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News Service of the Southern Baptist Convention

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85-71

### Southern Baptists Propose Abortion Alternatives

By Leisa A. Hammett

ATLANTA (BP)—Christians are responsible for saving lives, not only by winning people to Jesus Christ, but for offering alternatives to abortion, concluded a Southern Baptist task force on abortion.

Various laypeople and denominational professionals recently met with Southern Baptist Home Mission Board officials in Atlanta to brainstorm ways to raise Southern Baptist awareness of the "world-wide abortion crisis" in light of the estimated 1.5 million abortions performed annually in America.

Motivated by a 1984 Kansas City, Mo., Southern Baptist Convention motion on abortion, the Home Mission Board voted in its spring meeting to appoint the ad hoc committee to discuss abortion alternatives.

The committee, sponsored by the board's mission ministries division, decided to encourage the teaching of Christian sex education in churches and to inform churches of abortion alternatives—ways they can become involved in constructive prevention of abortion.

The third recommendation of the committee was to seek ways to assist churches in implementing crisis pregnancy centers. Crisis centers, where expectant women are counseled on abortion alternatives—keeping the baby or giving it up adoption—are one tangible way churches can actively deter abortion, the committee decided.

Harry Hollis, associate executive director and director of family and special moral concerns for the Southern Baptist Christian Life Commission, pointed out debating abortion seemed easier and more important to some people than investing energy in seeking alternatives.

But working for alternatives involves ministry and prevention of abortion, he said noting the Bible emphasizes a pro-life stance. He said Scripture stresses the importance of human life, God's judgement of those who "destroy" life and Jesus Christ's imperative to love.

The number one need unwed mothers express, said Hollis, is emotional support during their pregnancy. If churches cannot provide professional counseling services for unwed expectant women, he said, they can provide material help such as shelter, food and transportation.

Committee member Nelson Price, a member of the Atlanta-based mission agency's board of directors, urged members of Atlanta's Roswell Street Baptist Church, where he is pastor, to start a women's pregnancy center.

Earlier this year, 86 interested female members of Roswell Street attended a three-day seminar taught by a professional counselor. Now the women voluntarily work two weekday shifts during which they counsel expectant mothers on abortion alternatives.

The church uses advertisements reading "Pregnant? We Will Help" in local yellow pages and brochures and airs them on local radio stations.

Begun early 1985, Roswell Street's ministry was modeled after a similar ministry sponsored by Edgewood Baptist Church in Columbus, Ga. Since the center opened four years ago, an abortion clinic operated by a local hospital went out of business and abortions at the hospital dropped from over 1,700 to under 500 a year, according to a spokesperson for the Edgewood center.

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Currently, Baptist state convention child care agencies are working in the area of problem pregnancies. Paul Adkins, HMB mission ministries associate director, explained the Home Mission Board was not competing with the state agencies but chose to reinforce them.

Identifying the need for reinforcement in his own state and county, Price said Georgia has one of the highest abortion rates in the nation. Cobb County, an affluent, rapidly growing county and location of Roswell Street, has the highest percentage of abortions in the state.

Price attributed Cobb County's high abortion rate to the "yuppies (young urban professionals) who don't think abortion is a crisis."

Contrary to a common belief impoverished women have the majority of abortions, Mary Dan Kuhnle, home missionary and director of Sellers Baptist Home and Adoption Center in New Orleans, said 71 percent of reported abortions are had by more affluent women.

Failing to recognize the seriousness of abortion, Price continued, is the result of a false image of abortion and ignorance of abortion alternatives.

Kuhnle claimed adoption is a viable, life-providing alternative and said couples who cannot have children clamor to adoption agencies, often waiting seven years before a child is available for adoption.

Kuhnle said she knew couples who would willingly adopt a retarded or deformed child, arguing even abnormalities and rape were not justifiable reasons for abortion. "Pregnancy lasts nine months. Adoption lasts a lifetime," she said, adding abortion was unwarranted under any condition.

Price said another reason for the failure to realize the seriousness of abortion was women often misuse abortion as "convenient birth control," while ignoring the possibilities of infertility and miscarriage which can result from abortion.

