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### NATIONAL OFFICE

SBC Executive Committee

901 Commerce #750

Nashville, Tennessee 37203

(615) 244-2355

Herb Hollinger, Vice President

Fax (615) 742-8919

CompuServe ID# 70420,17

### BUREAUS

**ATLANTA** Jim Newton, Chief, 1350 Spring St., N.W., Atlanta, Ga. 30367, Telephone (404) 898-7522

**DALLAS** Thomas J. Brannon, Chief, 333 N. Washington, Dallas, Texas 75246-1798, Telephone (214) 828-5252

**NASHVILLE** Lloyd T. Householder, Chief, 127 Ninth Ave., N., Nashville, Tenn. 37234, Telephone (615) 251-2300

**RICHMOND** Robert L. Stanley, Chief, 3806 Monument Ave., Richmond, Va., 23230, Telephone (804) 353-0151

**WASHINGTON** Tom Strode, Chief, 400 North Capitol St., #594, Washington, D.C. 20001, Telephone (202) 638-3223

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WASHINGTON -- Churches may use schools, Supreme Court rules.  
ATLANTA -- Churches can begin planning for '94 ministries campaign.  
ALABAMA -- Urban ministry leads author into advocacy.  
ATLANTA -- Political climate changes refugee resettlement patterns.  
DALLAS -- Arkansan giving \$1 million for Annuity Board endowment.

NOTICE: The Baptist Press office in Nashville will be closed from Wednesday, June 9 through Friday, June 18. All (BP) business will be conducted in Houston from the Southern Baptist Convention meeting. Breaking stories may still be sent to (BP) at CompuServe 70420,17. Electronic mailings will be posted daily. However, there will be no hard copy mailings until June 21.

Thanks,  
Baptist Press

Churches may use schools,  
Supreme Court rules

By Tom Strode

Baptist Press  
6/8/93

WASHINGTON (BP)--In a decision both unsurprising and unanimous, the Supreme Court recently ruled public schools may not refuse churches use of their buildings when use by other groups is allowed.

The Court's nine justices agreed June 7 a New York school district violated the free speech rights of an evangelical church when it prohibited Lamb's Chapel from renting space at a high school to show a film series on the family. The Court's opinion also found the church's use of the facilities would not be an unconstitutional establishment of religion.

"I am pleased but not surprised that the Court ruled to overturn the lower court decision, which was as blatant an example of antireligious prejudice as has come before the Supreme Court in recent years," said Richard Land, executive director of the Southern Baptist Christian Life Commission.

Because the school district had allowed use of its facilities after school hours for social and civic purposes, its decision to reject the church's request was based on the viewpoint in the film series, Justice Byron White said in the Court's opinion.

"The film involved here no doubt dealt with a subject otherwise permissible ... its exhibition was denied solely because the film dealt with the subject from a religious standpoint," the opinion said.

Citing a state law permitting the exclusion of religious groups from school facilities and a similar local ordinance, the Center Moriches Union Free School District had refused Lamb's Chapel's request to show "Turn Your Heart Toward Home," a film series produced by James Dobson's Focus on the Family organization. The school district previously had rejected an attempt by the church to hold Sunday services at a school building.

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The Second Circuit Court of Appeals had affirmed a lower court, which ruled a school's facilities are "limited public forums" not required to be open for religious use.

Religious liberty specialists appeared to be united in their support of the Supreme Court's ruling in *Lamb's Chapel v. Center Moriches School District*.

The school district used "strict separation of church and state as an absurd excuse for discrimination and censorship" against religious speech, said Michael Whitehead, the Christian Life Commission's general counsel.

"The Supreme Court has once again put to rest another version of the strict secularization mindset about the religion clauses," Whitehead said. "The *Lamb's Chapel* decision clearly establishes two rules of law, which every public school official should memorize:

"First, the free speech clause requires public school officials to treat private religious speech just like nonreligious speech. Officials cannot discriminate or censor speech just because of its religious content or viewpoint, even on public school premises.

"Second, the establishment clause cannot be used to justify censorship or discrimination against private religious speech. Officials must afford equal accommodation and equal access for private religious speakers, including students and nonstudents."

