be one of the greatest means of attracting people to a setting where the gospel can be preached."

York said recreational skills can gather and control a crowd and create an atmosphere conducive for sharing the gospel.

David Bennett, pastor of First Southern Baptist Church, Durango, Colo., and author of "Keep Giving Away Your Faith," said one problem among Christians today is whether to be urgent or sensitive in sharing Christian faith.

Though the Christian message is urgent, "urgency alone cannot save anybody." Instead, he encouraged Christians to follow Jesus' method of "teasing" people into wanting to know more about God, calling on participants to act as salt and "make people thirsty for the living water."

Resort areas attract more than Americans on vacation. More than seven million international tourists annually visit the United States, many of them winding up in resort areas, noted Ted Mall, a Southern Baptist missionary working with diplomats at the United Nations in New York.

Southern Baptists could make an impact on the world if they would take time to welcome internationals and introduce them to American culture and the gospel. He suggested resort workers build a collection of language resources to help in outreach to internationals.

Sam Schlegel, a Southern Baptist missionary working nationwide with special mission ministries, said the purpose for entering into new areas with the gospel is to "demonstrate the love of Christ and show the limitless realm of God's concern."

Schlegel and his wife, Betty Anne, head up the SBC Home Mission Board's experimental ministries efforts, reaching out to people at raceways, state/county, craft and other kinds of fairs and other special events.

Schlegel said Southern Baptists must take advantage of every opportunity and method to share the gospel so that people understand "this gospel of Jesus Christ is more than a one-day-a-week, one-hour-that-day activity."

At 82, She Earns Diploma
After 'Call' From God

By W.A. Reed

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NASHVILLE, Tenn. (BP)—At an age when most people look on college as one of those dim, distant memories from ancient history, Aquilla Loyal received her diploma in theology.

Loyal, 82, was awarded the diploma by the American Baptist College of the American Baptist Theological Seminary after three years of study, beginning when she was 79. The seminary is partially supported by the Southern Baptist Convention.

"This degree came through God," she said, recalling that 40 years ago she felt that she had heard the voice of God admonishing her "to worship and to teach and to encourage Christian fellowship. This is his work," she added.

Loyal of Nashville, Tenn., formerly worked as a proofreader at the Sunday School Board of the National Baptist Convention, U.S.A., Inc. A longtime member of Spruce Street Baptist Church, she said her life was changed in 1944 when she received a message from the Holy Spirit.

"My son ran in the house with a boy who said he did not believe in God," she said. "I fell across my bed and screamed and cried. Then I heard a voice that I thought was that of the late Jesse Jai McNeil (a former pastor).

"The voice kept shouting, 'Mrs. Bohannon, Mrs. Bohannon!' in the voice of Rev. McNeil and I thought he was right beside me, but later I called my pastor's name and the voice said, 'I call you to worship and to teach and to encourage Christian fellowship.'"

From that summer day in 1944, Loyal has held Bible meetings wherever she lived. She said McNeil encouraged her to enroll in a seminary.

"In 1950, the Holy Spirit gave me 40 messages to be given to the American Baptist Seminary and I carried them to the seminary when the late Dr. Ralph Riley was president," she said. "Those 40 messages were published in the Sunday School Informer, a publication of the Sunday School Publishing Board."

Loyal said she went to the seminary "to convert and encourage the faith of others." She said Odell McGlothian, seminary president, told her, "You are an example that age is no barrier to receiving an education."

Bohannon, her first husband, died in 1963, and in 1972 she married Oscar Loyal. He died in 1973. She attended ABT Seminary from 1980-1983, then suspended her studies because of illness. Since retirement from her scholastic duties, she has organized a new Bible class.

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(W.A. Reed is religion news editor of the Nashville Tennessean.)

BTC-N

Religious Group Wins
Dispute With Newspapers

By Stan Haste

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WASHINGTON (BP)—The U.S. Supreme Court ruled May 21 a Washington state court had authority to forbid newspapers from publishing information about members of a small religious group during the pretrial phase of a slander suit by the group's leader against the newspapers.

All nine high court justices agreed the Seattle Times and Walla Walla Union-Bulletin were properly restrained by the trial court from disclosing the names, addresses and contributions of members of the Aquarian Foundation. The group, headed by Keith Rhinehart, believes in the ability to communicate with the dead through seances.

During the six-year period 1973-1979, the two newspapers published 11 articles about Rhinehart and the foundation and its activities. Among the activities described were seances for which people paid Rhinehart, the sale of magical stones, and an "extravaganza" sponsored by Rhinehart at Walla Walla State Penitentiary which allegedly included a naked chorus line.

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Rhinehart sued the newspapers along with the authors of the articles and their spouses for more than \$14 million, complaining that the stories contained falsehoods and had the effect of discouraging contributions.

In response, the newspapers began a process of legal "discovery," including a sworn statement from Rhinehart. They also sought documents concerning the financial affairs of the foundation, some of which were turned over voluntarily. Rhinehart refused, however, to submit other financial information, the identity of donors or a membership list.

When the newspapers sought a court order compelling release of the information, Rhinehart countered by asking the court for a "protective" order shielding him from turning over the disputed documents. Rhinehart's attorneys cited the right to privacy and freedom of association and religion as grounds for the order.

The trial court agreed, issuing a protective order forbidding the newspapers from publishing information obtained in the discovery process before trial. The order did not apply to information gained by other means.

Explaining its reasons, the trial court ruled that without the protective order the foundation and Rhinehart might not have brought the suit against the newspapers, in effect, denying them access to the legal system.

After the Washington Supreme Court affirmed the trial court's ruling, the newspapers appealed to the U.S. Supreme Court.

But the high court affirmed the Washington panels, ruling that states have a compelling interest in providing access to their courts through limited protective orders. "We...hold that where, as in this case, a protective order is entered on a showing of good cause..., is limited to the context of pretrial civil discovery, and does not restrict the dissemination of the information if gained from other sources, it does not offend the First Amendment," the court held.

Commenting in a separate opinion on the conflict between freedom of religion and freedom of press presented in the case, Justice William J. Brennan Jr. wrote that Rhinehart's "interests in privacy and religious freedom are sufficient to justify this protective order and to overcome the protections afforded free expression by the First Amendment." (82-1721, Seattle Times Co. v. Rhinehart)

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Baptists In San Francisco
Granted TV Station For ACTS

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SAN FRANCISCO (BP)—A Baptist board has been given permission by the Federal Communications Commission to build a full-power television station in San Francisco.

When transmission facilities are in operation, probably one to two years away, the stations operating on channel 62, will be a major outlet for programs of the American Christian Television System (ACTS). Other stations with full-power televising the networks primarily offered through cable television are in Houston and in Greenville, N.C.

The chairman of the board called Bay North Educational Television, is Harold Graves, retired president of Golden Gate Baptist Theological Seminary, Mill Valley, Calif. The secretary is Charles Carter of the seminary faculty. A third member is James Coffee, pastor of Santa Rosa Baptist Church and prominent in negotiations which led to granting the license.

A retired Dallas construction company owner and his wife led in surveys which preceded government approval and also sites selection for the transmitter. Ralph Tack r worked for a year at the Southern Baptist Radio and Television Commission as a Mission Service Corp volunteer before joining with his wife in leading the application for the Santa Rosa license.

Like Houston and Greenville, Channel 62 in Santa Rosa is licensed as an educational TV station and will mix educational and instructional programs with those from the ACTS network.

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