

BJCPA Joins Brief in Tennessee Pastor's Case

By Stan L. Hasteley

WASHINGTON—The Baptist Joint Committee on Public Affairs (BJCPA) joined nine other groups in asking the U.S. Supreme Court to declare unconstitutional a provision in the Tennessee state constitution forbidding ministers from serving in the legislature.

Paul A. McDaniel, pastor of the Second Missionary Baptist Church, Chattanooga, who filed and won an election as a delegate to the state's constitutional convention this summer, was challenged by one of his opponents, Selma Cash Paty.

Paty cited Article IX, Section 1 of the Tennessee constitution, which states that "no Minister of the Gospel, or priest of any denomination whatever, shall be eligible to a seat in either House of the Legislature."

The Tennessee legislature passed a law last year which applied state constitutional requirements to candidates for the special constitutional convention.

Several weeks ago, U.S. Supreme Court Justice Potter Stewart upheld a request by McDaniel to allow him to take his seat in the convention.

The legal brief filed jointly by the BJCPA and other religious and civil liberties groups and written by famed church-state attorney Leo Pfeffer, urged the high court to strike down the Tennessee requirement on grounds that it violates the free exercise of religion guarantee of the First Amendment.

In asking the justices to accept the brief, Pfeffer noted that the combined membership of the ten groups exceeds 65 million Americans and stated that "what brings them together in this brief is a deeply-held commitment to the principle of freedom of religious belief and their conviction that disqualification of a person from public office because of his belief or his profession of that belief as a clergyman of a particular faith violates the Free Exercise Clause."

The brief also argues that although the free exercise of religion is not an absolute right, "the burden is upon the State of Tennessee to establish the presence of a compelling interest that justifies infringing upon the citizen's right to the free exercise of his religion."

Another point advanced by Pfeffer is the fact that Tennessee is the only state (See TENNESSEE, p. 7)

Report from the Capital

September
1977

Catholic Educators Believe More Aid Coming for Parochial Schools

By W. Barry Garrett

WASHINGTON—Optimism and determination characterize the attitude of Roman Catholic educators for future advances in public aid for parochial schools. Two recent items point up this observation.

First is an article on "Events Indicate Tide Is Turning for Our Schools" by Leonard DeFiore, superintendent of schools for the Archdiocese of Washington, which includes the District of Columbia and five counties in Maryland. The article was published in the August 18 "Back to School Supplement" of the *Catholic Standard*, weekly newspaper of the archdiocese.

Second is a news release from the National Catholic Office for Information of the United States Catholic Conference (USCC), which sets forth efforts of the Federal Assistance Advisory Commission of the USCC to increase governmental services for nonpublic school students.

DeFiore discussed two sets of developments (one external and the other internal), which, he said, "signify to me a turning of the tide in support of Catholic education." He described local, state and national "occurrences" as "what might be the beginning of a reversal of public posture regarding Catholic schools."

Locally, DeFiore cited a "stunning victory" in Montgomery County, Md., for public busing of Catholic school children. He said that this local victory "opened the question at the state level as to whether or not busing is presently provided in an appropriate fashion."

On the state level, the Catholic educator was encouraged by the attitude of the Maryland state superintendent of schools,

David Hornbeck. He said that the new state public school superintendent "sees himself being responsible for the welfare of all the children in the state of Maryland, and not just superintendent of public schools."

In another state, New Jersey, DeFiore pointed out that 45 legislators are co-sponsoring a referendum to the people "to see if they are interested in a voucher system." (Vouchers would be made out to parents by the state to be cashed in at the school of their choice—public, private or church.)

On the national level, he cited events in the Supreme Court and in the Congress. Concerning the recent Supreme Court decision in the Ohio parochial school aid case he said that it did not give the Catholic parents "immediate relief." But, he added, "It did indicate that the Supreme Court is finally getting the message that the people of this country do want to support freedom of educational choice by parents."

Further, he stated, "This decision ends 30 years of court opinions which had frustrated legislators in their attempts to assist parents in educating their children in non-public schools."

Turning to Congress, DeFiore said that by the time school opens in September there will be more than 100 members of Congress sponsoring tax relief legislation in behalf of nonpublic school education.

He did not predict that this legislation would pass, but he did say that "with a swelling of support from the people, there is no telling what might occur."