Kuhnle said guilt and trauma were also consequences of abortion. She referred to documented cases where women who have had abortions were victims of psychological trauma and were "never free of that grief."

Parents, children and society are all victims of abortion, added Kuhnle. Abortion victimizes marriages, she said, and the unborn child is victim, because it does not have a chance to live. Society is victim, Kuhnle explained, because acceptance of abortion suggests the lives of other humans, such as the retarded and elderly, could also be destroyed.

Almost all of society, commented Hollis, is partly responsible for the abortion crisis. Hollis said some of society had been irresponsible by ignoring abortion realities.

"Some of us need to repent," he said, "for ignoring the plight of lower-income couples who do not understand how to prevent conception and do not have the financial resources to secure adequate contraceptives.

"Others need to repent," Hollis added, "for turning to abortion as a escape from God-given responsibilities." In order to deal responsibly with abortion, he said, society must first deal with its irresponsible treatments of sex.

Price and Hollis tagged casual attitudes towards sex and the sexual exploitation by media as promoters of sexual promiscuity. These infiltrators, the committee suggested, could be fought by teaching Christian sex education within Southern Baptist churches.

Adkins said the committee agreed to support the existing sex education resources which are available from various Southern Baptist agencies. The committee also planned to supplement these resources by creating more literature, training modules, film media for churches and offering conferences on abortion alternatives.

The proposed resources also will assist churches in starting professional counseling centers similar to those operated by Edgewood and Roswell Street churches.

Baptist Spokesman Dunn  
Faults Reagan Tax Plan

By Stan Hasteley

WASHINGTON (BP)—Baptist spokesman James M. Dunn has faulted President Reagan's proposed tax reform program for seeking to eliminate tax deductions for contributions made to charity by non-itemizing taxpayers.

Reacting to Reagan's long-awaited blueprint for streamlining the nation's massive tax code, the Baptist Joint Committee on Public Affairs executive director praised retention of the deduction for charitable contributions for taxpayers who itemize, but criticized the plan's failure to provide a deduction for non-itemizers.

"If, as predicted, 84 percent of the taxpayers opt not to itemize, the removal of all incentives for charitable giving for non-itemizers could seriously discourage voluntary support for the private sector," Dunn said.

"A certain callousness and apathy mark the zeal of tax reformers who do not take into account the impact on the churches and other charities. Those who give generously to bear much of the human needs burden of our country are entitled to deductions for charitable contributions."

In a 461-page document entitled "The President's Tax Proposals to the Congress for Fairness, Growth, and Simplicity," Reagan reversed his own Treasury Department's original plan to allow only those gifts exceeding two percent of the itemizing taxpayer's adjusted gross income. Although rumors persisted in Washington the revised plan would trim the threshold to one percent, Reagan's finished product maintained the present practice of full deductibility.

At the same time, however, the plan holds fast on the administration's determination to eliminate any deductions for taxpayers who do not itemize. Because of the announced intention to simplify tax filing for most citizens, experts in Washington estimate the fraction of taxpayers who do not itemize may increase from the present two-thirds to four-fifths or more.

Under current tax law, non-itemizers were allowed to deduct 25 percent of the first \$300 given to charity in 1984. For tax year 1985 a 50 percent deduction on all gifts is scheduled, with a 100 percent deduction on all contributions scheduled for tax year 1986. Under the Reagan plan, the 1986 provision would be repealed.

Besides reversing the Treasury Department's original proposal last fall to curtail the deduction for charitable contributions, the new Reagan plan also scrapped Treasury's announced intention to disallow clergy housing allowances as tax-free income.

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Lottie Misses 1984 Goal  
But Shows Record Increase

Baptist Press  
6/5/85

RICHMOND, Va.—Final receipts for the 1984 Lottie Moon Christmas Offering showed the biggest dollar increase ever, but fell \$1.2 million short of the \$66 million goal. When the books closed May 31 the total was \$64,775,763.83 or 98.1 percent of the goal.

Although gifts fell short of the goal, the 1984 report was full of good news, noted Carl Johnson, Southern Baptist Foreign Mission Board treasurer. "You have to be pleased when an offering increase comes close to being three times the rate of inflation," he said.

