

Oregon Senator again Hits Civil Religion

CHICAGO—Sen. Mark O. Hatfield (R., Ore.) again hit "civil religion" and appealed for the nation to "look to biblical religion" as the real meaning of "one nation under God."

Speaking May 3 at the Chicago Mayor's Prayer Breakfast, hosted by Mayor Richard Daley, Hatfield declared that the nation runs "the risk of misplaced allegiance, if not idolatry, by failing to distinguish between the god of an American civil religion and the God who reveals himself in the Scriptures and in Jesus Christ."

Earlier on February 1 the Senator sounded the same note at the National Prayer Breakfast in the Nation's capital, which was attended by President Richard Nixon.

Hatfield set his Chicago speech in the context of the Watergate Affair. Observing about political leaders, Hatfield said, "We would always rather hide our wounds than heal them. It is always more comfortable to believe in the appearance of righteousness than to acknowledge the re-

(Editor's Note: In close relationship to this article, please read "Lessons from Watergate" by James E. Wood, Jr. on page two. Both Senator Hatfield's speech and Dr. Wood's article are non-partisan analyses related to the Watergate and other scandals currently shaking the nation.)

ality of evil. In our national political life, this is especially true.

"We have become adroit at manipulating religious impulses in our land to sanctify our national political life," he declared. "That is the temptation of our 'civil religion.'"

Hatfield then appealed for a renewed concept of "sin" and for confession. He acknowledged that this is most difficult for people in public and professional lives.

For the politician, he said, "Confession becomes equated with weakness. The urge to self-vindication becomes enormous, almost over-powering. A politician faces this temptation in a very special way, for somehow, it has become a political maxim never to admit that you are wrong. . . . Now that may be wise politics, but it's terrible Christianity. In fact, it's the very opposite of biblical faith.

"Herein lies the vulnerability of leadership," Hatfield continued. "For the more one gains power, whether in business, economics, government, or religion, the greater the temptation to believe that he stands beyond the scope of transcendent judgment. This holds true of political power at all levels.

"We see this especially clearly in the office of the Presidency. And every man who has held that office has known the (See, OREGON, page 8)

Report from the Capital

JUNE 1973

Wood Defends Religious Lobbying

WASHINGTON—Separation of church and state has never meant noninvolvement in public affairs for religious groups, according to James E. Wood, Jr., executive director of the Baptist Joint Committee on Public Affairs here.

This declaration came in response to an inquiry as to whether or not Jews are in violation of separation of church and state when they pressure the United States government to hold up on trade agreement with Russia until there are more definite assurances that Jews can emigrate from there.

The Soviet Union has had an emigration tax (up to \$25,000) on Jews leaving the country for Israel. Late in April, however, the White House announced that Russia has suspended this tax, thus easing the hardships on Soviet Jews wishing to leave the country.

This change in policy, reportedly, came

as a result of pressure from the United States that it would not continue the "most favored nation" trade status of Russia unless it relaxed its restrictive emigration policies for Jews.

American Jews and many concerned Christians have not been fully convinced that the Soviet relaxation of its emigration policies is adequate relief from "the continued persecution, harassment and imprisonment of Soviet Jews." They are continuing their pressure on the Nixon Administration to hold up "most favored nation" status for Russia until more assurances of freedom for Russian Jews is achieved.

Although Wood defended the right of Jews to urge a particular course of action for the United States Government, he pointed out that his views on the subject were his own and not that of the Baptist (See, WOOD page 4)

Churches Ask Change in National Priorities

WASHINGTON—In "A Message to the Churches, the Synagogues and the Nation," the National Council of Churches has called on the nation to change its priorities, especially its policies toward the poor, and "to restore trust and moral responsibility" in public life.

A "Convocation of Conscience" was called by the Governing Board of the NCC for May 9-11 in Washington, D. C. Originally the call was precipitated by a desire to change the national priorities in federal policies to achieve justice for the poor. When the nation was rocked by the Watergate and related events, the objective was enlarged to consider "the breach in public trust" that has been revealed in the recent scandals in the government.

Not designed to be a mass demonstration but a witness to government by selected religious leaders in the nation, some 300 persons gathered in the nation's capital to express their concern. Major events of

the Convocation were addresses to set forth the shift in the national concern for minorities and needy people, an organized visitation to offices of Congressmen and other highly placed officials in the executive branch of government, and a worship service on the west steps of the U. S. Capitol where the "message" of the Convocation was publicly read.

W. Sterling Carey, president of the NCC, in a press conference, said that the reason for the gathering was that many people have been thrown into deep anxiety "by the current direction of our society." He cited the drastic cutback in domestic services to people by the government and the escalation of the military budget as illustrations of wrong national priorities.

Carey said that failure to meet the needs of the poor and neglect of minority groups in the nation "are potential seeds of violent eruptions." He said that President (See, CHURCHES ASK, page 8)

Lessons from Watergate

By James E. Wood, Jr.

The Watergate affair has rocked the nation's capital in recent weeks and seriously weakened, at least for the moment, the political credibility and viability of the American presidency.