Combining the effect of the above de-
(See EDUCATORS, p. 7)

The Helsinki Final Act and the Churches

By James E. Wood, Jr.

Just a little more than two years ago, August 1, 1975, the Final Act of the Conference on Security and Cooperation in Europe (CSCE) was signed in Helsinki by thirty-three European states, Canada, and the United States. Commonly referred to since that time as the Helsinki Final Act, the document represents an important step forward in the improvement of East-West relations through its emphasis on cooperation and not confrontation.

In addition to a "Declaration on Principles Guiding Relations Between Participating States," the Helsinki Final Act contains a section (Basket 1) of specific provisions relating to security and disarmament designed to lessen tensions among the signatory states. In the second section (Basket 2), stress is given to enhancing East-West cooperation in the economic, scientific, technological, and environmental fields. The promotion of tourism among the states is encouraged. The final section (Basket 3), which relates to humanitarian concerns, includes explicit proposals advocating the freer movement of people, ideas, and information, with express attention to family reunification and visits; binational marriages; travel; access to printed, broadcast, and filmed information; improved working conditions for journalists; and increased cultural and educational exchanges.

The Helsinki Final Act must be viewed as a highly significant step, within a long process, in international relations. The Act's laudable objectives and potential contributions to security, cooperation, disarmament, and human rights among the signatory states deserve special attention and firm support of the churches. Of even greater significance to the churches, as well as to the states, the document has provided a multilateral mechanism through which to pursue the aims of the Act itself. It is, therefore, the implementation of all the commitments contained in the Helsinki Final Act to which the states and the churches must address themselves. This is precisely the meaning and significance of the forthcoming Belgrade Conference. A preliminary meeting this summer was held to make technical preparations and establish an agenda for the main followup meeting to be convened in Belgrade, October 4. The Conference will be adjourned with the adoption of a document on the implementation of the Final Act and the setting of a date for another similar conference, presumably in two years.

A distinct characteristic of the Final Act is that here, for the first time in an international document, concerns for security, disarmament, international cooperation, and human rights are inextricably interrelated. The basic ten principles of the Act are predicated on "recognizing the close link between peace and security in Europe and in the world as a whole and [being]



Wood.

conscious of the need for each of them to make its contribution to the strengthening of world peace and security and to the promotion of fundamental rights, economic and social progress and well-being for all peoples."

The ten principles which are designed to guide the conduct of states in their relations with one another cover the following: sovereign equality and respect for the rights inherent in sovereignty; refrainment from the threat or use of force; the inviolability of frontiers; territorial integrity of states; peaceful settlement of disputes; nonintervention in the internal affairs of states; respect for human rights and fundamental freedoms, including freedom of thought, conscience, and religion or belief; equal rights and self-determination of peoples; cooperation among states; and fulfillment in good faith of obligations under international law.

The indivisible nature of the ten principles of the Final Act is repeatedly emphasized throughout the document. Security, cooperation, disarmament, and human rights are properly viewed as integrally related and interdependent. While special attention has been given to Principle VII, "respect for human rights and fundamental freedoms, including the freedom of thought, conscience, religion or belief," Principle VII also calls for the promotion and "effective exercise of civil, political, economic, social, cultural and other rights and freedoms." Respect for human rights and fundamental freedom is seen as "an essential factor for the peace, justice and well-being necessary to ensure the development of friendly relations and cooperation" among the states. Violation of any one of the parts of the Final Act would adversely affect the other provisions of the Act.

For some years the issue of human rights has been a major and global concern of the churches. Concerted efforts were exercised by the churches in the formulation of the UN Declaration on Human Rights. Nonetheless, the Helsinki Final Act affords the churches of the signatory states a unique opportunity to work and witness on behalf of fundamental human rights and international peace and security. In response to this challenge an initial five-year, church-centered human rights program to monitor and support implementation of the Helsinki Final Act was drafted at a colloquium held this summer in Montreux, Switzerland, July 12-15.

The colloquium was convened on behalf of a planning group of six persons drawn from Eastern and Western Europe and North America by the Commission of the Churches on International Affairs of the World Council of Churches. Belle MacMasters of the United Presbyterian Church, U.S., served as the North American member. As the representative chosen from the United States by the National Council of Churches, I was pleased to participate throughout the Colloquium and to serve on the working group, "Mechanisms for Dealing with Concrete Situations and Instances of Violations of Human Rights and Religious Liberty."

