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TM Should Not Receive Public Funding: BJCPA

By W. Barry Garrett

WASHINGTON—Transcendental meditation is a religion, and, as such, should not receive public funds or be promoted by public programs, according to a policy statement by a Baptist agency here.

The Baptist Joint Committee on Public Affairs, of which James E. Wood, Jr. is the executive director, said that TM both embodies transcendent values and engages in ritual practices which are widely recognized aspects of religion.

Because of the religious nature of TM, the Committee pointed out "that advocates and adherents of TM should be afforded all First Amendment guarantees enjoyed by other religions, but should be subject to the same limitations imposed by the 'No Establishment Clause' of the First Amendment."

This action is in harmony with a resolution passed by the 1976 session of the Southern Baptist Convention. The SBC statement on TM asserted that "the No Establishment Clause of the First Amendment forbids government sponsorship, financial support, or active involvement with religion by whatever name called, by whomever conducted, and whatever means propagated, and requires government to observe a posture of strict neutrality which neither advances nor inhibits religion."

In other actions the Baptist Joint Committee heard staff reports on "One Nation Under God," trends toward silent prayer and meditation in public schools, the Unification Church (Sun Myung Moon), and CIA use of missionaries.

"Perhaps no single phrase in our national liturgy is used more often to describe the nature and destiny of America than 'One Nation Under God,'" Wood declared in his executive director's report. "At the same time, no phrase is used more often to mythologize and sanctify this nation before the world—whether right or wrong, good or bad, just or unjust," he said.

"Every nation is 'under God,'" the Baptist executive pointed out. However, he said, "Unfortunately, the phrase, 'One Nation Under God,' has also come to be used as a basis of American nationalism. As such, it stands always as a potential threat to the free exercise of religion and the separation of church and state."

"It may well be that the most important problem confronting the church in our public life today lies in the widespread use of (See TM, p. 7)

Report from the Capital

October 1976



Adams



Miller



Weatherford



Hurley

Baptist Joint Committee Elects Four, Sets Plans for 1977 Tax Conference

WASHINGTON—The Baptist Joint Committee on Public Affairs elected a prominent pastor as its chairman and voted to sponsor a religious liberty conference on the taxation of churches in its semiannual meeting here.

Charles G. Adams, pastor of the Hartford Avenue Baptist Church of the Progressive National Baptist Convention, Inc., Detroit, was elected chairman. He succeeds Arthur B. Rutledge, executive secretary-treasurer, Home Mission Board of the Southern Baptist Convention.

Elizabeth J. Miller, secretary, Division of Social Ministries, American Baptist Churches in the U.S.A., was elected first vice-chairman.

Carolyn Weatherford, executive secretary, Woman's Missionary Union, SBC, was elected second vice-chairman.

K.D. Hurley, executive secretary, Seventh Day Baptist General Conference, was elected secretary.

The Baptist Joint Committee last sponsored a religious liberty conference in 1972. Fifteen such conferences have been held.

In 1960, the subject of the conference was "Churches and American Tax Policy." Government policy on taxation of churches is again a rising problem and a

new study of the issue is needed, in the opinion of the Committee.

The subject of the 1977 conference is to be "Taxation and the Free Exercise of Religion." The October 3-5 conference will be held in Washington, D.C.

James E. Wood, Jr., executive director, announced the publication of *Baptists and the American Experience*, a compilation of essays presented to the National Bicentennial Convocation sponsored by the Baptist Joint Committee in January of this year.

The book, edited by Wood and published by Judson Press, examines the role of Baptists in the making of the nation and in the struggle for human rights and religious liberty. It is the first commercial publication of the Committee.

The Baptist Joint Committee is sponsored by nine denominations in North America. It is authorized "to act in the field of public affairs" on behalf of the concerns of the denominations it represents. The sponsoring denominations are: American Baptist Churches, USA, Baptist Federation of Canada, Baptist General Conference, National Baptist Convention of America, National Baptist Convention, USA., Inc., North American Baptist Conference, Progressive National Baptist Convention, Inc., Seventh Day Baptist General Conference and Southern Baptist Convention. (BPA)

U.S. NATIONAL COMMISSION
ATLANTA, GEORGIA

From the Desk of the Executive Director

Missionaries and the CIA

By James E. Wood, Jr.