The burgeoning Watergate scandal may well be the news story of 1973. Daily news releases have deluged the mass media with charges and counter-charges of involvement of top government officials (White House, Department of Justice, Department of Commerce, C.I.A., and F.B.I.) in acts of political assassination, espionage, and sabotage directed against one of America's two major political parties. Evidences of political spying, lying, and concerted attempts at cover-up by government officials themselves have meanwhile been widely accompanied by repeated denials of any wrongdoing by those allegedly involved. As a matter of fact, the American people have been repeatedly informed by the government officials alleged to be most closely connected to the Watergate affair that "my conscience is clear" and that they have adhered to the administration's "standard of integrity." With almost daily regularity during these weeks the belief has been expressed by the accused that they will be eventually vindicated by the American people.

The events surrounding the Watergate affair have virtually been eclipsed by the mounting evidence of White House involvement in denying and covering-up the events themselves. The chief investigator for the White House of the Watergate affair, appointed by the President last year, now appears to be deeply involved in the Watergate scandal himself, but has avowed publicly that he will not "become a scapegoat in the Watergate case."



Wood

Earlier scandals involving high level presidential assistants and cabinet officers have, to be sure, emerged this century during the administrations of Warren G. Harding, Harry S. Truman, and Dwight D. Eisenhower. Unlike the Watergate scandal, however, each of the scandals of these earlier administrators arose from allegations having to do with acts of bribery or the exercise of political influence for economic gain on the part of the person/s accused. The charges growing out of the Watergate case are far more serious, not only in terms of the felonies committed, but also in that Watergate suggests acts of political sabotage and the use of raw political power to influence a presidential election, i.e. the exercise of political power by undemocratic, unethical, and illegal means for political ends. The allegations presently growing out of Watergate, as well as the limited

maintained by the American Baptist Convention, Baptist Federation of Canada, Baptist General Conference, National Baptist Convention, National Baptist Convention, USA, Inc., North American Baptist General Conference, Progressive National Baptist Convention, Inc., Seventh Day Baptist General Conference, and the Southern Baptist Convention.

REPORT FROM THE CAPITAL—a bulletin published 10 months during the year by the Baptist Joint Committee on Public Affairs, 200 Maryland Ave., N. E., Washington, D. C. 20002. The purpose of this bulletin is to report findings on the interrelations between churches and governments in the United States. It affords church leaders a chance to understand developments, policies and trends affecting public policies and it affords public officials a chance to understand church structures, dynamics and positions. It is dedicated to religious liberty, to free and effective democracy and to equitable rights and opportunities for all.

The views of writers of material for *Report From The Capital* are not necessarily those of the Baptist Joint Committee on Public Affairs or its staff. The bulletin also provides for the sharing of views between leaders of the cooperating conventions and between leaders of various religions and traditions.

The Baptist Joint Committee on Public Affairs is a denominational agency

confessions made, now suggest the possibility that the Watergate scandal may far transcend in scope and influence the scandals of earlier administrations in this century.

While it is far too early to imply the degree of complicity of the White House in the Watergate scandal, let alone to know with any degree of accuracy or fairness the full circle of those involved, several lessons may already be gained from what must be called an American tragedy.

1. *Democracy, as long as it is able to sustain itself, demonstrably provides a check on the absolutizing of political power.*

Lord Acton rightly warned his contemporaries a century ago that "power corrupts and absolute power corrupts absolutely." Democracy is not only the commitment of America as a nation, it is also the best guarantee against unbridled corruption resulting from clandestine and excessive use of political power. As Reinhold Niebuhr observed, "Man's capacity for justice makes democracy possible, but man's inclination to injustice makes democracy necessary."

2. *The problem of evil is no respecter of nations, political parties, or persons.*

Man's inclination to evil unfortunately distorts and limits his capacity to confess guilt and to accept moral responsibility. Watergate is a reminder of the dangers of political arrogance and the abuse of political power unchecked by moral conscience. The scandal of Watergate surely ought to call into question the pious and simplistic platitude of American nationalists who so proudly intone, "America is great because America is good." A blind nationalism and political loyalty sanctified by religious language is good for neither the state nor for the church.

3. *Democracy is ruled by law—"justice for all"—not by men.*

The principle of "law and order" is a worthy goal in a democracy only if it is applicable to all men—black and white, rich and poor, the powerful and the powerless. The significance of Watergate will inexorably be determined in large measure by the degree to which justice is meted out to those found guilty of the crimes committed.

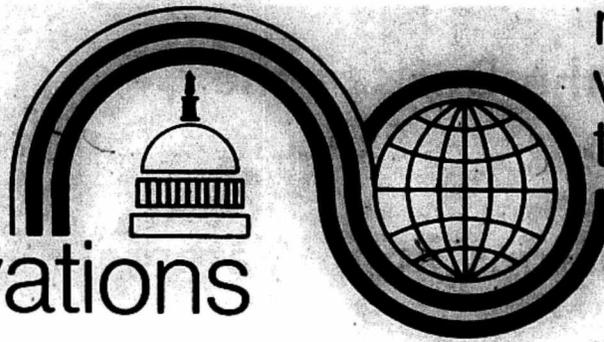
4. *Public knowledge of the Watergate scandal was made possible by the guarantees of the American Bill of Rights, specifically freedom of the press.*

The tragedy of Watergate is not that it was unearthed and reported by the press,

(See, WATERGATE, page 8)

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May 30, 1973

TRIBUTE TO MARITAIN -- Jacques Maritain, renowned Roman Catholic philosopher, died April 28 at the age of 91. Catholic News Service reports that his death "virtually brings to an end a whole era in the intellectual and cultural history of the Catholic Church." Much of the credit for the wave that swept changes through the Catholic Church by the Second Vatican Council is due to the teachings of Maritain.