Some fifty representatives, including staff persons from the World Council of Churches, spent four days in candid and serious dialogue on a proposal and formulation of "The Churches' Human Rights Program for the Implementation of the Helsinki Final Act." It was recommended that this initial five-year program be sponsored by the Conference of European Churches, the National Council of Churches in the U.S.A., and the Canadian Council of Churches.

The colloquium recommended that the churches' human

(See HELSINKI, p. 5)

washington observations



"TAXATION and the Free Exercise of Religion" is the theme of the Sixteenth Religious Liberty Conference sponsored by the Baptist Joint Committee on Public Affairs and scheduled for October 3-5, 1977, in Washington, D. C. Some 150 participants are expected. They will hear two Congressmen, James C. Corman (D-Cal.) and Barber B. Conable (R-N.Y.), both members of the powerful House Committee on Ways and Means.

OTHER featured speakers include two government tax officials, Assistant Secretary of the Treasury for Tax Policy Laurence N. Woodworth and Assistant Commissioner of the Internal Revenue Service Alvin D. Lurie; tax experts from the religious community, including famed church-state attorney Leo Pfeffer, Charles M. Whelan, S.J., a professor of law at Fordham University, Dean M. Kelley, Staff Associate for Religious and Civil Liberty for the National Council of Churches; and others.

NEXT MONTH'S Report from the Capital will carry a complete report, coordinated by Associate Director for Information Services W. Barry Garrett.

SEVENTH-DAY Adventist Associate Director Robert W. Nixon has called on Congress to enact a "conscience clause" designed to protect employees who refuse to join labor unions for religious reasons. The measure he endorses would permit religious dissenters to contribute the equivalent of union dues to non-religious charities.

TWO PROMINENT Methodists have come out in support of the new Panama Canal treaties. William Eddy, who served as a missionary in Panama for 15 years and is now dean of Asbury College (Ky.), said: "It's not a giveaway. We took it away. And we've perpetrated a grave injustice there for a long time. Now, we have an opportunity to redress that injustice."

HERMAN WILL, an international affairs specialist with the denomination's Board of Church and Society, said that ratification of the new treaties is "absolutely essential to relations between the peoples of Latin America and the United States." He also observed that in his view "all of Latin America is united on the canal issue, regardless of whether the governments are right, left, or center."

Public Affairs . . . and the Churches

Seventh Day Baptists Discuss Sabbath Changes

CLARKSVILLE, Ark.—A panel discussion on the changing concepts of the Sabbath was featured here at the 165th general conference sessions of the Seventh Day Baptist General Conference.

Participants concluded that Saturday, the Seventh-day Sabbath, "as a gift of God, should become a priority for men and women who grow continually busier in today's world."

The panel stressed that Seventh Day Baptists oppose "blue laws" dealing with either Saturday or Sunday because they do not believe that religion or a day of rest can be legislated. But participants said they believe the seventh-day Sabbath experience has great meaning in modern society.

The Sabbath "functions for man and God's gift to us for the renewal of our bodies and spirits," said the Rev. Duane Davis of Seattle.

Other participants in the panel included the Rev. Herbert E. Saunders, dean of the Center on Ministry at the denomination's headquarters in Plainfield, N.J.; Dr. Edward J. Horsley of Denver, former president of the general conference, and Dr. Alton L. Wheeler, pastor of a Riverside, Calif., congregation.

Panelists commented on other concepts of the Sabbath, including its value in giving an opportunity for mankind to give the earth a rest, and to enjoy the beauty of God's creation.

The "ecological Sabbath" could be seen as a kind of stewardship of our gifts from the Lord, the panel said. (RNS)

Carter Renews Support of Equal Rights Amendment

WASHINGTON—President Carter pledged support for the Equal Rights Amendment (ERA) as some 3,000 women led by an 87-year-old suffragette marched here to affirm women's rights.

The march and rally at Lafayette Park opposite the White House marked the 57th anniversary of the adoption of the 19th amendment which granted women the right to vote. It also recalled a 1913 suffragette march which was interrupted by hostile jeering men.