Brent Walker, associate general counsel of the Baptist Joint Committee, said in a prepared statement, "This decision makes clear that religious speech is entitled to the same constitutional protection accorded other types of speech so long as the state is not endorsing the religious message.

"It's an important case for all congregations, including many Baptists, who are presently using school facilities to meet after hours," Walker said. "Although the Court didn't address it, its rationale would also permit religious worship as well."

Many churches, especially those just starting, meet in public school facilities. In states where school use has been permitted as many as 25 percent of newly started Southern Baptist churches use school facilities at some point in their history, said David Bunch, the Home Mission Board's extension section assistant vice president for strategy and development.

It is the third time the Court has affirmed the "principle of equal access regarding use of public school space," for college students in 1981, high school students in 1990 and nonstudent groups now, the CLC's Whitehead said.

"We hope the First Amendment fundamentalists on the left, the strict separationist crowd, are getting the hint," he said. "Equal access is the law. Equal treatment of religious speech is permitted by the establishment clause and commanded by the free speech clause."

While they agreed with the judgment, Justices Antonin Scalia and Anthony Kennedy wrote separate, concurring opinions taking issue with White's application of the Lemon test. Kennedy said use of the Lemon standard was "unsettling and unnecessary." Justice Clarence Thomas signed onto Scalia's opinion.

The Lemon test, based on the court's 1971 decision in *Lemon v. Kurtzman*, remains the Court's guideline for determining whether a government activity violates the separation of church and state. To avoid being a violation of the establishment clause, the action must: (1) have a secular purpose; (2) not primarily advance or inhibit religion, and (3) not foster excessive entanglement with religion.

In his opinion, Scalia, an opponent of Lemon, likened the test to "some ghoul in a late-night horror movie that repeatedly sits up in its grave and shuffles abroad, after being repeatedly killed and buried" only to stalk establishment clause jurisprudence again when the Supreme Court decides to use it.

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David Winfrey contributed to this story.

**Churches can begin planning  
for '94 ministries campaign** By David Winfrey

ATLANTA (BP)--Southern Baptists can begin praying and preparing now for the convention's first simultaneous ministry outreach in 1994, say organizers from the Home Mission Board, Brotherhood Commission and Woman's Missionary Union.

Like simultaneous revivals, churches are asked to sponsor a Christian ministry between June 19 and July 31, 1994, to share Christ with their community, said Gerry Hutchinson, associate director for the HMB church and community ministries department.

"All we want them to do is some ministry outreach in Jesus' name during the six-week simultaneous period, and it can be as simple or elaborate as the church chooses," said Hutchinson.

Titled Hope for Hurting Humanity, the event is part of 1994's Bold Mission Thrust emphasis on ministry.

Projects range from sponsoring a Backyard Bible Club for area children or teaching adult literacy courses to hosting a health fair or starting a food closet.

Churches could stage a one-time event, a series of ministries, or kick-off a project that will continue after the six-week period is over, Hutchinson said. "All we're saying to the church is, 'Find a hurt and heal it. Find a need and fill it in Jesus' name.'"

Planning guides, offering suggestions for starting ministries and assessing community needs, have already been mailed to churches in anticipation of the event, said Mike Day, associate to the president of the Brotherhood Commission.

Personal, spiritual preparation should precede church planning, said Trudy Johnson, a WMU missions involvement specialist.

"Individual church members need to give attention to their own personal spiritual growth that's going to lead them to the point of being prepared to reach out and minister to other people," said Johnson, a former home missionary in Detroit.

In addition to reaching others, the projects will inspire some churches to continue ministry involvement after the event, she said. "I think we have to help our churches have a vision for the difference they can make in the world, beginning at their own doorstep."

Hutchinson agreed, adding the projects will help Southern Baptist laity find their spiritual gifts. "There's a lot of intangibles in this."

The 1994 event will be the first time Southern Baptist churches are involved in simultaneous ministry projects, noted Hutchinson. "We have done simultaneous revivals with some regularity, but this is the first time ever to attempt a simultaneous ministry/witness effort."