JAMES E. WOOD, JR., executive director of the Baptist Joint Committee, says, "Catholics and non-Catholics alike have lost one of their most eloquent defenders of personal freedom and the rights of association within the state in the death of Maritain. An opponent of state religion, Maritain was equally outspoken in his condemnation of the politically Christian state as such."

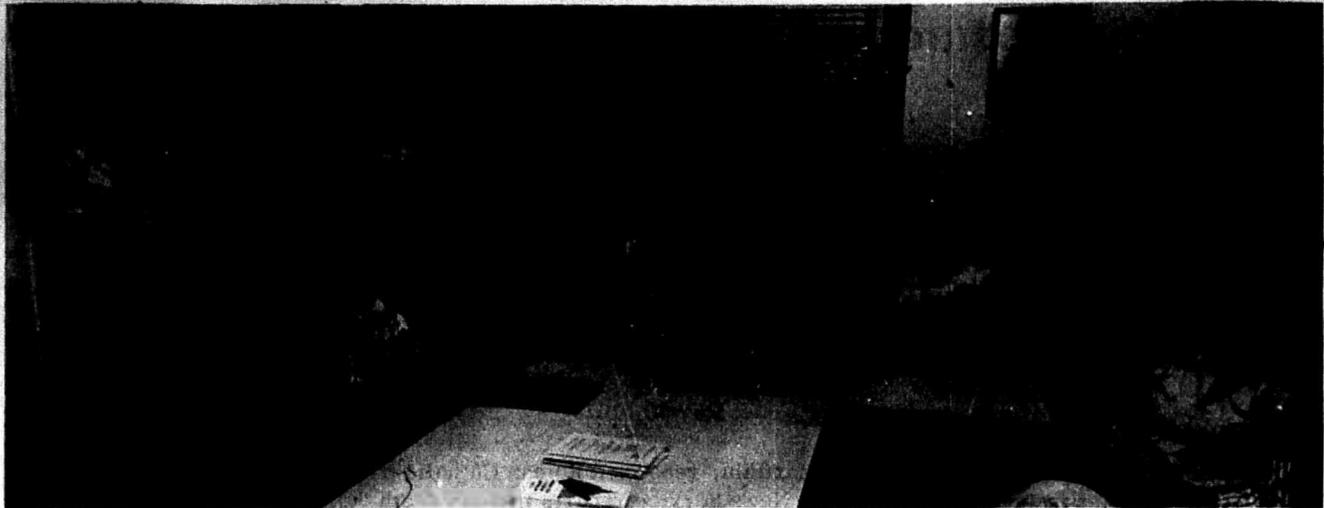
"WHILE DEEPLY CONCERNED with the making of a Christian society," Wood continued, "Maritain warned of the dangers of all absolute conceptions of the state. He held strongly to a democratic concept of the state in which the rights of man are guaranteed." Especially noteworthy of Maritain's books in these fields are: *Freedom in the Modern World*, *The Things that Are not Caesar's*, *The Rights of Man and the Natural Law*, *Man and the State*, and *Christianity and Democracy*.

JEWISH-CHRISTIAN understanding and cooperation could be markedly advanced by a Christian education project called "Shalom Curriculum," according to Dr. Edward A. Powers of the United Church of Christ and Rabbi Marc H. Tannenbaum of the American Jewish Committee. The "Shalom Curriculum" is being developed by six Protestant denominations. The purpose of the project is to teach "the Biblical view of religion as a total way of life rather than simply as a private religious experience."

PROTESTANT DENOMINATIONS collaborating in the project are: Disciples of Christ, The Episcopal Church, The Presbyterian Church in the U. S., The Reformed Church in America, The United Presbyterian Church in the U. S. A., and The United Church of Christ. The "Shalom Curriculum" is the first congregational educational program of this ecumenical group.

THE CONCEPT OF SHALOM, said Dr. Powers, was central both to Judaism and Christianity, and derived from Jewish thought. The basic meaning of Shalom, he said, was that of "a dynamic existential experience of the totality of human existence in which individual and communal wholeness is pursued. Shalom conveys a Biblical concern for well-being, peace and justice, which are central objectives for religious education in contemporary life," he said.

BAPTIST MISSIONARIES in Israel have written an open letter to Prime Minister Golda Meir responding to calls for antimissionary legislation in the 25-year old Jewish state. The letter reinforces a 1963 joint statement opposing unethical proselyting practices such as exploiting "the economic situation of an Israeli citizen -- his poverty, unemployment, inadequate housing or desire to emigrate -- in order to induce conversion."



A VISIT TO THE NATION'S CAPITAL—Sixteen young people and five adults, sponsored by the First Baptist Church, Port Allegany, Pennsylvania, made an orientation trip to Washington, D.C. April 26. The Baptist Joint Committee on Public Affairs was the first stop for the group.