Leading the rally was Hazel Hunkins Hallinan, one of the suffragettes jailed in 1917 after they chained themselves to the White House gates in their campaign for voting rights. Cane in hand, she marched every step of the mile-long route down Pennsylvania Avenue in the 1977 march.

Other leaders of the march included Bella S. Abzug, candidate for mayor of New York City; Elizabeth Chittrick, leader of the National Women's Party, and presidential aide Margaret Costanza.

President Carter signed a proclamation before the march which affirmed his support of the ERA. He told the women, "my commitment is the same as yours."

He also issued a memorandum, asking all executive departments and agencies to reexamine their personnel policies and laws and to eliminate discrimination against women.

At the rally, leaders of various women's organizations and supporters of ERA called for adoption of the amendment. The ERA has been approved by 35 states and must win endorsement by three more states by 1979 to become part of the U.S. Constitution. (RNS)

Federal Money Goes to Two Baptist Colleges

WASHINGTON—Two Baptist colleges have received grants from the federal government totaling \$245,800.

Ouachita Baptist University, Arkadelphia, Ark., and Baptist College at Charleston, Charleston, S.C., are among 90 two- and four-year colleges receiving grants from the Department of Health, Education and Welfare (HEW).

The grants were made "to help them achieve financial stability and academic improvement," according to a release from HEW. They were made under the Advanced Institutional Development Program (AIDP), authorized under Title III of the amended Higher Education Act of 1965.

Both Baptist schools received continuation grants in order to continue with activities currently supported by AIDP. Ouachita received \$17,300 for continuation activities and Baptist College at Charleston was granted \$174,000 for the same purpose.

In addition, Ouachita received \$54,500

to increase its fundraising capabilities. This grant allows training in the skills necessary to organize, strengthen and implement fundraising efforts.

In order to qualify for the continuation grants the schools had to show that they had used previous grants satisfactorily and that financial hardship would result if the grant were not renewed. Several other church-related colleges received grants from HEW at the same time. (BPA)

Virginia School Official Bows to Pressure for Aid

RICHMOND—Under threat of a suit from the Catholic Diocese of Richmond, Virginia's school superintendent W.E. Campbell has worked out an agreement whereby parochial school children will be able to receive benefit education funds otherwise denied by the state's constitution.

Parochial school officials in the dioceses of Richmond and Arlington, officials of the Department of Health, Education and Welfare, and state representatives worked out a bypass system guaranteeing that 1,100 educationally deprived children in parochial systems will have funds to obtain testing and other services geared for them.

At stake was \$50 million in federal funds under Title I programs. Assistant Attorney General William Hefty said the bypass agreement will allow withholding some funds (about \$3 million) earmarked for the first localities to operate under the bypass plan.

With the funds, HEW would then hire an independent contractor to operate the Title I programs primarily for parochial schools, thus removing Virginia itself from any direct involvement.

The first systems to operate under the bypass plan will be Alexandria, Richmond, Norfolk, Newport News and Portsmouth, all of which are among the larger cities in the state.

Possibly coming under the bypass plan almost immediately would be Fairfax County, which has the largest of the state's school systems, Danville, Hampton, Petersburg and Williamsburg. Campbell said it will take approximately two months to create the bypass agency. (RNS)

Kentucky Seeks Removal of State Convention's Tax Exemption

By Jim Cox and Robert O'Brien

FRANKFORT, Ky.—Kentucky's department of revenue has filed suit in circuit court to reverse an order of the Kentucky Board of Tax Appeals which grants exemption from state sales tax to the Kentucky Baptist Convention.

In 1976 the department of revenue, re-evaluating the convention's 1970 exemption from the sales tax, decided it no longer qualified as an exempt institution. But the board of tax appeals upheld the convention's appeal of the decision on grounds that it is a religious, educational and charitable institution and, as such, is exempt from paying taxes under the Kentucky constitution.

But the department of revenue, declaring the board of tax appeals "erred in allowing the exemption," alleges in its suit that the convention's "nature is administrative rather than charitable, educational or religious."