The increase came during a period when world hunger and relief gifts also reached a new high. Southern Baptists gave a record \$7.2 million for overseas relief in 1984 and have already given more than \$5 million in the first four months of 1985.

The Lottie Moon increase of \$6.75 million was more than 50 percent larger than the 1983 increase, said Johnson. Some field capital requests based on the \$66 million goal will have to be cut, he added, but the cuts will not be as severe as last year's.

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Southern Baptists have an excellent opportunity of reaching the 1985 goal after three years of shortfall, said Johnson. For the first time since 1975, less than 10 percent increase--8.07 percent--will be needed to reach the goal. The 1985 goal is \$70 million.

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Bakke Says Baptists Start  
New Churches Like McDonalds

By Jim Newton

ATLANTA (BP)--Southern Baptists are using McDonalds' "golden arches Baptist model" for starting churches in the cities of America, but it won't work effectively, warned Ray Bakke, professor at Northern Baptist Seminary.

"You throw up your hamburger stand anywhere in the city, and you have instant 'Hamburger Baptist Church,'" Bakke told participants in the Spring Urban Evangelism Forum sponsored by the Southern Baptist Home Mission Board.

"It makes it easy to do church that way, and easy to train pastors, because the seminaries then become 'hamburger universities,'" said Bakke, professor of ministry at the Chicago-area seminary and internationally-known authority on urban evangelism.

Unfortunately, it won't work, Bakke observed, because "you can't reduce it down to one model that will save the whole city." The city is too diverse for one type of church to work in every situation, he explained.

Instead, Southern Baptists must learn to "custom build" to reach a pluralistic, urban society, said Bakke. He identified 18 different "models" or types of churches used by numerous denominations to reach urban people of different cultures and backgrounds.

At "hamburger university" seminaries, students learn how to "design ministry in our own image," Bakke observed. "We learn to plan the songs we like to sing and preach the sermons we like to hear. The problem is that in the city, there are very few people just like us."

Bakke said seminaries instead need to help students learn to understand and love the people of the city, and be free enough to ask: "What would the church have to look like for those people to be reached?"

He urged Southern Baptists seeking to establish SBC churches in northern cities to learn from the experiences of other evangelicals, rather than trying to install a packaged, programmed SBC church.

Too often, Southern Baptists come into a northern city "talking instead of listening," Bakke observed. He urged SBC church starters in northern cities to spend two years finding out what is already there before starting any programs.

He expressed concern about Southern Baptists going to a city like St. Paul, Minn., where there are 140 Swedish Baptist churches and then calling it "a pioneer missions area."

"People in other churches really feel some bitterness when they hear the name Southern Baptist," Bakke said. He warned against taking members from other churches, saying it is "unnecessary and uncalled for" because 80 percent of the people in northern cities are unreached and unchurched.

Bakke said there is "a certain kind of arrogance" that comes with rapid growth and big churches. Pentecostals, for example, are sometimes guilty of saying to others, "If you were only more spiritual, you'd be big like me."

Some Southern Baptists are seen as arrogant by Christians of other denominations, he added. Some Christians think Baptists' "Bold Mission Thrust" goal to proclaim the gospel to every person in the world by the year 2000 is a kind of arrogance, he added.

He identified two possible causes of such "arrogance." First, it comes from an achievement-oriented Baptist culture that led to establishing what he called "the nation of Texas."

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Conversely, it also comes from a national inferiority complex Southern Baptists developed following the civil war and intensified during the civil rights movement in the 1960s, when Baptists looked like racists on television, Bakke explained. As a result, Southern Baptists have become more aggressive, like the Japanese and Avis rental cars, who are in second place, so they try harder to succeed, he said.

Instead of going in with all the answers, Bakke advised Southern Baptists who want to reach the cities of the North to spend at least 20 percent of their time "networking" with other Christians in the city and finding out what they are doing and what works.

Citing his own experience as pastor of Fairfield Avenue Baptist Church in Chicago, Bakke said he learned to ask what he called "the magic question" in visits with other ministers. In his first year as pastor, Bakke said he visited 44 ministers in Chicago.