In addition to Rev. and Mrs. Peter Bolster, the adults with the group were Mr. and Mrs. Dale Brown and Mrs. Linda Ford. This was the first visit of many in the group to the nation's capital. They spent their time getting introduced to the Washington scene and in learning about the work of the Baptist Joint Committee on Public Affairs, a denominational agency sponsored by nine Baptist bodies in North America.

In the picture above the group gathered in the library-conference room of the Baptist Joint Committee and heard members of the staff explain their work in the field of "public

affairs." At the window facing the group is James E. Wood, Jr., executive director of the Baptist Joint Committee on Public Affairs.

Wood commented after the group departed that the Baptist Joint Committee would be happy to cooperate with other such orientation groups visiting the nation's capital. "This is an educational experience for the young people in our churches that is much needed today," Wood said. Baptist groups contemplating a visit to Washington and desiring the assistance of the Baptist Joint Committee should write in advance so the staff can help make the visit as profitable as possible. Write to Baptist Joint Committee on Public Affairs, 200 Maryland Ave., N.E., Washington, D.C. 20002. The telephone number is (202) 544-4226.

Wood Defends Religious Lobbying

(Continued from page 1)

Joint Committee, which has taken no official position on the question.

"We have a long history in the United States of the involvement of organized religion in the political process," Wood declared, "including religion's urging specific courses of action in domestic and foreign policy."

The Baptist leader illustrated his view by citing the role of the churches in encouraging the formation of the United Nations, American support for the state of Israel, and opposition to trade with Communist China. There was no general opposition to church participation in these political problems, he said. Therefore, he could not "see any justification for singling out the Jew's opposition to further trade agreements with the Soviet Union in view of the Kremlin's denial of the right of Jews to emigrate to Israel."

"Whether or not one agrees with the position taken by the Jewish community on this question," Wood continued, "Christians do need to find ways of showing their concern for their oppressed Jewish and Christian brothers, to witness to the sanctity of

human rights for all men, and to use whatever influence they may have to bring an end to the violation of these rights by governments."

He expressed the hope that Christian concern for these values would never be "lead to impotence in the name of separation of church and state."

Speaking of the work of the Baptist Joint Committee, Wood said, "Through the years we have presented Baptist concerns to government for influencing legislation, executive policies, and court decisions. . . . Certainly, any opposition to the views and actions of the Jewish community in this area would be incompatible with our Baptist tradition and witness in public affairs."

'GENESIS' IN PUBLIC SCHOOLS

Both California and Tennessee now require that public school science textbooks label evolution as "theory" instead of "fact." California rejected the requirement to insert the Genesis account of life into the science texts. Tennessee law, however, requires equal space for the biblical account of creation with the evolutionary theory.

MADALYN MURRAY O'HAIR ABANDONS SUIT ON WHITE HOUSE SERVICES

WASHINGTON—Atheist Madalyn Murray O'Hair of Austin, Texas has apparently abandoned her attempt to prevent President Nixon from holding religious services in the White House.

She had filed suit here in federal District Court March 2, seeking not only to have the White House services ruled unconstitutional, but also the prayers which open each day's sessions of the House of Representatives and Senate, and religious services of any kind in government buildings as well.

Federal District Court Judge George Hart dismissed Mrs. O'Hair's case without comment three weeks later. She neither filed an appeal in the Federal Court of Appeals here, nor requested an extension of time to appeal, and therefore forfeited her right to appeal, since the period of time designated for this purpose had expired, according to a court spokesman.

This is the second time Mrs. O'Hair's efforts to ban public expressions of religion by public officials or under public auspices have been thwarted. (RNS)

Sunday Closing Laws and Church-State Relations

By John W. Baker, Associate Director
in Charge of Research Services

The Constitution of the United States has withstood the strains and stresses of nearly 200 years of growth and change because its authors defined the powers and limitations of government in general rather than specific terms.

Throughout our history it has been the primary function of the courts to interpret the wording of the Constitution and to apply it to specific situations. Generally the courts have followed the rule of *stare decisis* (precedent) in arriving at decisions but sometimes they have broken away and started in new directions. At times the courts have reversed precedents established by former courts and at times they have reversed their own previous rulings.

One Chief Justice said, "The Constitution is what the Supreme Court says it is." Essentially this means that a simple majority of this nine justice Court makes the final determination of the meaning of the Constitution. Therefore, as the membership of all courts changes—and especially as the membership of the Supreme Court changes—the legal meaning of the Constitution changes. This leads to litigation of similar cases from time to time to test whether the justices then sitting will break from precedent and redefine the words and phrases which make up the Constitution.

In 1961 the United States Supreme Court in the case of *McGowan v. Maryland* ruled that Sunday closing laws—or, pejoratively, Sunday blue laws—are not contrary to the religion clauses of the First Amendment. The decision was by an overwhelming vote of 8-1. Only three of the justices who participated in *McGowan* are now on the Court. Brennan and Stewart were a part of the majority and Douglas was the lone dissenter.

The change in the composition of the Court as well as a change in the folkways and mores of our society has encouraged the opponents of Sunday closing laws to challenge them in the courts once more. A number of cases—particularly in Maryland and Virginia—are slowly moving up the appellate ladder toward a new hearing before the Supreme Court. The Supreme Court may not hear them for another year, but these cases are of current concern to religionists, secularists, and the state.