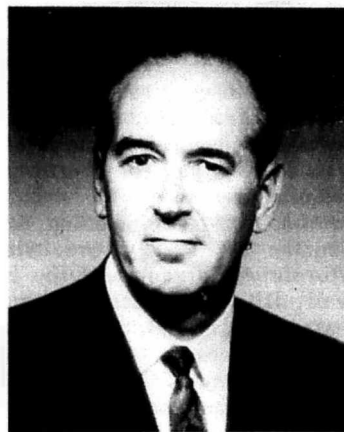
Kentucky Baptist executive secretary, Franklin Owen, expressed amazement at the second effort to tax the mission gifts of more than 2,209 Kentucky Southern Baptist churches which support the convention's mission endeavors and its instructional programs among churches.

He said the suit "clearly discriminates against our denomination on the basis of our polity (form of church government). We do not regard our denomination (convention) as 'church' as other large denominations tend to do. Baptist polity sees the local congregation as the church. Our convention, whether in session or

not, is our sense of larger corporate being."

Calling the convention set up "voluntary, cooperative and non-authoritative but fulfilling all the mechanical functions of what others might call 'church headquarters,'" Owen declared:

"The convention budget treasury (Cooperative Program) supports our instruc-



Owen

tional program among the churches and is the conduit through which church gifts flow to Christian institutions and world missions. It follows then that when the convention is taxed the missions gifts of its churches are being taxed," he said.

"We seem to be singled out as the one denomination (in Kentucky) to pay sales tax," he continued. "This is amazing in

view of our convention's 2,209 churches, with 700,000 members, twice as many as the next largest denomination."

However, Franklin added: "I do not believe the main goal is just to discriminate against us. I conjecture that it is simply part of the closer and closer search of the last nook and cranny in our society from which another tax dollar might be extracted, even from church gifts.

"Apparently, our system of polity makes us look technically like the easiest church treasury to invade. If the gifts of funds from this largest Kentucky religious body could indeed be taxed, then the case would be greatly strengthened to make the same extraction from every other religious group in the state. All church denominations then are placed in jeopardy by this rifle shot at Kentucky Baptists."

Owen said the "strong tradition" of separation of church and state in the United States "means no preferential treatment of any particular religion or sect" and that it also "means no discrimination."

"America has traditionally respected religious faith and practice and seen it as a source of moral strength in the nation. Our country has traditionally upheld maximum religious freedom and has maintained a climate that encourages religious and moral endeavor.

"If departments of revenue should eventually crush our churches, then in what soil might we grow our future moral fiber?" (BP)

Helsinki

(Continued from p. 2)

rights program be assigned the following tasks: to inform and advise the churches and other relevant bodies and individuals on human rights programs within the total context of the realization of the Final Act in all its parts; to stimulate and be available to advise on studies and bi- and multi-lateral activities in the participating churches; to distribute among the churches relevant human rights documentation; to maintain regular contact with the Commission of the Churches on International Affairs of the WCC, the Human Rights Advisory Group established within the Commission, and through it, with other regional conferences of churches; to relate to Roman Catholic and other religious and secular agencies in this field; and to examine and evaluate problems and serious cases of violation of human rights which are brought and to make recommendations to appropriate bodies on how they should be handled.

The Montreux Colloquium of 1977 reaffirmed the conviction of an earlier human rights consultation of the churches held at St. Polten, Austria, that "the emphasis of the Gospel is on the

value of all human beings in the sight of God, on the atoning and redeeming work of Christ that has given to man his true dignity, on love as the motive for action, and on love for one's neighbor as the practical expression of an active faith in Christ. We are members one of another, and when one suffers all are hurt." It was readily recognized throughout the colloquium that "primary responsibility for the defense and promotion of human rights... lies with local and national churches" and that the churches do have resources, real and potential, to invest in this work.

The colloquium also gave attention to the Belgrade Conference. It was strongly felt that the most effective role of the churches in the signatory states would be through communications directed to their respective national delegations to Belgrade. Nevertheless, a draft of a statement from the colloquium to Belgrade was prepared and approved in plenary session. The statement affirmed that it is vitally important that the Belgrade Conference "should kindle among the govern-

(See HELSINKI, p. 7)

Public Affairs . . . and the Churches

New Louisiana Law Will Aid Parochial Schools

BATON ROUGE, La.—A \$13 million package of educational bills to benefit both public and nonpublic school students through the provision of additional bus transportation, textbooks, library books and school supplies has been approved by the Louisiana legislature and signed into law by Gov. Edwin Edwards.