"I told them I was a new pastor, and that I needed their help," he recalled. "Then I asked them the most important lesson they had learned as pastor in this neighborhood."

Bakke also encouraged new pastors in a big city to visit every social agency in the city, including schools, police and fire stations, courts, and welfare agencies to find out what needs exist and what they are doing to meet them. He also suggested visits to businessmen in factories, corporations, and stores in the community.

"But don't just preach your sermons and run your programs," he warned.

Bakke said he is convinced Christians cannot minister effectively in the cities by only seeking to win individuals to Christ. "You've got to deal with systems, because cities package people into political, economic and social systems," he said.

He also encouraged urban pastors to help the members of their churches to do evangelism within the networks they have with friends, relatives, and co-workers. Each member of every church has three such networks, so that a church with 100 members has 300 networks it can reach, he said.

"It is not church programs or evangelistic crusades that will save the cities," Bakke said. "It is penetrating the networks of church members that will win the cities."

Bakke, urban evangelism associate of the Lausanne Committee for World Evangelization, spoke to the Baptist group only a few weeks before leaving on a three-and-one-half month consulting tour to 17 world-class cities. On the tour, he will meet with Christian leaders and help them develop urban evangelism strategies. In the last five years, Bakke said he had visited 80 cities of the world to try to help local Christians in urban evangelism.

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Canadian Churches Form  
Convention Of Southern Baptists

By James O. Teel Jr.

Baptist Press  
6/5/85

CALGARY, Canada (BP)—Messengers from 78 churches and missions across Canada, from Victoria, B.C., to Hamilton, Ontario, met May 7-9, to form the Canadian Convention of Southern Baptists.

The messengers voted unanimously to adopt a constitution which constituted them into the new convention. The churches formerly were members of the Northwest Baptist Convention (which is affiliated with the Southern Baptist Convention) with offices in Portland, Oregon.

Messengers also voted to establish a new seminary for training missionaries, ministers and church leaders. They plan to begin the seminary in Calgary, Alberta, and open for classes in the fall of 1987.

The new convention is an autonomous body. An executive board of 12 members was elected during the meeting at Faith Gospel Church in Kelowna. It will handle the affairs of the convention between sessions, giving guidance and direction to its work. The body will cooperate with the Southern Baptist Convention in church planting and mission strategies around the world.

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The Canadian Convention of Southern Baptists has offices at #210, 5403 Crowchild Trail, N.W., Calgary, Alberta, T3B 4Z1. Allen Schmidt, a native Canadian and former pastor of the Royal Heights Baptist Church in Delta, B.C., is the coordinator of the convention, and Eugene Laird, presently pastor of the same church, its president.

The Home Mission Board of the Southern Baptist Convention assists the Canadian Convention in planting and developing churches in Canada. In 1977 there were 32 churches and missions affiliated with the group in Canada and now there are 78.

The churches participate in the foreign mission program of the Southern Baptist Convention, which has about 3,500 missionaries now working in 106 countries around the world. The Foreign Mission Board also has participated with the group in Canada, particularly in the establishing of the new seminary and in student ministries on campuses in western Canada.

The seminary will be designed as a graduate school. Persons enrolling for regular master of divinity or master of religious education degrees will need to have graduated from a four-year university with a bachelor's degree prior to enrolling in the seminary. There has been high interest among prospective students across Canada already. About 40 have indicated an interest in enrolling in the seminary when it opens.

Anticipating the formation of the convention in Kelowna in May, the group opened their offices in Calgary in January 1985 and began receiving the cooperative mission money from the churches through the office. The giving from the churches is up 60 percent over a year ago, indicating a strong interest in developing this Canadian entity.

Some of the pastors in the churches in the new convention have participated in the work of the Northwest Baptist Convention for the past 30 years, others for less time.

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#### News Analysis

Canadian Southern Baptist

Prepare To 'Possess The Land'

By James O. Teel Jr.

Baptist Press

6/5/85

(EDITOR'S NOTE: James Teel is the liaison between the Southern Baptist Convention's Foreign Mission Board and Canadian Baptists. He wrote this personal perspective from a background of decades of work as a missionary in Ecuador, Argentina and the Dominican Republic.)