Churches should determine this year whether they will participate, pray about their involvement and begin deciding what needs they want to meet through ministry, he said.

Johnson said she's seen increased involvement in ministry through the Key Church Strategy. The strategy, sponsored nationally by the Home Mission Board, offers resources and guidance to churches committed to starting five ministries or church-type missions annually.

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EDITORS' NOTE: A planning guide for the simultaneous ministry project has been mailed to state Baptist newspapers by the Atlanta bureau of Baptist Press. A logo sheet for Hope for Hurting Humanity has also been mailed to those papers by the Brotherhood Commission.

Urban ministry leads  
author into advocacy

By Mark Baggett

Baptist Press  
6/8/93

BIRMINGHAM, Ala. (BP)--For Betty Bock, the horizons in the inner city are just as wide as the sky on the Missouri farm where she grew up.

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On the farm, she had never contemplated the need for urban ministry. That all changed when she took a class with Professor C.W. Brister at Southwestern Baptist Theological Seminary while pursuing a master's degree in religious education.

"That class turned out to be a life-changing experience," Bock said. "I came to see the inner city as a place for creativity and innovation in ministry that was more exciting than the typical suburban church setting."

Later, as a staff member of an inner-city church, she experienced "one of those 'a-ha' moments when a deep truth becomes real" as she listened to a sermon story one ordinary Sunday morning.

"Once there was a high cliff," she said, recalling the story. "People fell over the cliff so often that an ambulance station was established at the bottom. In this way medical help was there when needed. One day, someone came up with the brilliant idea of putting a fence at the top to prevent people from going over the cliff."

As a result of the story, she began to see a larger vision of her role in ministry: becoming an advocate for people in need.

"I could pay the person's gas bill," she explained, "but he was still without a job. In the days that followed, I struggled with the question of what I could do to prevent people from getting into that situation to start with. Gradually I learned that being an advocate was one way of doing this."

Bock, research associate at the Center for Urban Affairs at the University of Alabama-Birmingham, describes how anyone can be an advocate in "You Can Make a Difference: Changing Situations that Hurt Others." The book was published recently by Southern Baptist Woman's Missionary Union.

In the book, Bock combines two areas of skill she has attained through the years -- her knowledge of influencing urban policy and her training in ministry.

"Advocacy is not only something God calls us to do; it is also the spirit in which we care for others," Bock said. "If you have ever spoken up on behalf of someone else, you have been an advocate."

Bock lists practical ways churches and individuals can become advocates in the community -- outlining the channels through which public policy is made, dealing with particular social issues, suggesting ways for working with policymakers and showing how public policy is shaped.

She also gives advice to those who want to be effective advocates for working with the media and working through the maze of public agencies.

Although Bock provides a legal framework for addressing the issues, she focuses most on ministry, giving practical advice for church members who minister individually or with the church community.

Cooperating with church, school and public agencies is more effective than creating additional layers of governmental bureaucracy, Bock said.

For Bock, the issues are not abstract ones. She says real-life instances continue to reinforce her belief in advocacy.

"Once while I was working at WMU on a publication called 'Mission Action with Non-Readers,' I realized the janitor who was unloading copies of the publication could not read the sides of the boxes," she said. "It hit me: While I was working behind my desk, someone in my own building needed my help."

Bock began using her lunch hours to teach the man how to read and later was able to minister to him and his family in other situations. Going with him to a local food stamp center, she saw first-hand how low-income people are treated.

Now in her job at UAB, where she received a master's degree in urban studies, Bock is able to make a difference herself. A recent revitalization project in Birmingham's West End, which involves job training, a public health clinic, school programs and housing restoration, illustrates the opportunities for those who can break down the barriers to public service.

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"So often our approach in churches has been to talk a committee or staff person into doing some ministry," she said. "But the process should be to identify those gifts in all persons, for the church to affirm those gifts, and to ask how you can use those gifts in ministry. If I can provide enough options and ideas, I hope people will see that this is something they can do."