The package, proposed by the Louisiana Catholic Conference (LCC) and Citizens for Educational Freedom (CEF), is expected to be funded by the end of 1977. In the meantime, administrative regulations are being drafted through which benefits will be transmitted to students.

Under the new set of laws, teachers in both public and nonpublic schools will be eligible for free tuition at public colleges and universities in Louisiana for continuing education as a means of upgrading the quality of education in the state.

Brother Felician Fourrier, S.C., a member of the state board for elementary and secondary education and education coordinator for the LCC, said parents will be notified through the schools as soon as administrative rules are set down.

Overall, the package contains a bill requiring that children who live more than a mile from school be transported or be reimbursed the cost of transportation; a measure approving a 33 per cent increase in funds for texts, library books and supplies; a bill providing a continuing education program for teachers; and a plan whereby school boards will be paid for the handling and storage of texts and supplies destined for nonpublic school children.

The package also includes a provision for payment by the state for the cost of standardized tests administered to nonpublic school children.

The educational package amounts to \$13.7 million, of which \$5,770,000 will benefit children in nonpublic schools. (RNS)

Survey Shows 24 States Providing Abortion Aid

WASHINGTON—A survey shows that 24 states and the District of Columbia are

still providing Medicaid funds for abortion, despite the U.S. Supreme Court's ruling in June that such payments are not obligatory.

The federal government also reported on Aug. 5 that it will stop reimbursing states which continue to provide public funds for welfare abortions.

The survey by the United Press International news agency showed that some states continued to pay for abortions because of state laws or court orders. Some states said they plan to stop payments soon. On the other hand, some states said they wished to pay for abortions but lacked necessary funds.

States now paying for abortion, according to the UPI survey, are: Alaska, California, Colorado (half the cost), Hawaii, Illinois, Kansas, Kentucky, Louisiana, Maryland, Massachusetts, Michigan, Minnesota, Missouri, Nevada, New York, Oregon, Pennsylvania, South Carolina (if "medically necessary"), Utah, Virginia, Washington, West Virginia, Wisconsin, Wyoming, District of Columbia.

New York and Minnesota said state laws require them to pay for welfare abortions. Utah, Missouri and W. Virginia said they do not want to pay but are forced to by the courts.

After Sept. 5, Pennsylvania said it will provide funds for abortion only if the woman's life is in danger. Similar provisions are contemplated by Illinois.

Alabama, Iowa, Georgia and North Carolina said they would like to pay for welfare abortions, but lack funds. Texas is not paying for abortions, but many local groups and public hospitals are assuming the costs.

The federal government announced it would stop reimbursing funds used for abortion payments in compliance with an anti-abortion bill passed by Congress last year but tied up in the courts until this August. A similar bill is pending in Congress for the year starting Oct. 1. (RNS)

N.C. Judge Blocks Forced Financial Disclosure

CHARLOTTE—A North Carolina superior court judge has temporarily blocked the state from requiring detailed

financial disclosures by religious organizations soliciting funds.

The decision by Judge Fred Hasty came in a case brought by PTL, an organization which syndicates a daily Christian television talk and variety show and conducts related ministries. PTL stands for "People That Love." Earlier it was an acronym for "Praise the Lord."

The restraining order is in effect pending a decision about the constitutionality of the new North Carolina law which requires a solicitation license if religious organizations raise money for purposes considered non-religious, or if their primary support comes from non-members.

PTL has announced plans for a \$50- to \$100-million building program on its property, including a university, retirement village, high-rise hotel, and campgrounds.

Earlier, the Unification Church said its lawyers were considering whether to challenge the new law in court. Meanwhile, said it had halted, at least temporarily, fundraising efforts in the state covered by the required license. (RNS)

Scientologists File New Suit Over FBI Raids

WASHINGTON—The Church of Scientology has filed a \$1 million damages suit against the Federal Bureau of Investigation, asking that the Church be protected from further search and seizures.

This is the second suit resulting from the raids by the FBI on Scientology Church offices in Los Angeles and Washington on July 8. The Church of Scientology in Los Angeles filed a \$7.8 million suit earlier against the FBI.

The suit filed here in Federal District Court for the District of Columbia names as defendants 20 FBI agents who took part in the Washington raid, Attorney General Griffin B. Bell, FBI director Clarence M. Kelley, and Assistant U.S. Attorney Robert Ogren.