I

During the latter half of 1975, numerous accounts appeared in the press of alleged collaborations between the CIA and American missionaries in intelligence operations overseas. The disclosures provoked widespread expressions of dismay and disappointment from citizens throughout the United States.

The dismay surrounding these disclosures was further heightened in December of last year when CIA Director William Colby officially acknowledged that "in many countries of the world, representatives of the clergy, foreign and local, play a significant role and can be of assistance to the United States through the CIA with no reflection upon their integrity or their mission." This acknowledgment by the Director of the CIA was met with vigorous denunciations from many representatives of the churches themselves, including the Executive Committee of the National Council of Churches, the United Church of Christ, and the Baptist Joint Committee on Public Affairs.



Wood

In a report last April by the Senate Intelligence Committee, it was revealed that the CIA had used twenty-one religious personnel for either covert action projects or clandestine collection of intelligence. The Committee report included a case of a pastor overseas who received a salary from the CIA for more than ten years that reached \$11,414 annually. The most publicized example of collaboration involved the case of a Belgian Jesuit who allegedly had accepted \$5 million dollars in covert funds from the CIA a decade ago to subsidize an educational program in Chile. The Committee left no doubt of its disapproval of such practices in the past. "Making operational use of U.S. religious groups for national purposes," the report declared, "both violates their nature and undermines their bonds with kindred groups around the world."

Meanwhile, Senator Mark O. Hatfield (R-Ore.) sponsored a bill in the Senate which, by statute, would have prohibited, under any circumstances, the use of missionaries by the CIA or any other intelligence gathering government agency. A few months later, after extensive correspondence with new CIA Director George Bush, Senator Hatfield decided not to proceed with the bill after being assured by Mr. Bush that the CIA would "not take the initiative *abroad* to provide a channel for such individuals to convey information to the Government" (emphasis added).

In spite of previous months of public disclosures, CIA and White House confirmations, and findings of the Senate Intelligence Committee of the operational use of American missionaries by the CIA, much of the controversy over the policy has, in large measure, subsided.

II

The present status, however, of CIA policy concerning the use of missionaries merits careful examination. Admittedly, from the point of view of the CIA a major concession has been made with regard to its involvement with American missionaries overseas, which would, presumably, substantially curb past abuses in this area. In fact, the regulation of May 1976 on "Clergymen and Missionaries" is clearly a repudiation of former CIA policy, as defended by the White House, which allowed contractual relationships with missionaries overseas to engage in covert operations considered beneficial to CIA interests. The new regulation declares that the "CIA shall establish no secret, paid or unpaid, contractual relationship with any American clergyman or missionary."

The new regulations, however, do not prohibit the CIA from seeking out missionaries on furlough in the United States for the purpose of eliciting such "important foreign intelligence information as they may possess." Nor has the present CIA Director issued any retraction of statements defending the CIA use of missionaries made by former CIA Director William Colby and White House Counsel Philip Buchen. The key word in the new CIA regulation is that the agency has promised not to take the initiative "*abroad*" in any missionary-CIA collaboration. Actually, the CIA has indicated that it will engage in a program of debriefing of missionaries, on a voluntary basis, upon their return to the States.

Both the General Secretary of the United States Catholic Conference, Bishop James S. Rausch, and an executive of the World Division of the United Methodist Board of Global Ministries, Dr. Charles H. Germany, have expressed disappointment with the new CIA regulations and with Senator Hatfield's withdrawal of legislation prohibiting CIA use of missionaries overseas. Both offices have vigorously condemned past practices of the CIA in this area. The United Methodist Board of Global Ministries has informed its missionary personnel that any of them knowingly cooperating with the CIA would face possible dismissal.

In communicating the views of the Catholic Conference to Mr. Bush, Bishop Rausch declared that the goals of the Christian missionary are incompatible with the CIA. "We believe," he wrote, "that United States missionaries in today's world cannot knowingly serve the goals of the CIA or other intelligence agencies and still maintain intact the integrity of their mission."

III

The problem of missionaries and the CIA is far from resolved. In the absence of any statutory limitations, there is no effective way of dealing with CIA-missionary collaboration in intelligence operations. Even though Mr. Bush may be faithful in carrying out both the letter and the spirit of the new CIA regulation, there is nothing to prevent a succeeding director from reversing the present CIA regulation without any real public notice of the change.