CALGARY, Canada (BP)—The 78 Southern Baptist congregations in Canada meeting in Kelowna, British Columbia, heard Vancouver's director of missions, Henry Blackaby, set the tone of the meeting in the opening devotional on Deuteronomy 1: "Behold, the Lord thy God hath set the land before thee: go up and possess it."

The attitude of the messengers could not be better expressed as they voted to both constitute into a convention and start a seminary in this same historic meeting.

But the messengers took little time to contemplate the history they were writing. There is so much more to be done! The churches are organized into five associations, each with a director of missions. Worship is conducted in Chinese, Korean, Laotian, various Indian dialects, French and English. In English there are accents from Deep South to Scottish Highlands, Brooklyn to Cockney.

Allen Schmidt, a native Canadian who was elected coordinator of the convention, estimated there were over 300 at this historic meeting where James L. Sullivan, author of Baptist Polity As I See It, spoke five times on this crucial subject for a young convention.

Great strides have been made since last year when the Southern Baptist Convention asked the Foreign Mission Board, the Sunday School Board and the Radio and Television Commission to join the Home Mission Board in getting involved in Canada, as evidenced by the creation of the convention and seminary this year. But Southern Baptist churches, associations and state conventions need to be involved in Canada. The opportunities that await Southern Baptists in this land are great, and some are unique:

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1. Partnership evangelism and missions in this country are ideally suited to Southern Baptists. The language is principally the same, and the country can be reached by car.

2. Opportunities to help in the initial purchase of land and construction for churches are overwhelming. Churches are started in schools, homes and store buildings, but land is so expensive it is difficult to get a foothold in the community on a permanent basis without large infusions of help not available through ordinary channels.

As an example: Faith Baptist Church in Calgary, where Jim Wallace is pastor, is looking for land in the southwest part of the city. It costs \$250,000 per acre. This scenario is repeated dozens of times across Canada. This is a great opportunity for churches in the States to make an investment that will pay quick and large dividends.

3. A new seminary has many needs. A large parcel of land well suited for the campus is being sought. Classes are to start in the fall of 1987 and as many as 50 students may attend. The master plan must be developed, building's must be secured, the library must be assembled. We need books from those who want their own libraries to live on in the lives of young pastors. Maybe retiring pastors would feel lead to be a part of this great mission opportunity by donating their libraries. The list goes on.

4. The potential for Canadian Southern Baptists to become a major mission-sending body is great and real. Other Canadian bodies already are well known in the world as mission-sending groups. Their per capita giving to missions is far greater than that of Southern Baptists in the Deep South. Another dimension which enters into this is that there are doors in the world which are open to Canadians, and are closed to anyone from the United States.

There are factors beyond our own understanding in which God is moving to work his own will. When we catch a glimpse of what this may mean for world missions, we can only marvel and in our hearts say, "Praise the Lord!"

These opportunities are cause for reflection by Southern Baptists. Going back to the text in Deuteronomy 1, the thought in verse 6 is ominous: "Ye have dwelt long enough in this mount." Canada is a new missions frontier challenge which calls us from the mountain where we have too long been perched. It is time for Southern Baptists to get on with the task.

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Supreme Court Strikes Down  
Alabama Silent Prayer Law

By Stan Hasteley

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6/5/85

WASHINGTON (BP)--The U.S. Supreme Court struck down an Alabama law June 4 requiring the observance of moments of silence "for meditation or voluntary prayer," but suggested strongly that more generally worded "silence" statutes do not violate the Constitution.

Acting on the most publicized of seven church-state cases considered during the current term, the court ruled 6-3 that the Alabama law--passed in 1981--violated the Constitution's ban on an official establishment of religion because it "had no secular purpose."

In an opinion written by Justice John Paul Stevens, the court majority upheld the contention of agnostic Ishmael Jaffree of Mobile, Ala., that enactment of the silent prayer statute advanced religion and infringed on the rights of his three school-age children. Jaffree contended throughout his lengthy challenge to the Alabama law that his children were held up to ridicule by other pupils and teachers critical of his action.