Ultimately, Bock said, she would prefer to let the title of her book speak for itself. "I don't want to peg everything on the word 'advocacy,'" she said. "This book is about making a difference in people's lives."

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Mark Baggett wrote this on assignment from WMU.

Political climate changes  
refugee resettlement patterns

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By Sarah Zimmerman

ATLANTA (BP)--The ever-changing global political scene presents an equally shifting pattern in refugee resettlement, according to a newly released survey.

The 1993 World Refugee Survey says the refugee population increased by 1 million in 1992, although 2 million Afghan and Cambodian refugees returned to their homelands. The survey says the world refugee total is 17.5 million.

The newest refugees are fleeing ethnic conflicts in Bosnia, Herzegovina and the former Soviet Union, war in Mozambique, oppressive military regime in Burma and turmoil in Somalia, according to the survey.

The Home Mission Board coordinated resettlement of 964 refugees last year, said Bill Fulkerson, director of refugee resettlement. That included 229 Vietnamese, 228 Ukrainian, 128 Laotian and 121 Haitian refugees.

Refugees must have sponsors before coming to the United States, Fulkerson said. In many cases, refugees must have sponsors before they can leave refugee camp, he added.

The HMB's refugee resettlement office matches refugees with church sponsors. Among other responsibilities, sponsors are expected to provide housing, help adults find jobs and enroll children in school, Fulkerson said. Sponsors work with families for at least six months, although financial support is phased down as families become more independent.

"Being a sponsor is a tremendous opportunity to show the gospel, and eventually to share it," Fulkerson said. Developing relationships with refugees is essential before sponsors share their faith, Fulkerson said, because many "have anti-Christian backgrounds, not just non-Christian backgrounds."

Of the 11 refugee families Fulkerson is currently seeking sponsors for, five are Baptist or Christian, one is Shiite Muslim, three are Shia-Moslim, one is Moslem and one's religion is unknown.

Five of the families are from the Soviet Union, and six are from the Middle East. The refugees seeking sponsors vary from single men to a couple with two teenage daughters and a mother with a 3-year-old daughter.

For information on sponsoring refugees, contact the HMB refugee resettlement office at (404) 898-7395. A brochure about sponsoring refugees, item number 350-142CF, is available from HMB customer services, 1-800-634-2462.

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Arkansan giving \$1 million  
for Annuity Board endowment

Baptist Press  
6/8/93

DALLAS (BP)--The Harvey and Bernice Jones Charitable Trust of Springdale, Ark., has given a \$1 million gift to the Annuity Board of the Southern Baptist Convention.

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Paul W. Powell, president of the Annuity Board, announced the gift as a part of the board's "A Time to Remember" campaign for its endowment ministry.

"In her conversation with me," Powell said, "Mrs. Jones expressed a desire to help retired pastors, missionaries, other church workers and their widows who are in financial need. Her magnificent gift will accomplish her goal in a wonderful way.

The gift, to be paid over two years, will be applied to endowment for the Annuity Board's Adopt An Annuitant program.

The Joneses amassed their wealth in a trucking business, and the charitable trust they established has benefited a number of Baptist causes including the Arkansas Baptist Children's Home and Family Services, and Siloam Springs Baptist Assembly in Arkansas.

Mrs. Jones, now widowed, is a member of Elmdale Baptist Church in Springdale.

"Mrs. Jones's gift will raise by more than 10 percent the number of people we help as adopted annuitants," C. Joe McIntosh, vice president for endowment, said.

McIntosh reported Jones's gift raises total commitments to the 1992-1995 campaign to \$4.795 million.

Overall goal for "A Time to Remember" is \$8.25 million. A \$1 million gift announced last year by Hughy and Wyndolyn Hollifield of Winston-Salem, N.C., was earmarked for the Mission/Church Assistance Fund. Earnings from that gift will assist small or mission churches to start their pastors toward secure retirements.

Jones's gift will be applied to a goal of \$2,250,000 for the Adopt An Annuitant program. Endowment of \$5 million is sought for the Retired Ministers Support Fund to provide long-term assistance to retired Southern Baptist workers with needs.

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