

Wood Says Tax Credits Violate Constitution

By Carol B. Franklin

WASHINGTON—A Baptist spokesman here opposed all forms of tuition tax credits and urged a Senate subcommittee to refuse to approve any such measures. The main bill (S. 2142) provides to parents up to \$500 income tax credit for each student for whom tuition is paid in a private elementary, secondary or post secondary school.

James E. Wood, Jr., executive director of the Baptist Joint Committee on Public Affairs, testified before the Subcommittee on Taxation and Debt Management Generally of the Senate Committee on Finance. He said, "From the point of view of religious liberty and separation of church and state we oppose any tax credits which would directly or indirectly aid parochial schools and those colleges which are essentially a part of the religious mission of a church."

The Baptist spokesman continued, "On the basis of public policy considerations we must oppose all forms of tuition tax credits. Thus we urge that this Subcommittee refuse to recommend any tuition tax credit bill to the Full Committee."

Wood's testimony was given at hearings scheduled to consider seven bills providing tax credits or deductions for educational expenses. The Senate has passed similar measures six times in the past but none has been enacted into law.

Baptist Joint Committee opposition to tax credits is based on legal grounds and public policy considerations. Wood pointed out that there are constitutional problems with tax credits. "Tuition tax relief bills applicable to tuition paid to schools or colleges which are pervasively religious are properly classified as 'respecting an establishment of religion,'" he noted, referring to the prohibition of the First Amendment.

He explained that tax credits "have the effect of aiding religion in that they make the taxpayer a mere conduit for public aid to religious schools—aid which cannot be given directly or indirectly."

Wood also warned of the danger of excessive government entanglement with religion if tax credits are made legal. "Administrators in the Treasury Department and the Internal Revenue Service would be compelled to make continuing determinations of the degree of religious permea-

(See WOOD, p. 7)

Report from the Capital

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Opinions Clash at Tax Credit Hearings

By W. Barry Garrett

WASHINGTON—The Carter Administration teamed up with religious liberty organizations to oppose proposals for income tax credits for tuition paid for private school tuition on all levels during three days of hearings on bills now pending in Congress.

The hearings were held by the Senate Subcommittee on Taxation and Debt Management of which Sen. Harry F. Byrd, Jr. (D-Va.) is chairman. Byrd

was named by Conference Committees between the House and Senate. Predictions by political observers in Washington about the prospects for the enactment into law of the current proposals are rather uncertain.

Since such proposals have passed the Senate six times before, and since half of the Senate members are listed as co-sponsors of the Moynihan-Packwood bill (S. 2142), it may pass the Senate, although this is by no means certain. Observers point out that it will have much more difficulty in the House. Also, since the Administration is in opposition, it is possible that the bill would face a Presidential veto.

The Moynihan-Packwood bill proposes a tax credit of one-half of the tuition paid by parents to parochial and other private schools up to a maximum of \$500 per student. This bill includes both elementary, secondary and post-secondary tuition.

Another bill (S. 311), proposed by Sen. Roth, includes tuition only for higher education. It begins with a \$250 tax credit the first year and on a graduated scale increases to a maximum of \$500 the fourth year after enactment.

At the hearings, in addition to the Carter Administration, those opposing the tax credit proposals included the Baptist Joint Committee on Public Affairs, Leo Pfeffer, constitutional lawyer, Americans United for Separation of Church and State, the National Coalition for Public Education and Religious Liberty (PEARL), the National School Boards Association and the American Federation of Teachers (AFL-CIO). The National Education Association did not appear at the hearings, but it is lobbying heavily against tax credits.

(See HEARINGS, p. 7)



Moynihan



Packwood

never showed up for the hearings, which were presided over by Sen. Bob Packwood (R-Ore.) and was attended only by Sen. Daniel Patrick Moynihan (D-N.Y.) and Sen. William V. Roth, Jr. (R-Del.). Sen. Abraham Ribicoff (D-Conn.) and Sen. Clifford P. Hansen (R-Wyo.) attended one session briefly.

Although the Senate has in previous years passed bills providing for some form of tax credits for tuition paid to private schools, these are the first hearings on the subject ever held by the Senate Finance Committee.

