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December 9, 1986

86-183

Court Refuses To Reconsider
Rejection Of Vatican Appeal

By Stan Haste

N-BJC

WASHINGTON (BP)--Opponents of renewed diplomatic relations between the United States and the Roman Catholic Church lost a last-ditch effort to challenge the new arrangement at the Supreme Court Dec. 9.

Responding as it normally does to petitions for reconsideration of cases already rejected, the court issued a one-line order declining such a petition from the American Baptist Churches, U.S.A., and other religious bodies and leaders. The routine action ends an unsuccessful three-year bid to have federal courts invalidate President Ronald Reagan's appointment of two ambassadors to the Holy See and the latter's sending of Archbishop Pio Laghi as papal pro-nuncio to the United States.

Following Reagan's January 1984 appointment of William A. Wilson as ambassador to the Holy See, 20 religious groups and more than 80 individuals filed suit against the president in the U.S. District Court for Eastern Pennsylvania. That panel ruled in May 1985 that plaintiffs had no legal standing to bring the suit and that even if standing had been granted the challenge would have been disallowed because the president alone is given the authority under the Constitution to conduct foreign policy.

Last March, a three-judge panel of the 3rd Circuit Court of Appeals in Philadelphia affirmed the lower ruling, setting the stage for a final appeal to the Supreme Court.

Despite the high court's refusal to reconsider its Oct. 20 rejection of the appeal, representatives of organizations that mounted the legal challenge were quick to promise further action.

Robert L. Maddox, executive director of Americans United for Separation of Church and State, issued a statement pledging to press Congress for the relief denied by the courts: "We intend to seek a legislative remedy in Congress and to make sure the public understands the harm it is suffering today. I have no doubt that eventually the truth will prevail. My only regret is that such an egregious violation was ever allowed to take place. This action shows once again that if Americans want to keep their rights, they have to fight for them."

Maddox, whose organization filed the original lawsuit challenging renewed relations, described the Supreme Court's final rejection of the appeal as "both disappointing and troubling." He further said, "Justice has not been served, and I can only surmise that the justices were not aware of the serious harm done to American religious liberty and to the rights of individual Catholics by diplomatic ties with the Holy See."

Legal arguments pressed by Americans United and the other plaintiffs included insistence that the exchange of ambassadors violated the First Amendment by preferring one religion over all others and that American Catholics themselves would suffer by the pope's ability to deal with the American government through an official envoy, thereby bypassing U.S. Catholic bishops. The latter have been outspokenly critical of official U.S. economic and military policies in recently issued pastoral letters.

Earl Trent, house counsel for national ministries at the American Baptist Churches, praised Americans United for its effort. He also said: "I regret that the Supreme Court finds other issues of constitutional concern more deserving of their attention than those raised by a substantial portion of the religious community in this case. In any event, I am satisfied that the best possible effort has been made throughout the litigation to establish that the president's conduct of foreign affairs is subject to constitutional limitations."

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Like Maddox, Trent noted the continuing opposition to official ties will focus next on Congress. "We will now direct our efforts to congressional relief of what we will continue to deplore as a burden on religious liberty," he said.

James M. Dunn, executive director of the Baptist Joint Committee on Public Affairs, likewise pledged that the fight is not finished. "We will continue fighting politically, educationally and philosophically until on some good day in the future we will see the First Amendment honored once more," he said.

"We may have lost this round," Dunn added, "but we have not given up."

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NOTE TO EDITORS: This story and the one which follows may be used as a series, companion pieces or individually.

'Throwaway' Black Youth
Despair In South Africa

By Robert O'Brien

F-FMB

Baptist Press
12/9/86

CAPE TOWN, South Africa (BP)—Terry Blakley cries over the "throwaway" generation of black children wandering the streets of Cape Town and other South African cities.

She's not the only one who cries over the grim scene the world knows so little about.

The children, mainly boys ranging from preschoolers to teens, cry too. They cry—even when you can't see the tears—in lonely alleys where they huddle in the cold of night—homeless, ragged, hungry, lice-infested and afraid.

If it's not raining, some sleep may come before they begin another day of struggling to survive by stealing, begging, helping motorists find parking places for tips and foraging in garbage cans.

Or they fall prey to rape or prostitution at the whim of "bunnies," homosexual men who stalk children because prospective adult partners fear AIDS.