The mere elimination of CIA use of missionaries while *overseas* does not diminish in any substantive way the constitutional issue of the separation of church and state. Furthermore, it does not remove the tarnish of the United States or the American missionary in many countries around the world as a result of CIA-missionary collaboration. As Bishop Rausch wrote to Mr. Bush, "Not insignificantly . . . is the damage already done to the good name of the overseas personnel of the churches in America." Bishop Rausch urged that the CIA bar interviews by

(See CIA, p. 6)



This unusual photograph of Georgi Vins shows him in a Soviet prison, where he is serving a five-year sentence at hard labor. He is to spend another five years in exile.

Congress Takes Unprecedented Action Urging USSR to Release Georgi Vins

By W. Barry Garrett

WASHINGTON—The 94th Congress for the first time in history passed a resolution asking the Soviet Union to honor its constitution and its international agreements relating to religious liberty.

Specifically, the Congress asked for the release of imprisoned Baptist minister, Georgi Vins, and that all other Christians and religious believers in Russia be allowed to worship God freely according to their own consciences.

Introduced by Rep. John Buchanan, Jr. (R-Ala.) and co-sponsored by one third of the members of the House of Representatives, the resolution was earlier approved overwhelmingly and sent to the Senate. The measure reached the floor of the Senate on the closing day of the 94th Congress under the leadership of Sen. Henry M. Jackson (D-Wash.) and co-sponsored by Senators Hubert H. Humphrey (D-Minn.), Clifford P. Case (R-N.J.), and Ted Stevens (D-Al.).

Congressional leaders are continuing in consultation about ways and means to present this resolution to the government of the Soviet Union and to exert the pressure of world opinion on the Russians.

The Congress has previously approved resolutions on behalf of Soviet Jews and intellectuals who have undergone oppression because of their political and religious beliefs.

Vins, secretary of the Council of Churches of Evangelical Christians and Baptists, a dissenting group numbering about 100,000, is serving a 5-year sentence at hard labor. He was convicted for reli-

gious activities which in the United States are considered routine duties of a minister.

Congress selected Vins "as a symbol of the denial of basic human rights by the Soviet Union" in order to dramatize the difficulty that free thinkers and dissenters, both religious and intellectual, face in Russia.

A Concurrent Resolution passed by both houses of Congress does not have the effect of law, but it does express "the sense of Congress." Such resolutions often set basic policy positions and can be used effectively to achieve objectives that do not require legislation.

The full text of the Georgi Vins resolution follows:

CONCURRENT RESOLUTION

"Whereas Christians and other religious believers in the Soviet Union are being persecuted simply because they desire to worship God according to the dictates of their conscience and the precepts of their faith rather than according to the dictates of the state;

"Whereas a symbol of the denial of basic human rights by the Soviet Union is the imprisonment for five years at hard labor of Georgi Vins, Secretary for the Council for the Evangelical Christians and Baptists for the alleged crime of administering to the congregation that elected him as their pastor, and the continuing persecution of the Vins family, which for three generations

(See VINS, p. 7)

Tolbert Assures U.S. of African Revolution

By Carol B. Franklin

WASHINGTON—Violence and economic inequity in southern Africa may precipitate revolution, according to an African leader in a speech here.

William R. Tolbert, president of Liberia and former president of the Baptist World Alliance, told a National Press Club audience, "Today, in the southern part of the African continent, the knell of death is resounding. . . . The African revolution ensues. . . . Nothing can any longer deter the restlessly determined will and resolute spirit of all Africans to secure for the people of southern Africa now their God-given dignity and inherent rights."

Tolbert's appearance in the United States was the first visit by an African head of state during the American Bicentennial. This was the second time he had addressed the National Press Club in three years. Earlier in the day, he was received at the White House by President Ford.

In response to questioning, Tolbert affirmed that churches and all religious organizations "have a definite role to play in making our one world what it ought to be. This is a quickening of conscience to control people to act as they should. Mankind is the instrument to perpetuate the force of good or of evil."

Tolbert sprinkled his prepared address with frequent references to his religious faith and his belief that God will aid in Africa's economic and political crisis.

At the same time the Liberian president extolled America for its role "in building the new structures of global cooperation and in mending the wounded sinews of deepening strife and hatred."

"We can applaud the unrelenting actions of America's commitment to the jubilant prize of liberty and justice for all," he said.

Asked about Secretary of State Henry A. Kissinger's diplomatic mission to South Africa, Tolbert responded, "I've made it a subject of prayer. Having faith, I believe it will be successful. May God grant that. If the situation escalates, no one can control the consequences."