The earlier Senate-passed tax credit bills never have been enacted into law. They either died before passage by the House of Representatives or were elimi-

In the Desk of the Executive Director

The Church and the Body Politic

By James E. Wood, Jr.

The involvement of the church in the body politic inevitably must be rooted in the church's exercise of religious liberty. This witness of the church in public affairs is not only a legal right so far as the U.S. Constitution is concerned, but a divine mandate. The mission of the church is to the world, a fact which cannot be overlooked whenever the prayer of Jesus, "Thy will be done on earth as it is in heaven," is taken seriously. The call to Christian action is not for some non-earthly kingdom of the future, but here and now. Therefore, the church has an obligation to be involved in public affairs and the political process and, indeed, to develop an "incarnational politics," that the word may become flesh.



Wood

In the exercise of religious liberty the church is also compelled to take seriously the historical record of its response to power as well as its exercise of power in the world. Admittedly, the church's exercise of power has at times been for good, at times for bad. Therefore, it is all the more regrettable in Christian history, but not to be denied, that the church for centuries frequently exercised power for the wrong causes. For example, the church's abuse of power is nowhere more manifest than in the crusades and the Inquisition. One Catholic writer, Jean-Marie Paupert, has recently observed that "the attempts of Catholic apologists to justify the crusades and the Inquisition are, in one sense, almost more painful than these errors themselves."

The culpability of the church has not only been on the side of its refusal to exercise power in the world, but rather in its intimate and repeated association with power structures incompatible with the Gospel. After the Edict of Milan in the fourth century, for example, the church for centuries, whenever and wherever allied with institutions of power, became a highly conservative voice in defense of the status quo and an opponent of change and dissent. There can be no denying the fact on the part of Christians in the twentieth century, that the church when allied with institutions of power, economic and/or political, has generally resisted social change and consequently all too often has been on the wrong side of economic, political, and social issues in human history.

In effect, it was the church which rejected Jesus, the man and his message. It was the church, both Catholic and Protestant, which for centuries opposed freedom of thought, freedom of speech, freedom of press, liberty of conscience, and democratic government; and alas, it was the church generally which eschewed social reform in Czarist Russia in the face of the most blatant denials of economic and social justice, let alone other basic human rights, by monarchs whose rule extended over both the church and the state. Some sense of true historical perspective is sorely needed if the true prophetic role of high religion and public affairs in a free society is ever to be realized.

The church's response to power within the framework of history has been manifestly ambiguous. It has never been easy for the church to fulfill its mission to the world. Rather, the problem of the relationship of Christianity to society has been an enduring problem throughout all of Christian history. Essentially, there have been three major responses of the church to power.

There has been the response of withdrawal from the world, an attitude that is still descriptive of those Christians and those churches who see the world as inherently and irretrievably evil. The response of the church to the world is today frequently manifested by those who see the need for the church to concern itself with purely spiritual matters and not to address itself to the application or relevancy of the Gospel to the total life of the "secular" world—economic, political, and social. In a perceptive study, *The Church as Prophetic Community*, E. Clinton Gardner has written: "The withdrawal of the church represents a denial of the Biblical conception of man; it also fails to take seriously the sovereignty of God in and through history. By restricting the will and power of God to the inner, spiritual life of man, it constitutes a return to tribalistic, polytheistic religion. The outward, external sphere of secular culture remains under the rule of alien forces and powers. God no longer executes judgment within history, and he no longer summons men and nations to do his will in the great political and social structures of the day. The Lordship of Christ is limited to the private, personal life of the withdrawn community. . . . Understood in these terms both the church and the Christian home become irrelevant to culture, and they are doomed to remain on the periphery of life."