Stevens' opinion relied heavily on the testimony of the bill's primary sponsor, state senator David Holmes, that the legislation was an "effort to return voluntary prayer" to public schools. The law was one of three passed in quick succession between 1978 and 1982 by Alabama's legislature and designed to circumvent the Supreme Court's historic 1962 and 1963 decisions forbidding state-written and state-prescribed religious exercises in public schools.

Besides the challenged law, a separate 1978 statute set aside one minute at the beginning of the school day as a period of silence, without specific mention of prayer. That law was not challenged by Jaffree.

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The third statute—challenged along with the silent prayer law—gave classroom teachers authority at their discretion to lead students in an oral prayer written by the son of then-governor Fob James. Although the law was upheld by U.S. District Court judge Brevard Hand, it was struck down by the Fourth Circuit Court of Appeals, a decision affirmed unanimously by the Supreme Court last year.

On the same day it affirmed that decision, the high court agreed to review the silent prayer statute.

In assessing the law, Stevens wrote: "The legislative intent to return prayer to the public schools is, of course, quite different from merely protecting every student's right to engage in voluntary prayer during an appropriate moment of silence during the school day. The 1978 statute already protected that right, containing nothing that prevented any student from engaging in voluntary prayer during a silent minute of meditation."

By specifying the period was for prayer, Stevens said, "the State intended to characterize prayer as a favored practice. Such an endorsement is not consistent with the established principle that the Government must pursue a course of complete neutrality toward religion."

Two justices in the majority filed concurring opinions. Justice Lewis F. Powell Jr. wrote he would have voted to uphold the law "if it also had a clear secular purpose." But, he added, "Nothing in the record before us...identifies a clear secular purpose, and the State also has failed to identify any non-religious reason for the statute's enactment."

Justice Sandra Day O'Connor, who joined the majority in its judgment but exercised the option of issuing a separate opinion setting forth her own reasons for voting to strike down the law, wrote: "Nothing in the United States Constitution as interpreted by this Court or in the laws of the State of Alabama prohibits public school students from voluntarily praying at any time before, during, or after the school day."

But three justices dissented, two of them bitterly. Chief Justice Warren E. Burger, who in 1971 came up with the "secular purpose" test used by the majority to strike down the Alabama law, labeled the result "ironic" and "bizarre."

Addressing the majority's principal finding that the fatal flaw in the Alabama law was its specific mention of prayer, Burger declared: "To suggest that a moment-of-silence statute that includes the word 'prayer' unconstitutionally endorses religion, while one that simply provides for a moment of silence does not, manifests not neutrality but hostility toward religion."

He added: "...our responsibility is not to apply tidy formulas by rote; our duty is to determine whether the statute or practice at issue is a step toward establishing a state religion."

That same point was discussed in detail by Justice William H. Rehnquist, who in a lengthy dissent suggested the court reassess all its church-state decisions of the past 40 years in light of what he described as the nation's founders' intent that the establishment clause do no more than forbid establishment of a national church or favor one Christian sect over another.

Rehnquist specifically attacked Thomas Jefferson's metaphor of a wall of separation between church and state as an inadequate basis for the court's church-state rulings as set forth in a letter from the third president to the Danbury (Conn.) Baptist Association, in which Jefferson wrote, "I contemplate with sovereign reverence that act of the whole American people which declared that their legislature should 'make no law respecting an establishment of religion, or prohibiting the free exercise thereof,' thus building a wall of separation of church and State."

Of Jefferson's idea, Rehnquist declared: "It is impossible to build sound constitutional doctrine upon a mistaken understanding of constitutional history, but unfortunately the Establishment Clause has been expressly freighted with Jefferson's misleading metaphor for nearly forty years."



Following a lengthy recitation of conditions surrounding adoption of th Constitution's religion clauses, Rehnquist concluded the establishment clause "did not require government neutrality between religion and irreligion nor did it prohibit the federal government from providing non-discriminatory aid to religion. There is simply no historical foundation for the proposition that the Framers (of the Constitution) intended to build the 'wall of separation....'"