McGowan and the precedents it established are important to an understanding

of the disputes which currently are being litigated. Seven employees of a large discount store in Anne Arundel County, Maryland were tried and convicted for selling a three-ring loose-leaf binder, a can of floor wax, a stapler and staples, and a toy submarine in violation of Article 27 § 521 of the Maryland Code. This section of the Code prohibited the Sunday sale of all merchandise except the retail sale of tobacco products, confectioneries, milk, bread, fruits, gasoline, oils, greases, drugs and medicines, and newspapers and periodicals. The law excluded small stores with fewer than six total employees.

The employees who were convicted under the Maryland law were each fined five dollars and court costs. Their case was appealed in order to test specifically the constitutionality of Maryland's Sunday closing laws and, thereby indirectly to test similar laws in the other states.

In their appeal the seven convicted men argued that Sunday closing laws are an unconstitutional establishment of religion. To support this position they pointed out that Sunday is the Sabbath day of the predominant Christian denominations and that Sunday closing laws have the purpose and effect of state encouragement of church attendance. Further, they argued that setting aside Sunday as a day of universal rest is intended to induce people with no religious beliefs or those of marginal beliefs to join the predominant Christian denominations or at least to bring about an atmosphere of tranquility and quiet conducive to conducting religious observances.

Chief Justice Warren wrote the opinion of the Court which held that the Maryland closing laws were constitutional. Justice Douglas was alone in dissenting.

The Chief Justice admitted that the laws had a strictly religious origin, beginning in thirteenth century England—long before the establishing of the North American colonies. He agreed that the intent of the English laws was to aid the established church. However, he averred that by now the laws were secular in their purpose and effect.

A broad-based group of people—most of them having a purely secular interest in providing a mandatory day of rest to recover from the previous week's work and to prepare mentally and physically for the week ahead—were the modern proponents of Sunday closing laws.

The Court held that "In the light of the evolution of our Sunday Closing Laws through the centuries, and of their more or less recent emphasis on secular considerations, it is not difficult to discern that . . . most of them . . . are of a secular rather

than of a religious character, and that presently they bear no relationship to establishment of religion as those words are used in the Constitution of the United States." Therefore, the laws were held constitutional.

Judge Douglas, in his dissent, stated that "The question is whether a State can impose criminal sanctions on those who, unlike the Christian majority that makes up our society, worship on a different day or do not share the religious scruples of the majority."

Douglas argued that there is an establishment of religion in the constitutional sense if any practice of any religious group has the sanction of law behind it. Therefore, he believed that the Court had erred in this case and that they should have declared the laws to be unconstitutional.

As the current cases come up on appeals, Baptists are going to need to be aware of the legal bases on which they can either support or challenge the Sunday closing laws. It may be that the six new justices have personal preferences on Sunday closings different from those of the men who were on the bench in 1961, but their decisions will be based on legal points and precedents.

If Baptists argue for Sunday closing laws on the religious grounds that the Lord has commanded to keep the Sabbath holy, the opposition will surely respond that this constitutes the favoring by the state of one religion over others or over irreligion and, therefore, is an establishment of religion.

Baptists led the fight for the establishment clause in the First Amendment and should know that their arguments against such issues as parochialism, compulsory religion and taxation of church property are based on that clause interpreted strictly.

If Baptists want to agree with secularists that a state enforced day of rest is needed for all people, they can do so for secular reasons without violating Baptist principles. Any day, including—but not restricted to—Sunday, could then be set aside. But it should be understood that such agreement is based on secular rather than religious priorities and is made by Baptists acting as individuals rather than by religious institutions.

Baptists could accept Douglas's argument that "No matter how much is written, no matter what is said, the parentage of these laws is the Fourth Commandment; and they serve and satisfy the religious predispositions of our Christian communities." If they did agree with Douglas, they might need to reconsider any inclination to force their beliefs on others. Other segments of organized religion have used the State to
(See, SUNDAY, page 8)



Baker

CHURCH-STATE IN GERMANY

HANNOVER, West Germany—Archbishop Olaf Sundby of the Church of Sweden (Lutheran) has suggested that church-state relations in Germany might be a model that could be adopted in Sweden. In Germany, he said, the churches have an autonomy but also certain "public rights."

Sundby believes that the time is not yet ripe for action on proposals to gradually disestablish the Church of Sweden. He and Prime Minister Olaf Palme agree that "if we shall alter or change the old relationship between church and state in Sweden, we must have a big majority of the people in favor of the change." The prelate himself supports the concept of freedom for the Church to run its own affairs. (RNS)

MORALITY AND THE LAW

HARRISBURG, Pa.—A bill revising the Pennsylvania Criminal Code was amended by the House of Representatives to retain adultery in the "crime category." A similar move to maintain the legal prohibition of fornication was rejected. (RNS)

SCHOOL BOND ISSUES

WASHINGTON—Less than half of the school bond issues presented to the nation's voters during the 1972 fiscal year were approved, according to a report released by Health, Education, and Welfare Secretary Casper W. Weinberger.

"Despite a small increase in the number endorsed at the polls, amounting to a mere 7 percent over the previous year," Secretary Weinberger said, "approximately 53 percent of the proposals were defeated. A drop during the same 12-month period in the average size of issues approved—from \$2.7 million to \$2.5 million—also indicates continued voter resistance to school bond issues."