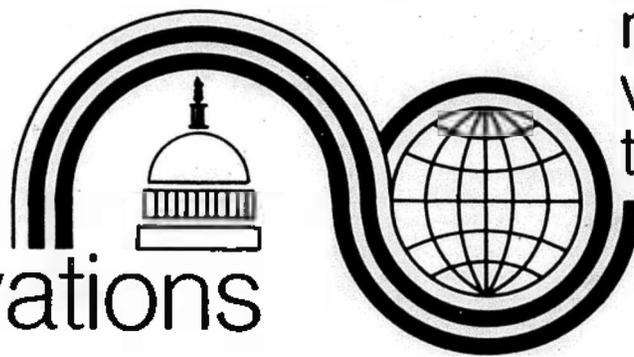
Far more characteristic of the church's response to power has been the church's accommodation to culture and the power structures of society. The truth is that accommodation has been a far greater scandal in the history of the church than even the sin of withdrawal from the world—greater than all the divisions of schisms and sectarianism. The greatest threat to the church today is not the failure to exercise power in the body politic, but the tendency to support the status quo, misguided nationalism, and power structures identified with economic injustice and political oppression. To do so is for the church to accept government as it is rather than to give witness to those concerns which call government to become what it ought to be!

Far more compatible with biblical faith is the response which sees the church as necessarily involved in and in interaction with the world as God's world, and sees the church, although in tension with society, fulfill its role as a prophetic community. The church can neither withdraw from the world nor live in conformity with the world, but it must ever live out its mission in creative tension with the power structures of the world.

Seventy years ago one of America's greatest prophets, Walter Rauschenbusch, perceptively wrote, "Ascetic Christianity called the world evil and left it. Humanity is waiting for a revolutionary Christianity which will call the world evil and change it." As in previous centuries, the great need of this day is that the church may be the church. The involvement of the church in public affairs is the indispensable outgrowth of basic theological presuppositions inherent in the Gospel and on which the very integrity of the church's witness must depend. Simply to profess Christ as Lord does not constitute for the church, any more than it does for the individual, authenticity of its claim to belong to Christ. In the light of its biblical and

(See CHURCH, p. 7)

washington observations



February 10, 1978

SPECIAL ATTENTION in this issue is given to the renewed threat against separation of church and state in the form of tax credits for tuition paid to sectarian schools at all levels. Because of the importance of this pressing matter, you will want to note both stories on page 1 and the one on page 6 detailing the opposition to tax credits by the Baptist Joint Committee and the Carter Administration. A further statement on the BJC position written by executive director James E. Wood, Jr. appeared in the November 1977 issue of Report from the Capital.

ANOTHER CHURCH-STATE ISSUE vying for center stage is lobby disclosure. A big push is on this year to have Congress approve new and stringent disclosure requirements of all those who attempt to influence legislation. The bill would require complete and detailed financial disclosure by all lobby groups, including the churches, of lobbying activities. The BJCPA is on record against the provision of the law which includes the churches, arguing that government has no role in limiting what churches define as their religious mission.

DEBATE IN THE U.S. SENATE over ratification of the Panama Canal treaties, which began this week, is expected to last up to two months. Every form of parliamentary maneuver can be expected in one of the most bitter fights in the Senate in recent years. You may read on page 4 the position of two officials of the Southern Baptist Convention's Foreign Mission Board in support of the treaties.

ON FEBRUARY 8, the House Subcommittee on Employment Opportunities, chaired by Rep. Augustus F. Hawkins (D-Calif.), reported out H.R. 50, popularly known as the Humphrey-Hawkins full employment bill. The next step is approval within the next few days by the full House Committee on Education and Labor. The House, where approval is expected, could vote on the measure by early March.

THE BATTLE IN THE SENATE over the full employment bill is expected to be more difficult. Two committees, Banking and Human Resources, have jurisdiction and both must report out the bill before full Senate action. That could delay a vote in the upper body until spring.

TWO YEARS AGO the Baptist Joint Committee went on record supporting the concept of full employment, stating that "in its continuing concern to protect and guarantee individual rights and freedoms," the BJC "supports equal opportunity and full employment for all able and willing to work."

SBC Foreign Mission Board Officials Endorse Panama Canal Treaties

By Stan L. Haste

WASHINGTON—Two prominent officials of the Foreign Mission Board (FMB) of the Southern Baptist Convention endorsed the Panama Canal treaties in separate statements released here. The two emphasized they were speaking as individuals, not on behalf of the Richmond, Va.-based agency.

Charles W. Bryan, FMB area secretary for Middle America and the Caribbean, and Ervin E. Haste, associate consultant in the evangelism department, urged ratification of the treaties by the U.S. Senate. That body is expected to debate the treaties and vote on them within the next few weeks.