As the "strollers," the street children, wander in search of survival, they usually do so in a chemical haze created by drugs and glue. When a 6-year-old has no hope, sniffing glue makes him forget, for a little while, the excruciating pain of rotting teeth and open sores. It makes him forget the hunger, the cold, the loneliness, the fear and the shame of the "bunnies."

It can also damage his brain or kill him, if something else doesn't get him first, such as gangs who threaten to stone him to death or murder him with a "necklace"—a gasoline-filled tire placed around the body and set afire.

A virtual bottomless pit of children lived daily in this apparently hopeless situation before Blakley began trying to do something about it. Their overwhelming numbers, ranging into the thousands, cause South Africans of all races to despair of a solution.

Children take to the streets to survive because of chaotic conditions in such black squatter camps and townships as Crossroads or Soweto, adjacent to South African cities, which have disrupted black African family units. They include many who have been abandoned or orphaned in the midst of violence or fled from homes with alcoholic parents or too little money to feed too many mouths.

Facing all of that each day, Blakley, a former social worker with neglected and abused children in Texas, would have found it difficult to remain as a Southern Baptist missionary in South Africa if she couldn't do something about those children.

She still sheds tears of pain for the "strollers." But now she mingles them with tears of joy because of Khayamnandi (Ky-ahn-nahn-dee), a home for black children begun on faith by missionaries and South African Baptists with help from \$45,000 in Southern Baptist world hunger funds.

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Tears well up in her eyes and her voice trembles as Blakley recalls the first night when 21 boys were bathed, fed and bedded down at the home.

"It was only 5 o'clock in the afternoon, but they wanted to go to bed after they ate because they had a bed," she says. "One of the most beautiful experiences of my life was to tuck a boy into bed as the rain started pouring down on that tin roof, knowing he was clean, had a full stomach and, if not for the home God gave us, would be out on the streets that night."

Khayamnandi, which means "Sweet Home" in the Xhosa language, has become a symbol of hope for many South Africans. One of them, Jack Klopper, a white Baptist physician who chairs Khayamnandi's trustees, faces with determination the "formidable process of salvaging humanity."

"We have 33 of these kids now, and that's all we can handle until we get more resources and facilities," explains Klopper, professor of community health at the University of Cape Town. "But the task, even with this few, is formidable. They have no frame of reference on how to behave, learn or be responsible citizens.

"Our job is to house, clothe and feed them; get them ready for school; teach them how to wash, dress, talk and behave; give them vocational training and teach them about Jesus Christ. If just one of these children comes to Christ, the whole enterprise will have been worth it."

By that standard, Khayamnandi already has succeeded. William Nyirenda, a boy with sharp intellect and leadership potential, became the first convert. Hardened by the street, William was tough and aloof when he came to Khayamnandi. Then one day the tough exterior cracked and revealed a frightened 15-year-old inside. A "dagga" (marijuana) dealer threatened him and some others at the home with "necklacing," and they were terrified.

"Terry, Terry, they're going to 'necklace' us," he cried, running up to Blakley's car one day.

Unlike most of the boys, William can speak good English well, and Blakley put her arm around his shoulder and said, "William, did you know that God is stronger than the toughest and biggest guy around here?"

Before she got to the second sentence, William turned and excitedly began to translate in Xhosa to the other frightened boys.

"God is stronger than the biggest guy here," he said, gesturing like a preacher.

Blakley continued, "Did you know that we must pray and ask God to send his armies of angels to stand at every door of this home and at every window and at your bedside each night?"

William translated, while the boys listened intently. As the days passed, he hung on every word and translated to the others as she told them how Jesus could change their lives. Within a couple of months, he accepted Christ and already has begun to show dramatic changes in his life.

But it's a slow, painful process for the boys to pick up the pieces and develop enough trust in Khayamnandi not to stray back to the street. That's hard to do, because they've known nothing but a survival mentality, with no energy for anything else.

It was especially hard for a 12-year-old from Khayamnandi who went "strolling" on the streets one day and fell into the hands of "bunnies." He wouldn't look Blakley in the eye when she asked him about it. As she explained the danger of AIDS, injury and murder, he began to weep.

"Those men hurt me," he said, still avoiding her eyes.

"Why did you do it?" she asked.