PRIVATE COLLEGES REMEMBERED

WASHINGTON—Rep. Wilbur Mills D., Ark.), chairman of the House Committee on Ways and Means, assured administrators of United Methodist colleges and universities here "there are many of us in Congress who recognize the problems of the private institutions of education."

He said he believes Congress will "keep in mind the importance" of an "adequate" tax deduction for charitable contributions to private (including church-related) colleges in evaluating proposals for tax reform.

Rep. Mills noted that the "present treatment of gifts of appreciated property has been criticized as being unduly generous because it allows the donor to deduct the portion of the gift that represents apprecia-

tion in value although he has not paid income tax on it.

"This is an issue which should be examined," he said, "However, whatever the merits of this issue, I would doubt that given the present acute financial difficulties of our private colleges and universities, Congress would want to completely eliminate this advantage at this time."

The Congressman said it seems "axiomatic that the well-being of private educational institutions depends on the well-being of the general community. So, if we want the private institutions to flourish, we must see to it that there is a sound and dynamic economy. One important ingredient for this is a fair tax system which has desirable economic effects. We have already made considerable strides in this direction—although I am afraid that the extent of this progress is not always fully realized." (RNS)

N. C. COUNCIL OF CHURCHES

HIGH POINT, N. C.—The North Carolina Council of Churches has declared its continuing interest in welfare, prison and tax reform. Resolutions on each of these areas related specifically to legislation pending before the State General Assembly.

The Council pledged to work for: (1) an increase in welfare allotments to dependent families, (2) state provision of jobs for persons required to work to receive benefits, (3) state and county aid to supplement federal aid to the aged and disabled, and (4) reform of the state income tax structure to increase the taxable percentage of persons in higher brackets. (RNS)

'DUAL ENROLLMENT' UNCONSTITUTIONAL

MANCHESTER, N. H.—A three-judge federal panel has ruled that New Hampshire's "dual enrollment" plan of providing government aid to parochial schools is unconstitutional. The court ordered a permanent injunction against continuation of the program in the 1973-74 academic year.

Under the program, initiated by New Hampshire's legislature in 1970, public school officials lease classroom space in Catholic schools and employ teachers to instruct students in secular subjects which are not taught by the parochial schools. Some 33 Catholic schools in New Hampshire are participating in the program. (RNS)

DEMOCRATS SUE NIXON

WASHINGTON—Rep. Robert F. Drinan (D., Mass.) and three other members of the Massachusetts Congressional

delegation here filed suit (May 7) against President Nixon "for a judicial declaration that his conduct in Southeast Asia, particularly the bombing of Cambodia, is unlawful."

Those joining Drinan are Reps. Michael J. Harrington, John (Joe) Moakley, and Garry E. Studds. "Whatever authority there may have been for military action in Indo-China," Rep. Drinan said in a statement, "expired with the release of prisoners and the withdrawal of all forces and signing of the Paris Accords." (RNS)

WOULD SHIFT AID TO STUDENTS

WASHINGTON—The Nixon Administration wants to "move away from direct loans and support" of colleges and universities and make student aid programs the "major factor," Health, Education, and Welfare Secretary Casper W. Weinberger told some 200 United Methodist college and university administrators here.

Under the proposal, up to \$1,400 would be available to students, which admittedly, Mr. Weinberger said, is about the cost of attending college today. This means students would have to obtain the remainder of their expenses by working or student loan programs arranged through banks.

The Nixon cabinet member acknowledged there is "controversy among many institutions" of higher education about the administration's departure from institutional aid in favor of an emphasis on student aid.

But he said these programs of federal aid to institutions have continued "on an increasing scale for a long time," and it is time now to "ensure that students have full opportunity" to a college education of their choosing.

NCC OPINION IS DIVIDED

NEW YORK—Two top officials of the National Council of Churches have repudiated a statement submitted to a Congressional committee claiming to represent the NCC as opposed to tax credits for parents having children in parochial schools.

R. H. Edwin Espy, NCC general secretary, and W. Sterling Cary, president, in a telegram to Bishop James Rausch, general secretary of the U. S. Catholic Conference, said that a document filed with the House Committee on Ways and Means "is not a 'statement of the National Council' or its Governing Board."

The statement, claiming to represent the NCC's Governing Board and that it was based on a 1961 Council policy statement renouncing tax credits, was submitted to the Ways and Means Committee in late April.

NCC sources said the document was drafted and filed with the House committee by staff members. One of those involved in the drafting was Dean Kelley, the NCC's expert on civil and religious affairs.

There were unconfirmed yet undenied reports that the repudiation followed a Catholic decision to withdraw from a small interreligious unit made up of the executives of the Catholic Conference, the NCC and the Synagogue Council of America, because of the document filed with the House Committee on Ways and Means.

The statement in question strongly opposed tax credits and it said that Catholics appear more "unwilling" than "unable" to support parochial school systems. (RNS)

ASKS AMNESTY CONSIDERATION

HONOLULU—Declaring it is "only through sincere self-examination, reflection, and discussion that the divisive controversy of the Vietnam war will finally end," the Senate of Hawaii has called on the nation to "consider and discuss amnesty."