Bryan, a veteran missionary to three Latin American countries before assuming his present executive post at the FMB, called upon the Senate to "ratify the treaty without delay." He continued: "In my view, the decision of the Senate on the Panama Canal Treaty will have more impact on our relationship with Latin America and with all Third World powers than anything that will be done in the remainder of this century."

"If the Senate ratifies the treaties," Bryan went on, "they will be doing the right thing at the right time and for the right purpose. If they fail to do so, a wrong decision will be made that will bring serious consequences to our nation for years to come."

Haste, who served as a Southern Baptist missionary to Panama for three and one-half years and to Mexico for 20 years, gave two "basic reasons" why the Senate should ratify the treaties. "First," he said, "it is the right thing to do." Citing the rising U.S. commitment to human rights overseas, he said that "it is only right that our government . . . correct an injustice done to the Panamanian people 75 years ago." He referred to the original treaty signed in 1903 by U.S. officials and a Frenchman, Philippe Bunau-Varilla, which involved Panamanians themselves "in no meaningful sense."

He said that "to ratify the treaties would signal to the whole world a new maturity in American foreign policy, one capable of admitting error and correcting a wrong committed long ago."

The former president of the Panama Baptist Mission said his second reason for urging ratification has to do with implica-

tions for Southern Baptist missionary efforts in the future. "I am convinced that failure to ratify these treaties would have an adverse effect upon our overseas work for ten, perhaps as many as 25 years," he said. "At a time when our missionaries all over the world are seeking to involve fellow national believers more fully in making strategy and sharing decision-making," he concluded, "it is simply crucial that our government keep faith with foreign leaders in like manner."

Bryan and Haste join SBC president Jimmy Allen, who said in September that "the gospel of Christ has a stake" in the treaties. Allen, pastor of the First Baptist Church of San Antonio, went on to declare that the canal is "a symbol of colonial exploitation which cripples our witness as American Christians." He urged "clearing away the debris of yesterday in order to get to the tasks of today and tomorrow."

Growing support for the treaties signed last fall by President Carter and Panamanian President Omar Torrijos has come from all segments of the American religious community. In October, representatives of the National Conference of Catholic Bishops, the National Council of Churches, and the Synagogue Council of America offered their support in testimony before the Senate Foreign Relations Committee.

Other religious groups supporting the treaty include the Church of the Brethren, the Friends Committee on National Legislation, the American Jewish Congress, the United Methodist Church, and the Latin American Mission, an evangelical group based in Coral Gables, Fla., among many others.

The two treaties, one governing operation and defense of the Panama Canal through 1999 and the other guaranteeing the Canal's permanent neutrality, have become objects of intense political opposition by conservative individuals and groups. Among the latter are the right-wing Liberty Lobby, Young Americans for Freedom, and the Veterans of Foreign Wars.

Ironically, two Southern Baptist members of the U.S. Senate have helped lead opposition to fellow-Southern Baptist Jimmy Carter's drive for ratification. (See TREATIES, p. 7)

Government Moves to Dismiss O'Hair Suit

WASHINGTON—Many people are asking, "What is the status of the lawsuit filed by Atheist Madalyn Murray O'Hair against the national motto 'In God We Trust'?"

Answer: The case is now pending in the U.S. District Court for the Western District of Texas (in Austin).

Here is the chain of events. On September 1, 1977 Mrs. O'Hair filed suit to have the court declare unconstitutional the law that requires the national motto 'In God We Trust' to be imprinted on the coins and paper currency of the United States.

On November 11, 1977 the attorneys for the government filed a motion to dismiss the suit on the grounds that Mrs. O'Hair does not have sufficient personal stake in the outcome to bring such a suit and that she did not state sufficient grounds for the suit.

Mrs. O'Hair was then given until January 5, 1978 to respond to the motion to dismiss her suit. In the meantime, she hired new lawyers, who filed an amended complaint at the same time they answered the government's arguments for dismissal of the case.

The attorneys for the government have filed a reply to the amended complaint and have renewed their motion that the case be dismissed. The court at the time of this writing (January 27, 1978) has not announced its decision on the motion to dismiss the suit.