Tolbert stressed the economic basis of the present situation in South Africa. He said that a world half rich and half exploited menaces rational interactions between nations. "A continent half free and half enslaved can become a deadly threat to international peace, security and prosperity," he continued.

(See TOLBERT, p. 7)

Congress Investigates Moonies, Korean CIA

By W. Barry Garrett

WASHINGTON—Rep. Donald M. Fraser (D-Minn.) and the Subcommittee on International Organizations of which he is chairman continue to investigate alleged Korean CIA activity in the United States and possible connections with Sun Myung Moon and the Unification Church.

The latest witness was Chris Elkins, a former member of the Freedom Leadership Foundation, an organization started by Moon, the Korean evangelist and founder of the Unification Church. Elkins was subpoenaed by the subcommittee and testified about lobbying, electioneering and harassment activities by members of the Unification Church.

Fraser announced that, at later closed sessions of the subcommittee, Neil A. Salonen, president of the Freedom Leadership Foundation and president of the Unification Church in America, and Arthur Humphreys, Assistant Secretary of State for East Asian and Pacific Affairs, would offer testimony.

"The purpose of the inquiry is to examine these allegations and report any findings of apparent illegality or serious impropriety to agencies of the Executive branch for appropriate action," Fraser said.

The subcommittee chairman reported that "in previous hearings, we have received sworn testimony indicating links between the KCIA and persons or organizations affiliated with the Rev. Sun Myung Moon."

The testimony to which Fraser referred alleged:

—that KCIA agents have maintained contact with the Freedom Leadership Foundation and that at least three American secretaries were hired by the Korean embassy upon recommendations of the FLF which furnished candidates at the request of the KCIA;

—that a close associate of Moon has had access to secret communications facilities at the Korean Embassy;

—that American members of the Unification Church are taught to regard Korea as the "fatherland" and to lobby in the U.S. Congress on behalf of positions of the South Korean government;

—that a close associate of Moon has a background of Korean intelligence work; and

—that Radio Free Asia, a project run by a close associate of Moon, was controlled by the South Korean government.

In his statement to the subcommittee Elkins pointed out that persons in the Freedom Leadership Foundation, the Ginseng Tea House, Collegiate Association for the Research of Principles and other Moon-related organizations "are all in essence members of the Unification Church and act in behalf of Moon in various roles and situations."

"They all believe that Moon is the Messiah and revere his word as God's. A good portion of them would give their very lives for him. I am not aware of any overt brainwashing activities and I have been quite involved in their recruitment procedures. Emotional control is more the term," he said.

Elkins told the subcommittee about lobbying activities by Moonies especially for "legislation concerning military support for Southeast Asia and Korea in particular." He told of election campaign activity by Moonies in behalf of candidates for Congress. He said that it was reported that "one candidate promised him a place on his staff if he were elected."

In September of 1974, Elkins reported, leaders in the Unification Church planned an "egging" of the Japanese embassy and, if possible, the ambassador himself. Although the eggs were purchased, the "egging" was scuttled at the last minute. The anti-Japanese disturbances were slated following the murder of the wife of the Korean president by a Korean living in Japan and in connection with President Ford's proposed visit to Japan in 1974.

After the 90-minute hearing on September 27, a Unification Church spokesman was handing out copies of a Salonen rebuttal under an FLF letterhead. The statement denounced Elkins' charges as "outrageous", sought to discredit him personally, and called the congressional investigation into alleged links between Moon and the Korean CIA "outrageous . . . harassment of our church and orchestrated 'trial-by-media.'" (BPA)

House Kills \$3.2 Billion College Tax Credit Bill

WASHINGTON—The House of Representatives killed a \$3.2 billion tax credit measure to aid parents with dependents in college by refusing to act on an amendment the Senate tacked on to a bill for the relief of Smith College, Northampton, Mass.

The original bill from the House would have admitted duty free 33 carillon bells

produced by the Packard Bell Foundry in France for Smith College. The bells were subject to a 7 per cent duty which amounts to approximately \$2,250. There was no objection in either house of Congress to this relief for Smith College.

When the bill reached the Senate, an amendment was proposed by Sen. Russell B. Long (D-La.) to allow an income tax credit to individuals for certain educational expenses paid for dependents. The tax credit would have been allowed up to \$100 in 1977, \$150 in 1978, \$200 in 1979 and \$250 in 1980.