"They gave me money," he answered.

"You don't need that kind of money any more," she replied, putting her arms around him. "You have food here, and a bed and clothes. You can trust us to take care of you."

Overcome with emotions he couldn't understand, he wept uncontrollably. She wept, too, as she held him close and told him Jesus loved him and she loved him and he would be OK.

But for countless other South African "strollers" everything isn't OK. The streets are wet with their tears.

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

'Khayamnandi' Miracle Creates
'Sweet Home' In South Africa

By Robert O'Brien

F-FMB

Baptist Press
12/9/86

CAPE TOWN, South Africa (BP)—Keith and Terry Blakley felt a powerful attraction to the three little boys shivering in the late-night air on the city street on South Africa's cape.

The children, huddled against a wall eating scraps from a nearby hamburger stand, looked like so many other children the two missionaries had seen on the streets. "We started to pass, but we couldn't," Keith says. "We felt a strong leading of God to stop and talk to them."

The boys spoke poor English, but the Blakleys learned they had no home and nowhere to sleep but the street.

A few blocks away, Chelsea Blakley, then 2 years old, and Angela Blakley, then 4, were with their babysitter, tucked warmly and safely in their beds, with not a care in the world—or so their parents thought.

Keith and Terry, after an exhausting day of work, had gone out for the evening to relax and spend a little time together. They didn't need something else to worry about, especially three little African boys with lice-infested, matted hair and dirty, ragged clothing.

But the next thing they knew they had a bathtub full of boys at their home near the University of Cape Town, where the two Southern Baptist missionaries do Baptist student work. While he liberally applied hot water, soap and disinfectant, she took the babysitter home.

"I'm not surprised you brought those three home tonight," the babysitter said. "Angela and Chelsea prayed before they went to sleep that God would take care of the orphans and give them a place to live."

The Blakleys pondered "about what God was up to" as the three boys, wearing Keith's T-shirts, ate ravenously and then fell into a deep sleep. The next morning the house rang with the shrill cries of two little girls jumping up and down and squealing: "God answered our prayer! God answered our prayer!"

But God had only begun a series of answers which would lead to the miracle of "Khayamnandi" (Ky-ahm-nahn-dee).

After a frustrating day on the telephone, Terry realized no childcare facilities existed for these boys or thousands of other homeless black children who wander the streets as refugees from disrupted family units in South Africa's troubled black townships.

"It's a shame," one person explained. "There's a 'bottomless pit' of kids in the streets, and we have nothing for them. We wish we could help." A temporary home for "coloreds," South Africa's term for people of mixed race, agreed to shelter the trio for awhile but soon put them back on the street.

"I really became so disturbed I cried out to God to find some way to help these kids who suffer from violence, hunger and disease," Mrs. Blakley says. Then one day, she saw the three boys' photo in a local newspaper and an article on the "Hole in the Wall Gang."

Rose McKenna, a local white Christian woman, had found the boys and others living in a hole in a canal wall and learned what Mrs. Blakley had—no help existed. So she took the story to the newspaper, The Argus.

Terry Blakley traced down McKenna, and they talked about what could be done. Soon a committee formed, including students from the University of Cape Town's Baptist Student Union, who took the children as a mission project.

"We had no power and no money, only prayer, to find a home for these boys," Mrs. Blakley says. So they prayed.

Within days, a government agency donated an old barracks in the black township of Langa. It was one of a group of old buildings vandals had turned into a pile of rubble. But it was a beginning.

"We thanked the Father for giving that to us," Mrs. Blakley says. "All we could do was pray and ask him to make this heavily damaged building into a home for these boys."

Soon, a white government official talked to them about their plight and took a personal interest. A couple of days later, he said, "I've found a construction company which will renovate the building for free."

Excited by this answer to prayer, the committee thanked God for what he had done. Now, they asked, what about the furnishings, supplies and funds?

By the time they moved into the humble but renovated building six weeks later, donations from the community had provided enough food, clothing, supplies, furniture and funds to get under way and hire some help.

"Ah, this is going to be a 'khayamandi' ('sweet home' in the Xhosa language)," exclaimed a black Salvation Army captain, who teaches literacy at the home. So it became "Khayamandi," the "Sweet Home" for 33 boys from the streets and the only facility for black children in South Africa's Western Province, which has a population of more than 800,000 blacks.