The Baptist Joint Committee on Public Affairs will continue to monitor the case and will report promptly to its constituency as court decisions are made. (BP)

Station

(Continued from p. 6)

questioned," limits may be set on "activities which may be carried on in the name of religion" and that "conduct which is in violation of social duties or law may be prohibited."

In denying the renewal application, the FCC had also cited numerous ongoing "technical violations" by WOOK. Despite repeated warnings and the imposition of lesser penalties, these were not corrected, the FCC said. (BP)

House Approves Child Pornography Statute

By Carol B. Franklin

WASHINGTON—The House of Representatives has given final approval to a bill to protect children from sexual exploitation. The measure will now go to President Carter for his signature.

The bill finally passed was introduced into the Senate on May 23, 1977 by Senators John C. Culver (D-Iowa) and Charles McC. Mathias (R-Md.). Several other bills dealing with child prostitution and child pornography were introduced in Congress last year.

Culver noted that the new law, if signed by the President, will make three changes in the United States Code. It will:

—Make it a federal crime to use any child under 16 in the production of pornographic material;

—Ban the sale and distribution of obscene material that depicts any child in sexually explicit conduct.

—Prohibit the interstate transportation of any child for the purpose of prostitution or other commercial exploitation.

The measure provides penalties of up to 10 years in prison with a \$10,000 fine for first offenders, and up to 15 years in prison with a \$15,000 fine for second offenders.

Rep. John Conyers, Jr. (D-Mich.), who managed the bill in the House voting, noted the difficulties in writing a bill that would stand up to challenges in court. "I feel both Houses of Congress acted carefully to avoid unnecessary infringement on First Amendment rights," Conyers said. "None of us wished to present to the country a law which we knew was in danger of being declared unconstitutional by the Supreme Court."

The House accepted Senate language which inserted the word "obscene" in the portion of the bill prohibiting sale and distribution of pornography. This is to meet the Supreme Court test which protects the freedom of speech and the press.

Conyers asserted that the measure was "a necessary and responsible piece of legislation that represents a suitable compromise between the bills passed by the Senate and the House. In addition, it is the bill that will give the Department of Justice a constitutional tool to employ against the evils of child pornography and child prostitution." (BP)

Court to Rule on FCC Obscenity Ban

By Stan L. Haste

WASHINGTON—The U.S. Supreme Court will decide whether seven four-letter words are indecent and can be banned from the airwaves by the Federal Communications Commission (FCC), it was announced here.

The federal agency charged with regulating the broadcast media asked the justices to overrule a lower court decision denying them the right to forbid the broadcasting of the seven words, all of which describe sexual and excretory organs and activities.

FCC attorneys pointed to a section of the federal Communications Act forbidding "obscene, indecent or profane language" in asking the high court to uphold its order against use of the words.

The FCC action was aimed at radio station WBAI of New York City for airing a 12-minute segment of an album by comedian George Carlin which consisted almost entirely of the repeated use of the seven obscene words. The complaint was lodged by a father who had heard the program while driving in his car with his 12-year-old son.

At the heart of the FCC's position is the view that broadcasting is basically different from other communications media. The appeal speaks of broadcasting's "uniquely intrusive qualities" as requiring a "different First Amendment analysis from that applicable to books, newspapers, and ordinary speech."

Among broadcasting's distinguishing characteristics, FCC attorneys argued, are the "easy access" children have to radios and the fact that they are often "unsupervised by parents in their use of the radio." Also of concern to the FCC is the location of radio receivers in the home,

"a place where an individual's privacy interest is entitled to particular deference."

Finally, the FCC attorneys maintain that the agency action banning the obscene words "was justified by its statutory obligation to promote the larger and more effective use of radio in the public interest."

Attorneys for the radio station, on the other hand, argued in a written brief submitted to the court that the FCC order was "overbroad" and "vague" and violated the no-censorship requirement of another section of the law.

That was the view of the Court of Appeals for the District of Columbia, which ruled last March that the order amounted to "censorship, regardless of what the commission chooses to call it." The vote in that court was 2-1.

In another action, the high court declined to review the conviction of a Webb County, Texas man convicted of sexually molesting a six-year-old girl in 1974.