Sen. Edmund S. Muskie (D-Me.) opposed the bill which would have cost the government \$3.2 billion in loss of revenue over a five-year period. Muskie said that the bill would not result in real help to taxpayers, since colleges would likely raise their tuition costs in the amount of tax credit to the taxpayer.

This tax credit plan was earlier included in the larger tax reform bill, but it was knocked out in the Senate-House conference committee. At that time it was promised that both houses would have opportunity to vote on it as a separate item.

In the closing days of the 94th Congress, Rep. Al Ullman (D-Ore.), chairman of the Ways and Means Committee, brought the Senate amendment before the House. However, the House refused to appoint a conference committee and the measure (along with the relief for Smith College) died with the adjournment of Congress. (BPA)

Stigma of Alcoholism Worst for Women

By Carol B. Franklin

WASHINGTON—Women face a far greater problem of a social stigma due to drinking than men, according to several experts here.

At a hearing of the Subcommittee on Alcoholism and Narcotics to examine the special problems and unmet needs of the female alcoholic, Senator William D. Hathaway (D-Me.), chairman, said, "Our society has applied greater moral strictures to women than to men. Our reaction to the alcoholic female has been more severely judgmental than to the male—combining the smirk with the wagging moralistic finger.

"The imbalance of this double standard has resulted in secretive, hidden drinking habits of many women, making it virtually impossible to accurately assess the true nature and scope of the problem," he continued.

(See STIGMA, p. 6)

Court Refuses to Back Down on Death Penalty

By Stan L. Haste

WASHINGTON—During the first week of its new term, the U.S. Supreme Court cleared the way for resumption of the death penalty and took other actions relating to parochial aid, church property, discrimination, freedom of speech, and obscenity.

As expected, the high court stood behind its June decision declaring that the death penalty does not violate the Constitution's ban on cruel and unusual punishment and may therefore be imposed by the states on some convicted murderers. The June ruling upheld capital punishment laws in Georgia, Texas, and Florida. At the same time, so-called "mandatory" death penalty statutes in North Carolina and Louisiana were struck down.

Of the nearly 600 inmates currently on death rows in 30 states, roughly half are now subject to execution in the wake of the high court's latest holding. It remains uncertain when executions might resume, although some state officials now say it may be six months or longer.

From a legal standpoint, inmates awaiting execution now have only one last recourse—a pardon from the governor of their state.

The court's latest action came about as a result of a technical appeal which is open to

anyone who loses his case before the Supreme Court. Immediately after losing last June, attorneys for the convicts who appealed to the court to strike down the death penalty filed a petition for rehearing. The petition was presented to Justice Lewis F. Powell, who in turn presented it to the entire court. As is almost always the case, the justices rejected the petition.

In another action, the justices declined to schedule for oral arguments a case brought by a group of Pennsylvania parents seeking reimbursement for expenses paid to non-public schools. Two lower federal courts had already ruled against them.

The parents were seeking removal of a court injunction which forbade Pennsylvania state officials from making payments of \$75 per child enrolled in elementary schools and \$150 per child in secondary schools. Such provisions had been written into a 1971 law by the state's legislature but were struck down by the Supreme Court in a 1973 ruling. That case (*Sloan v. Lemon*) declared the law unconstitutional because its "primary effect" was the advancement of religion.

In an action involving Catholic University of America in Washington, D.C., the high court refused to review a complaint by

a faculty member who claimed the school violated his constitutional rights by paying him on a lower scale because he is a clergyman.

The priest argued further that the university violated the free exercise of religion and establishment clauses of the First Amendment by receiving federal funds while refusing to comply with federal government hiring regulations.

In its action on church property, the justices sided with local members of the Noah's Ark Methodist Church in Georgia who insisted that their church's hierarchy could not force them to relinquish their congregation's property. Trustees of the local church, which has since withdrawn from the Methodist church, argued that continuing efforts by the general church body to require them to place a trust clause in the deed to the property were illegal.

The high court also refused to overturn a decision by the Fifth Circuit Court of Appeals which held that the Biscayne Bay Yacht Club, of Miami, Fla., may continue to have an all-white, all-Christian membership. The club, which denied in a written statement to the court that it has a discriminatory membership policy, has never
(See COURT, p. 6)

First Amendment Clauses Clash in Sabbath Case

By Stan L. Haste

WASHINGTON—Two constitutional provisions clashed here in a case argued before the U.S. Supreme Court. One party argued that his freedom of religion had been denied. The other states that a provision of the Civil Rights Act of 1964 amounts to an establishment of religion.