But the sweet home retained a bitter tinge. How would it survive?

The committee had assumed the Salvation Army, which sat on the committee, would take it over. That didn't develop.

"God, what can we do?" the committee prayed.

That's when South Africa's Western Province Baptist Association agreed to run it and Southern Baptists gave \$45,000 in start-up funds from world hunger contributions. The money, equal to more than 100,000 South African dollars, gave Khayamandi a strong start and resulted in another story in The Argus.

Soon, workers at the home began to realize some of the boys in their care had great potential for leadership. As the word spread, it reached Karin Steven, one of five Anglican women from Good Shepherd Church in Kirstenbosch who meet regularly for prayer.

The five white women, grieved over the needs of black children and South Africa's future, had prayed for four months that God "would raise up leaders in the biblical tradition of Daniel from among black youth and inspire them to minister to their people."

"We can go to trouble spots to minister, but it's better for people to rise up among themselves and become the voice of God," she says "I was beside myself when I learned about Khayamandi and what it's doing for the boys. It's a miracle of God, which shows what he can do when we are obedient and pray.

"You never think of yourself as part of something so global," she says of the Southern Baptist gift from America, which got media coverage and boosted the morale of many South Africans.

"God's plan is so fantastic. It seems to dovetail as people all over the world pray," she continues. "We have since zoomed in more than ever on our prayer for the young Daniels."

The Blakleys and South African Baptists know the problems have only begun for Khayamandi. Southern Baptists granted the start-up funds if Western Province Association would take full financial responsibility by mid-1987. Now, the prayer centers around where the hard-pressed association will find the money in an economy made worse by the world's economic sanctions.

"The association gulped hard and said, 'Yes, in faith, we'll do this,'" Mrs. Blakley says.

They'll need a lot of faith—as much faith as two little girls named Angela and Chelsea, whose prayers started all this in the first place.

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

'Natural' Healing Advocates
Lose Supreme Court Appeal

By Stan Haste

N-BJC

Baptist Press
12/9/86

WASHINGTON (BP)—A husband and wife convicted of reckless homicide and unlawful practice of medicine in the death of an Indiana woman have lost a final bid at the Supreme Court to have their convictions set aside. Their appeal was based in part on religious arguments.

Harry and Ellen Graham were convicted three years ago in connection with the death of Sybil Bennett, a victim of breast cancer. Before Bennett's death in September 1983, the Grahams treated her at an establishment set up in their home, the Hoosier Health House, where they also sold vitamins, minerals and health foods.

According to the Grahams, treatment at the establishment was based on the teachings of Ellen G. White, acknowledged as a prophetess in the Seventh-day Adventist Church. Both Grahams and Bennett belonged to the same Seventh-day Adventist congregation.

In their appeal to the high court, the Grahams wrote, "Natural methods of healing are a part of the Seventh-day Adventist religion and are to be practiced by the faithful members."

Among the services provided Bennett were nutritional supplements, hot and cold compresses to stimulate circulation and colonic enemas and irrigations for nutritional and cleansing purposes.

All the while, however, Bennett was suffering from breast cancer. When the Grahams discovered a lesion that indicated such a possibility, they took Bennett across the state line into Ohio to consult with an osteopath who prescribed the controversial drug laetrile to cancer patients. He, in turn, instructed Ellen Graham—a registered nurse—to give Bennett laetrile injections.

For all these services—rendered over a 10-week period—the Grahams billed Bennett's husband for \$7,000.

When Bennett's condition continued to deteriorate, the Grahams finally gave up on their treatment and suggested to the patient's husband she be taken to a hospital. Within a few weeks, she died.

The Grahams were arrested in October 1983, convicted of reckless homicide and unlawful practice of medicine and sentenced to two concurrent three-year terms in prison. Both a state court of appeals and the Indiana Supreme Court refused to review the convictions.

In their appeal to the nation's high court, the Grahams claimed the Indiana Medical Licensing Law "unduly" restricted their right to free exercise of religion. They also asked the high court to find the law vague and in violation of federal anti-trust laws.

Indiana Attorney General Linley E. Pearson disputed the free exercise of religion claim, noting the Grahams had not raised the issue in their earlier appeals. Further, he wrote, the Seventh-day Adventist Church "does not encourage its members to reject medical care."

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