Alfonso Rivera was sentenced to 2½ years in the state penitentiary for molesting the girl after charges of rape were dropped. His appeal, rejected by the justices, was that prosecuting attorneys suppressed information from a doctor who examined the young girl and said there was no physical evidence of rape.

In two other cases, the justices refused to review challenges to California's ban on nude dancers' performing closer than six feet from customers at establishments with state liquor licenses. The proprietors of two such bars had asked the court to declare unconstitutional a California law placing restrictions on nude dancers where liquor is sold. (BP)

Sabbatarian Sues to Take Exam on Weekday

CINCINNATI—The American Jewish Congress has filed a friend-of-the-court brief supporting the right of a Sabbath observer to have a civil service examination rescheduled from Saturday to another day.

The U.S. Court of Appeals for the Sixth Circuit is considering the case involving Glenda Kantor of Memphis, Tenn., whose request to have a Saturday civil service examination rescheduled was denied.

Mrs. Kantor filed a suit charging that the Tennessee Department of Personnel's refusal to grant her request was a violation

of her rights under the religious liberty clause of the First Amendment.

The federal district court upheld the state's refusal to administer the tests on a weekday in Memphis. Civil service exams are given only on Saturday in Memphis.

The American Jewish Congress brief held that the district court had "committed an error" when it treated the state's interest and Mrs. Kantor's as "constitutionally equal in value" and when it determined that the state's interests were "more significant" on the facts of the case. (RNS)

Tuition Tax Credits Opposed by Administration Agencies

WASHINGTON, D.C.—Officials of the U.S. Department of Health, Education and Welfare (HEW) and the Treasury are expected to propose increased federal aid for middle-income students as an alternative to college tuition tax credit.

Pressure has been mounting in Congress for a bill to allow federal income tax credits for non-public school tuition payments. The Carter Administration reportedly opposes the tax credit plan as too expensive and inefficient.

White House officials are said to have allocated between \$500 million and \$700 million for contingency funds in the 1979 fiscal year to expand the existing federal aid program in an effort to sidetrack the tuition proposal.

HEW and Treasury department officials will present their proposals at a hearing of the Senate Finance subcommittee on taxation and debt management.

While details are not available, the proposed plan will include eligibility changes so middle-income students would be eligible for many of the federal grants and aid programs now principally open only to the poor.

Officials said that the benefits to middle-income students available through the expanded federal government programs would be "competitive with" the proposed tax credit plans.

The comprehensive Tuition Tax Credit

Act of 1977 introduced by Sen. Daniel P. Moynihan (D-N.Y.), Sen. Bob Packwood (R-Ore.), and 41 other co-sponsors, would provide some \$4.7 billion worth of income tax credit for those paying tuition in private schools, elementary, secondary, and college. It would allow a tax reduction of \$500 per student.

Another tax credit bill asking for a tax reduction of \$250 per student was attached as a rider to the Social Security bill in December and held up passage of the measure. Sen. William V. Roth Jr. (R-Del.), chief sponsor of the tax credit measure, agreed to drop the issue temporarily but said he would raise it again. A spokesman for Sen. Roth said he still favored the measure, which would provide some \$1.3 billion a year in income tax credit.

Nine other tax credit bills have been designed and are pending before the U.S. House Ways and Means Committee.

The Congressional Budget Office has issued a report which shows that liberalizing available federal grant programs would be more "efficient" than a tax credit in reaching middle-income families. Federal tax experts said many upper-income families would benefit from tax credit.

The tax credit proposal has also been criticized as federal aid to parochial schools which is unconstitutional. (RNS)

BJC's Baker to England for Sabbatical Leave

WASHINGTON—John W. Baker, associate director in charge of research services for the Baptist Joint Committee on Public Affairs, begins a four-month sabbatical leave in February which will include studies of the British legal basis for the American doctrine of separation of church and state.

Baker, who has served Baptists in his current position since 1969, came to the BJCPA from the chairmanship of the department of political science at the College of Wooster (Ohio). Immediately before accepting the BJCPA position, he was a visiting fellow at the Brookings Institution here.



Baker

He will undertake studies at the British Museum and at Cambridge University while living in London during the leave.

Explaining his overseas project, Baker pointed out that Roger Williams, the pioneer in religious liberty in America, once observed that his views on separation of church and state were derived not from Scripture but from Sir Edward Coke, an eminent English jurist whose life spanned the sixteenth and seventeenth centuries.