The case, *Parker Seal Co. vs. Cummins*, presents the high court with a classic example of two constitutional provisions in conflict. The company argues that a provision of the Civil Rights Act, as amended in 1972, was designed expressly for religious purposes and thus violates the "No Establishment" Clause of the First Amendment.

On the other side, Paul D. Cummins, a Kentuckian who was fired by the company for refusing to work on Saturdays because of religious beliefs, contends that he is being denied free exercise of religion, another First Amendment guarantee.

The First Amendment reads in part,

"Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."

The 1972 amendment to the Civil Rights Act was introduced by the only Seventh Day Baptist serving in Congress, U.S. Senator Jennings Randolph (D-W. Va.).

Attorneys for Parker Seal Co. argued before the court that Senator Jennings' primary purpose in introducing the measure was the advancement of his type of religion. Cummins' attorney countered by saying that Congress passed the law "to protect minority Sabbatarians."

An attorney from the U.S. Solicitor General's office agreed with Cummins' position, arguing that the company's policy has a "grossly disparate impact" on Sabbatarians.

He also defended the 1972 amendment, saying that "it is an appropriate exercise of legislative power... to require individu-

als to adjust their conduct" so as to guarantee the free exercise of religion to other individuals.

Cummins originally appealed his firing to the Kentucky Commission on Human Rights, a watchdog group which responds to such complaints. In this case, however, the commission upheld the company.

A U.S. district court in Kentucky also ruled for the company, but when Cummins took his case to the Sixth Circuit Court of Appeals, he won. It is that decision which the company has now appealed to the Supreme Court.

Cummins worked in Parker Seal's Berea, Ky. plant from 1958 to 1971, when he was fired. During his last six years with the company, he was a supervisor at the plant.

For more than a year before his dismissal, Cummins was permitted to observe the Sabbath as prescribed by his church, the
(See SABBATH, p. 6)

Court

(Continued from page 5)

had a Jew or a Black as a member. The Anti-Defamation League of B'nai B'rith had urged the high court to take on the appeal. Two of the nine justices, Thurgood Marshall and William J. Brennan, Jr., voted to hear the case.

In a case involving sex discrimination, the justices declined to review a District of Columbia woman's appeal that the Veterans of Foreign Wars violated her constitutional rights by refusing her membership application to the all-male organization. A lower court had ruled that the VFW, despite being a congressionally chartered group, is sufficiently independent from government control to establish its own membership requirements.

The high court also refused to hear an appeal from a professor at McKendree College, a United Methodist-affiliated school in Illinois. The professor claimed his rights were violated when the school's board of trustees fired him after he allegedly made critical remarks in his role as president of the local chapter of the American Association of University Professors and as faculty advisor to the student newspaper.

In an obscenity case, the justices let stand a lower court decision that the state of Pennsylvania's anti-pornography law must conform to guidelines set down by the Supreme Court three years ago. At that time, the court held that local communities and states may enact anti-obscenity laws to regulate materials which, when taken as a whole, appeal to prurient interest and do not

have serious literary, artistic, political, or scientific value. (BPA)

Sabbath

(Continued from page 5)

World Wide Church of God, although other supervisors were expected to work on Saturdays.

Friction developed among the supervisors, however, over the special arrangement for Cummins. Despite the fact that supervisors were paid a set salary, some of the men were being asked to work longer hours than Cummins because of his inflexibility about working on Saturdays. Because of the unrest, the company decided to fire Cummins.

The 1972 amendment to the Civil Rights Act provides that "it shall be an unlawful employment practice for an employer. . . to . . . discharge any individual, or otherwise to discriminate. . . with respect to his compensation, terms, conditions or privileges of employment, because of such individual's . . . religion."

Also being argued in the case is an official guideline of the Equal Employment Opportunity Commission (EEOC) stating that the Civil Rights Act "includes an obligation on the part of the employer to make reasonable accommodations to the religious needs of employees and prospective employees where such accommodations can be made without undue hardship on the conduct of the employer's business."