In a resolution transmitted to the President, U. S. Senate and House of Representatives, the Hawaii Senate states that it is "imperative" that the wide-ranging and profound divisions generated by the Vietnam war within our own state and nation be reconciled."

"The Vietnam tragedy, for our own society, may not only be described in terms of those who died or are permanently disabled, but also those who refused to participate in the war," the resolution says. (RNS)

PAROCHIAL UNCONSTITUTIONAL

SEATTLE—Two state programs providing aid for students in nonpublic schools and colleges have been ruled unconstitutional by the Supreme Court of the State of Washington.

In 1971 the Washington legislature voted \$1.7 million for tuition aid grants to students who were residents of the state and attending either public or private colleges.

In 1972 the legislature added an appropriation of \$200,000 for aid to "needy and disadvantaged" students attending both public and nonpublic schools. The appropriation was designed to provide \$100 scholarships for needy elementary students and \$300 for those in secondary schools. (RNS)

TOUGH CHURCH-EXEMPTION LAW

RALEIGH, N. C.—A bill that would lift the present tax exemption on certain types of church-owned property has been approved by the Senate Finance Committee of the North Carolina State Legislature.

It would restrict church tax exemptions to church-owned land that is used for religious or educational purposes and to church-owned residences that are occupied by ordained ministers. Sponsors of the measure, which was drafted by the legislature's Tax Study Commission, said that many churches maintain residences for non-

ordained personnel, which would lose their tax exemptions.

Each county in the state would be required to assess all real property at 100 per cent of its value under the bill, which would also require institutions to file annual reports on the amount on tax-exempt property they own stating why the property is exempted. (RNS)

RELIGION, LAW AND MANNERS

JACKSONVILLE, Fla.—Law, religion and manners are closely linked in the evolution of human institutions, U. S. Chief Justice Warren E. Burger told a congregation at St. John's Episcopal Cathedral here: He spoke at a Law Day service sponsored by the cathedral and the Florida Bar Association.

The Chief Justice said rules of law, forms of religion and manners of civility are "behavior controls invented" early in the evolutionary process as the foundation of civilization. He said they emerged "without the aid of psychologists, lawyers or theologians—except that even those primitive people had the seeds of these disciplines within them."

Justice Burger stated that "we can accept religion as divine revelation, but in the whole scheme of human existence the rule of law is hardly less so." (RNS)

C. O. STATUS AND G. I. BILL

WASHINGTON—The U. S. Supreme Court has announced that it will rule on cases involving conscientious objectors to military service who are seeking veterans' educational benefits under the G.I. Bill.

In a brief order, the Court said it will decide during the 1973-74 term whether two men, from Virginia and California, who served alternate civilian duty rather than be inducted into the Army, are entitled to the educational assistance available to men who served honorably in the military forces.

The decision, if in the two men's favor, could apparently make some 30,000 conscientious objectors who served alternate duty during the Vietnam conflict eligible to receive monthly educational checks through the G.I. Bill. (RNS)

WATERGATE A BLESSING

BLOOMINGTON, Minn.—A former Presidential aide, who is now an author and journalism school dean, told a group of Protestant and Roman Catholic editors here that the Watergate disclosures could well be a blessing in disguise as a point of departure in reforming the U. S. Presidency.

Declaring that "arrogance" and a position of exaltation in power and authority have become part of the White House scene in the last 20 to 30 years, George Reedy said Watergate was "inevitable" and could have happened in previous administrations.

The dean of Marquette University's Col-

lege of Journalism spoke during the four-day joint national convention of the Associated Church Press and the Catholic Press Association. He was an aide to the late President Lyndon B. Johnson.

Addressing himself to the ramifications of Watergate, Dean Reedy said the American people have had a "clear object lesson in the value of a free and diverse press . . . and (Watergate) may serve a valuable purpose for the future of the country."

"He observed that at a time when scandals in government are "popping out like popcorn" it is "essential that a free people—who seek control over their own destiny—know the facts, face the truth, stand up and take what comes." (RNS)

CHURCH-STATE IN SPAIN

MADRID—Cardinal Vincente Enrique y Tarancon of Madrid has called for a fundamental revision of church-state relations in Spain.

In an interview in the Madrid Catholic daily, *Va*, the cardinal said that in a recent lecture in Paris he had referred to the 1953 Concordat between Spain and the Vatican and the necessity "for revising its fundamental bases."

"The principle of mutual independence of Church and State and a healthy, frank and loyal collaboration for the well-being of citizens is no longer discussed," he said.

The Spanish government has resisted the disestablishment of the Catholic church, while many of the church leaders have pushed for separation. All attempts over the last four years to revise the Concordat have ended in deadlock. (RNS)

LOSS OF FREEDOM

WASHINGTON—The new president of the United Methodist Church's Council of Bishops called April 27 on leaders of the nation's government to renew their commitment to their oath of office and to reverse an erosion of America's basic freedoms.

Bishop Charles F. Golden of Los Angeles said he was "gravely concerned about the imminent danger of America losing the freedom of speech, freedom of worship, freedom of the press, of assembly, of association and of privacy."

Bishop Golden also raised the question of "who is to say that there will be a national election in 1976, or that if an election is conducted, will the people have a presidential choice (if) this apparently calculated sabotage of the constitutional process is continued." (UMI)

'SO HELP ME GOD'

RALEIGH, N. C.—The North Carolina Legislature has enacted a bill which authorizes use of the term "I do so affirm" by persons who object to use of the phrase "so help me God" when taking oaths in registering to vote or changing party affiliation.