The FBI and its agents have been charged with rummaging through the Scientology files and indiscriminately seizing files, including private correspondence related to other suits. (RNS)

Educators

(Continued from p. 1)

velopments, DeFiore said, "This indicates that the mood of the country is changing, and this change is being recognized by our government leaders. For example, both major political parties, for the first time, in 1976, ran on a platform committed to aid for nonpublic school parents."

Internally, within the Catholic community, DeFiore pointed out that their schools have finally achieved both financial and enrollment stability. He said that the fears that crippled Catholic education in the decade (1965-1975) have been largely overcome and that their "problems will be in the normal range."

Coupled with this internal development, DeFiore noted the support for Catholic education given by the Vatican in July. He called this "an unprecedented document supporting Catholic schools and government assistance to these schools." He said that "the document strongly supported aid to Catholic schools as the ideal way for governments to guarantee pluralism in education."

The USCC news release reported an August meeting in Washington of the

20-member Federal Assistance Advisory Commission. The purpose of the meeting was two-fold: (1) "To analyze the effectiveness of federally supported education services for nonpublic school students," and (2) "To formulate recommendations whereby Congress and governmental agencies might correct deficiencies in student assistance programs."

While in the nation's capital, the Catholic educators met with key staff members of the education committees of both the Senate and the House where hearings have begun on the extension of the Elementary and Secondary Education Act, according to the new release.

In addition, they met with officials in the department of Health, Education and Welfare (HEW). Their complaint there was "what they called 'years of nonresponsiveness' on the part of policy level officials in the U.S. Office of Education to complaints registered by nonpublic school officials when nonpublic school students were receiving 'inequitable treatment' in federally funded programs."

The Catholic educators advisory commission's "priority concern," according to its chairman, Joseph McElligott of the

California Catholic Conference, "is in having Congress take appropriate action so that state and local districts will be more accountable for the equitable treatment of nonpublic school students in federal programs."

Further, the Catholic education spokesman said, "In states like Virginia, Missouri, and Wisconsin, where either the state and/or the local educational agencies have long denied comparable federal services (to nonpublic school students) we are looking for ways to bring about a system of equitable participation."

McElligott also noted that some states, including California, have established their own "state compensatory programs," and in those locations USCC's advisory commission wants "assurances which will maintain the flow of federally funded services to eligible nonpublic school students as intended by Congress."

Testimony from the Catholic school community is scheduled in the House Subcommittee on Elementary, Secondary and Vocational Education, chaired by Congressman Carl Perkins (D-Ky.) in late September, the USCC news release says.

Tennessee

(Continued from p. 1)

which still forbids clergy from holding public office. At one time, early in the nation's history, 13 states had similar provisions.

Pfeffer refuted the state's argument that the religious beliefs of ministers might unduly influence their position on public issues and thereby violate the federal Constitution's ban on an establishment of religion.

Pfeffer asked: "Should not then all citizens having strong feelings in respect to religion, from pietist to atheist, be disqualified, leaving the franchise to those, if there are any, who are completely neutral in respect to religion? This conclusion may be absurd, but it is the only one that

can validly sustain the constitutionality of the challenged law."

McDaniel's case came to the nation's high court after the Chancery Court of Hamilton County, which had ruled in his behalf, was overruled by the Tennessee Supreme Court.

That court held in its ruling that seeking public office "is purely a secular act" and the prohibition against ministers' running for office "simply does not impose any burden . . . upon religious belief or religious action."

The 3-1 decision went on to observe that "it is not religious belief, but the career or calling, by which one is identified as dedicated to the full time promotion of the religious objectives of a particular religious sect, that disqualifies."

The case will be heard by the U.S. Supreme Court sometime after the justices convene for the court's new term in early October. No specific date for oral arguments has been set, but it is unlikely that a final decision will be forthcoming until late this year or early 1978.

Joining the BJCPA in filing the brief on McDaniel's behalf were the American Civil Liberties Union, the American Ethical Union, the American Jewish Congress, Americans United for Separation of Church and State, the Board of Church and Society of the United Methodist Church, the National Council of Churches, the United Church of Christ, the United Presbyterian Church in the U.S.A., and the Unitarian Universalist Association. (BP)

Helsinki

(Continued from p. 5)

ments and people a new impetus for the sincere realization of the aims expressed in the Helsinki Declaration."