In addition, the EEOC guideline places the burden on the employer to demonstrate that an "undue hardship" in fact exists. (BP)

Stigma

(Continued from page 4)

Susan B. Anthony, grand-niece of the famous suffragette, described her experience of alcoholism by saying, "I became the poorest of the poor through my disease of alcoholism, adding to my already low status (as a woman). The alcoholic hits bottom fastest and lowest. Thus by being a woman and an alcoholic I became what the Bible calls 'the Anawim', the lowly one."

Ernest P. Noble, Ph.D., M.D., Director of the National Institute on Alcohol Abuse and Alcoholism, offered some grim statistics on female alcoholism. A 1958 Gallup survey reported that 45 percent of adult American women drank; a similar Gallup survey in 1974 reported that 61 percent were drinking.

The proportion of young women who drink is substantially higher—and rising sharply. A national survey of college women in 1953 reported that 61 percent drank; a similar survey in 1973 reported 73 percent. In the 1960's, about 25 percent of high school girls drank; in 1974, 69 percent were drinking.

Noble also pointed out, however, that more women are coming for treatment now than previously. More information on alcoholism is available through television and radio. Professionals in the social service and health fields are becoming more responsive to women's alcohol problems.

More facilities for the treatment of female alcoholics are needed. The Comprehensive Alcohol Abuse and Alcoholism Prevention, Treatment, and Rehabilitation Act Amendments of 1976 require that grant applications for treatment and prevention services for women be given special consideration in the grant review process.

Treatment in the past has often been male-oriented, thus failing to meet the specific needs of the female alcoholic. In addition, child care needs of the women seeking help have frequently been neglected. According to Anthony this is the number one problem for the woman in therapy, "Who takes care of the children while mommy gets detoxed?"

Anthony's goal in this, her 30th anniversary as a recovered woman alcoholic, is "to use the time that is left to help make our society one in which sobriety is not only possible, but also is desirable—a society in which it is no longer necessary to get smashed to be happy." (BPA)

CIA

(Continued from page 2)

the CIA of returned missionaries. The present regulation is, in fact, just as harmful to the image of the American missionary in his or her host country overseas as collaboration would be with the CIA while abroad.

Unfortunately, the principle of the separation of church and state has had little place in the actual history of Christianity in its worldwide expansion. Meanwhile, there are surely valuable lessons to be learned for the church and the Christian world mission in facing squarely the charges of Western imperialism so often made against Christian missions and the churches throughout the Third World. Any formal or official association of missions with the government of the sending churches, no matter how benevolent the stated purpose of the government may be, inevitably leads to charges of imperialism and political motivation. American missions should not be agents of extending the sphere of American influence overseas. In keeping with the American tradition of church and state, as well as with authentic Christian faith, Christian missions must not be used to serve political purposes. Hopefully, many more mission boards and societies will address themselves to this problem and communicate their concerns to both the CIA and members of Congress.

Vins

(Continued from page 3)

has suffered imprisonment and death in imprisonment for preaching the Baptist faith; "Whereas the continued denial of this fundamental human right in the Soviet Union could have adverse implications for the growth of amicable relations between our two countries; and

"Whereas such Soviet policy contravenes the spirit, if not the letter of the Helsinki agreement and by so doing raises serious doubts as to the commitment of the Soviet Union to that agreement; and

"Whereas the activities for which Georgi Vins has been imprisoned would not be considered crimes in most of the civilized world and under no circumstances could justifiably result in the imposition of such a harsh sentence; and

"Whereas Georgi Vins' release is essential on humanitarian grounds given his poor health and the likelihood that he cannot survive his present imprisonment. Now, therefore, be it

RESOLVED BY THE HOUSE OF REPRESENTATIVES (THE SENATE CONCURRING), That it is the sense of Congress that Georgi Vins should be released from imprisonment and that the Government of the Soviet Union should

allow him and all other Christians and other religious believers within its borders to worship God freely according to their own consciences, as the Soviet Union is committed to do by the provisions of its constitution and by the provisions of the United Nations Covenant on Civil and Political Rights which the Soviet Union has ratified." (BPA)

Tolbert

(Continued from page 3)

Tolbert noted that trade decline, mounting deficits and debts as well as substandard housing and disease contribute to Liberia's position in the world economic order. German economists placed Liberia at the bottom of fifty-nine developing countries in a recent study.

He saw signs of hope both in Liberia's natural resources—iron ore, rubber, diamonds, gold and other minerals, and fishing, as well as her people—and in U.S. initiatives in economic aid and diplomacy.