Oregon Senator again Hits Civil Religion

(Continued from page 1)

unbelievable temptation of identifying the power of that office with self-righteousness. When power becomes the end, in-and of itself, power always will corrupt. Any means that sustain power become justifiable."

In his appeal for biblical religion, both on the part of the people and their leaders, Hatfield said, "We then have a standard of values that gives a basic framework of integrity for our lives, whether it be in our business or profession, or in political life in Washington. We can no longer seek power at any cost; we can no longer serve the demands of our ego; we can no longer protect ourselves, and vindicate ourselves."

"I am convinced that this is the only way we can guard against the vulnerability of leadership. I know of no other formula for overcoming the corrupting influences of the world's power than to give our lives over to a higher power, the power of God's love."

Hatfield confessed in his speech that he continually found it hard to know how, at any given point, to live out the Christian calling of love for all people. However, he declared that "we cannot separate our allegiance to God from our love for our fellowman." He continued:

"In our nation, this must especially in-

clude a love for the poor, and the dispossessed. Here again it is so easy for us to neglect the reality of God's judgment on us as a people.

"We often tend to think that the millions of impoverished citizens in our land are merely an unfortunate fact of life. But God takes the suffering of the poor far more seriously. What, for instance, was the greatest sin of the city of Sodom, which caused its destruction by God? Sexual immorality?"

"Listen to the words of Ezekiel, in the Old Testament: This was the iniquity of your sister Sodom: she and her daughters had pride of wealth and food in plenty, comfort and ease, and yet she never helped the poor and wretched."

"Wherever wealth abounds, and the poor continue to suffer, we must confront God's judgment."

Hatfield concluded his speech to the Chicago Mayor's Prayer Breakfast by citing President Abraham Lincoln's "profound sense of the sovereignty of God," and his Proclamation for a Day of Humiliation, Fasting and Prayer.

Like Lincoln's call to the nation, he said, "It behooves us, then to humble ourselves before the offended Power, to confess our national sins, and to pray for clemency and forgiveness."

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Watergate

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but rather that the events occurred. Investigation not by government or law enforcement agencies, but the dogged determination carried out by a free press (for all the imperfections and limitations of the American press), made possible the surfacing of the Watergate scandal. For this meritorious service, all Americans of whatever political persuasion, who prize democracy and the free society, must be profoundly grateful. Without the guarantees of the First Amendment, the Watergate scandal most likely would never have become known to the electorate. The seriousness of Watergate was never even acknowledged by the Department of Justice, the F.B.I., or the White House prior to the public disclosures through the press.

5. Finally, *Watergate underscores that the need for political morality is as great today as at any time in American history.*

No greater irony may be found in the Watergate affair than that it should have occurred during an administration that had used the theme of "law and order" as one of its major means of gaining public confidence and political power. This disregard for personal compliance to a slogan used for the electorate is manifestly symptomatic of a lack of political morality in government. One of America's able historians of the twentieth century wrote of Warren G. Harding: "He brought to the White House all the qualifications for greatness save ability and character." The Watergate scandal is a dramatic reminder of America's need for both ability and character in the 1970s. Its greatest lesson for the nation may be that without political morality there is neither law nor order and national decay is assured.

Churches Ask Change in National Priorities

(Continued from page 1)

Nixon ended the war in Vietnam only when the POWs were released but that he ended the "war on poverty" without waiting for these prisoners to be released.

The NCC president said that 33 Protestant and Orthodox denominations were in Washington "trying to lift up again the voice of the church" for improvement in "the total agenda of life."

Carey said that follow-up efforts would be made to try to inform people at the grass roots level concerning their responsibility and opportunity to exercise their influence on public officials for these proposed changes in national priorities.

In the "Message" enunciated by the Convocation seven specific goals were set forth in the proposed change in national priorities. They are: (1) full employment as the only real alternative to the welfare system, (2) tax reform to eliminate the inequities and injustices of the present practice, (3) reduction of the defense budget to enable the nation to provide for many domestic needs, (4) income maintenance and welfare reform for the elimination of poverty, (5) universal national health insurance as a right for all, (6) services for children and the underprivileged to equalize opportunity for all classes, and (7) en-

vironmental protection and ecojustice "to assure our posterity a livable environment."

The "Message" concluded by saying, "The Congress and the President must take up again the struggle to restore trust and moral responsibility, to establish justice and to promote the general welfare. . . . There is much we can do personally and directly, but government is the necessary channel and instrument by which we assure to all a basic justice and a fair chance at the good things of life."

Sunday Closing Laws

(Continued from page 5)

force people outside their faith to abide by their religious beliefs. Are Baptists prepared to do so after centuries of struggle for religious liberty?

If businesses can be shown that it is not profitable to open on Sunday, if Baptists and other Christians would not patronize any businesses on Sunday, if Christians would refuse to work on Sunday (the courts have ruled that a person may not be fired for refusing, on religious grounds, to work on his Sabbath), then the issue would be joined in the private rather than the public sector. This would constitute a more appropriate way of dealing with the problem than using the State to achieve religious ends.