Although a far more active role needs to be played by the American churches in support of goals of the Final Act, some efforts are being made by the churches for the implementation of the Act's provisions throughout all the signatory states. While the churches' concern for the implementation of the Final Act must not obscure the obligation of the churches to give special attention to human rights violations within the life

of this nation, there is an important and distinct role to be played by the churches in international affairs in promoting the goals of Helsinki among a wide variety of states with widely dissimilar views on human rights, security, peace, and cooperation. The concerns of U.S. churches with respect to the goals of Helsinki should be communicated to the State Department and members of the U.S. delegation to Belgrade, to be headed by Justice Arthur Goldberg. Hopefully, in the light of the Belgrade Conference, the churches of America and all the signatory states will renew their commitments and efforts to work on behalf of peace, security, justice, and basic human values among all persons everywhere.

Latvian Pastor Tells of Rights Violations

By Carol B. Franklin

WASHINGTON—Soviet officials terrorize all citizens as a matter of policy, an exiled Latvian Lutheran minister charged recently.

Speaking through an interpreter, Hugo Maksimilians Grivans, a Lutheran pastor in Latvia prior to Soviet and Nazi occupation in the 1940's, said, "The Soviets want to keep all people in terror because they fear expression of belief. They must have submission to authority."

Grivans asserted, "If my case had not gotten publicity and open protest I doubt I would be here. The public and the government must work together. We shouldn't go too far and attack maliciously but rather speak the truth in love, not withholding any of the truth. Publicity has helped in every case."

Grivans served two terms in prison and a slave labor camp totalling 16½ years. He was refused permission to resume his ministry because he would not conform to official guidelines nor would he agree to work for the KGB, the Soviet secret police.

In an interview with James E. Wood, Jr., executive director of the Baptist Joint Committee on Public Affairs, Grivans responded to questions about the legality of the actions of dissenters in the Soviet Union.

"I have not broken any laws to my understanding," he said, "but the government's interpretation of the law has made

me guilty."

In 1945 Grivans was charged, after four months of interrogation before any charges were formally filed, with making his congregation sing a fascist hymn. On Latvian independence day he incorporated the words of the national anthem, "God bless Latvia," in his closing prayer. The anthem had been outlawed.

Grivans also stated that Soviet citizens may be arrested to prevent them from breaking the law.

During his interrogations, Grivans said that his questioners prevented him from sleeping and would not allow him to close his eyes. "They were trying to make me insane," he said.

"In the labor camps the work was hard but not beyond the limits of endurance. There were instances of starving but God was merciful and I had enough to eat," he said.

Grivans' family fled to Sweden when the Germans occupied Latvia in 1944. He hoped to join them but was prevented for over 30 years. He was released from prison finally in 1966 but was denied permission to emigrate seven times. He was even refused permission to go to his son's funeral in Sweden in 1974.

Grivans emigrated to Sweden in March of this year. He now lives on a pension provided by the Swedish government and help from fellow Latvians already established there. (BP)

October 23: Day of Prayer for Peace

WASHINGTON—The Baptist World Alliance (BWA) is urging some 30 million Baptists around the world to observe a first annual Day of Prayer for Peace on Sunday, Oct. 23.

Robert Denny, BWA general secretary, said the observance was authorized by the BWA general council at its July meeting in Miami Beach. He said Oct. 23 was chosen because it is the Sunday before the anniversary of the founding of the United Nations.

A BWA communication to 109 BWA member bodies said peace has "both spiritual and material meanings . . . It will rob our Oct. 23 observance of its full meaning if we confine our prayers to those for spiritual peace. We must pray also for peace among nations and within nations."

The statement said, "Peace is an affirmative concept, covering the achievement of harmony in relations among peoples. Those who work for peace will work for the relaxation of tensions between nations, for better understanding and love between classes, races and tribes. Those who are fully committed to peace will seek non-violent ways to pursue the aims of justice and freedom, even of liberation for the oppressed."

The BWA council resolution expressed support for "lasting peace, disarmament, and just relations among all nations" and called war "an unChristian way of seeking to settle international problems and disputes." (BP)

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