Tolbert drew warm applause from a mixed audience for his response to questioning about the place of whites in Africa. "Who are white people and who are black people? I don't believe in color. There is room for all people everywhere to live in harmony."

However, when asked about the possibil-

ity of violence in South Africa, Tolbert explained, "I don't subscribe to the shedding of blood . . . but I'll fight as vigorously as I believe in not fighting."

Tolbert demonstrated a gentle sense of humor in response to many questions. He had no advice for that "other Baptist" running for office in the United States. He refused to speculate on possible changes in U.S. policy toward Africa following the election saying, "I am not a prophet nor do I profess to be the son of a prophet."

Later in the day Tolbert and his party attended a reception in his honor by the staff and friends of the Baptist World Alliance at the First Baptist Church of Washington. The next day he addressed a joint session of Congress in the U.S. Capitol again stressing the vital role of the United States in insuring the freedom of all peoples of the world.

In 1965, Tolbert was elected the first black president of the Baptist World Alliance. He is presently pastor of the Zion Praise Baptist Church in Bentol, Liberia.

He is thought to be the only foreign chief of state to preach in an American church. In 1973, he preached at the First Baptist Church in Dallas. He was scheduled to preach Sunday September 26 at the Ebenezer Baptist Church in Atlanta, where Martin Luther King, Jr., served as pastor. (BPA)

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(Continued from page 1)

religion for political purposes," Wood continued. "God and religion are not national resources which our nation can possess or contain within our national life; nor is God some national resource we can harness or use to serve our 'national interests.'"

The churches must insist on the exercise of "the prophetic role of religion," he said. "The Baptist Joint Committee does not exist to serve the national interests of either the United States or Canada, but rather to give authentic Christian witness to matters affecting public policy, as the exercise of our religious liberty."

In a report on silent prayer and meditation in public schools, W. Barry Garrett, director of information services for the Baptist Joint Committee, reported a slackening effort in Congress for a constitutional prayer amendment but a rise on the state level to provide for periods of silent prayer and meditation in public schools.

Nearly 30 states have undertaken steps or are in the process toward some action that will get religion back into the classroom,

according to Garrett's study. It has been reported that 15 states have taken some kind of action, most of which are variations of the silent prayer and meditation periods.

Such laws for silent prayer and meditation are usually pushed and supported by those who want religious exercises back in the schools, even though they deny that they are religious in nature, Garrett observed.

On the other hand, such proposals are usually opposed by Civil Liberties Unions who claim that they are merely ruses to circumvent the Supreme Court decisions of 1962 and 1963, he said.

The Baptist Joint Committee has in the past taken strong positions opposing governmentally approved, sponsored or authorized religious exercises in schools. The Committee has opposed constitutional prayer amendments on the ground that the First Amendment is adequate to guarantee the free exercise of religion and to prohibit an establishment of religion.

In his report on the Unification Church, Garrett scored the Moonie movement as

heretical and sub-Christian and urged the churches to educate their members about the true nature of this new religion. However, he insisted that Baptists should be alert to defend the right of free exercise of religion on the part of the followers of Sun Myung Moon.

In spite of the strong reactions against the Unification Church, Garrett pointed out that so far the courts have not ruled that the practices of the Moonies violate the U.S. Constitution and that the Internal Revenue Service has not yet changed its tax status as a religion.

While in Washington, the members of the Baptist Joint Committee met with State Department officials for an "off the record" session on the CIA use of missionaries in American foreign policy. The Committee earlier issued a policy statement decrying the mixture of American policy and missionary enterprises of the churches. The Ford Administration has said that CIA use of missionaries will be limited to occasional debriefing sessions with missionaries on furlough. (BPA)



Outgoing BJCPA chairman Arthur B. Rutledge receives a copy of *Baptists and the American Experience* from executive director James E. Wood, Jr. The book is the first to be commercially published for the Baptist agency.

Baptists and the American Experience

Edited by James E. Wood, Jr.

This Book is a valuable contribution to the understanding of the continuing role of Baptists in the American national experience. The full text of each paper prepared for delivery at the National Baptist Bicentennial Convocation sponsored by the Baptist Joint Committee on Public Affairs was compiled in one hardbound volume and published September 30. Edited for publication by James E. Wood, Jr., the subjects of the papers include:

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