"Because of the importance of Coke's influence upon the thinking of Williams," Baker said, "work needs to be done in the primary writings of the man who was once referred to as 'the greatest of all English common lawyers'."

Williams, who was a lawyer as well as a clergyman, "learned common law and his concept of individual liberties, including religious liberty, at the feet of Coke," Baker said.

Baker also plans to do research in the writings of Williams at Cambridge, the Rhode Island founder's alma mater.

During the sabbatical, Baker's wife Mary, who teaches English to deaf students at Washington's Model Secondary School for the Deaf on the campus of Gallaudet College, will also be working on a project to help her students learn English literature through visual aids. Her work in England will be applied toward Mrs. Baker's Ph.D. in education at the University of Southern California.

'Religious' Station Loses Final Appeal

WASHINGTON—The U.S. Supreme Court will not review a challenge by a religious broadcasting company against the Federal Communications Commission (FCC) for refusing to renew its license.

United Broadcasting Co., which operated radio station WOOK in Washington, D.C., had its application for license renewal denied two years ago for advertising that such items as roots, incense, and spiritual baths provided spiritual and financial benefits. The FCC also ruled that some WOOK preachers ran a "numbers" game in violation of federal anti-gambling

laws by announcing three-digit "scripture citations" on the air. By sending in donations, listeners would receive from the ministers betting "tips" in the form of "scriptural citations."

WOOK, which has operated under new ownership since the FCC action, argued in a written brief submitted to the high court that the FCC violated the First Amendment's ban on an establishment of religion by judging its religious programming. The broadcasting company cited previous Supreme Court decisions holding that the popularity of religious beliefs is not a constitutional issue.

The FCC, on the other hand, argued that while it agreed "that the truth of a sincerely held religious belief may not be

(See STATION, p. 4)

Hearings

(Continued from p. 1)

Those in favor of the proposals included the Federation of Catholic Teachers, Antonio Scalia, professor of constitutional law at the University of Chicago, the Council for American Private Education, the Lutheran Church-Missouri Synod, National Association of Independent Schools, Congress of Racial Equality, Citizens for Educational Freedom, and professors from two universities in Canada.

The obviously biased attitude of the Senate sponsors of the bill turned the hearings almost into a mockery of those who appeared in opposition. For instance, Sen. Moynihan accused those who objected to his proposal on constitutional grounds including the United States Supreme Court of being ignorant of the history and meaning of the First Amendment. He charged those who objected on grounds of religious liberty and separation of church and state with being hang-overs from nineteenth century Know-nothingism and anti-Catholic bigotry, and of holding Ku Klux Klan viewpoints.

As for the Carter Administration, Moynihan in a lengthy and highly-charged emotional outburst accused President Carter of violating his campaign pledge of seeking constitutional aids to private education. Moynihan said he was tired of the government lying to the American people and accused the Department of Health, Education, and Welfare of being dedicated to the destruction of the Catholic parochial school system. The New York Democrat was so incensed over the Carter opposition that he threatened to stump his state in the next election and urge the people to vote Republican.

Those who argued against the tax credit proposals in general claimed that the plan is unconstitutional, that it would be harmful to the public education system of the nation, that it would aid those people who need help the least, and that a program of tax credits for school tuition is not the proper way to provide for the educational needs of the nation.

Those who argued in favor of tax credits in general claimed that the proposal is constitutional, that it would aid the beleaguered middle class in America, that it

would provide parents freedom of choice in the education of their children, and that it would help to destroy state monopoly in education.

Many college groups were neutral on the proposals and some felt that the best way to aid higher education is through other channels such as more and better help to needy students. (BP)

Wood

(Continued from p. 1)

tion in the curriculum of a school or college in order . . . to determine whether tuition paid to a specific institution qualifies for a tax credit," he said.

Wood had several objections to tax credits on the basis of public policy considerations. He noted that any tax relief from such a measure would be "marginal." "For the tax relief to be more than just psychological the maximum tax credit would have to be increased several times over," he argued.

Wood also noted that the tax dollars not collected as a result of the credits would mean reductions in other educational programs of the government if the credits were considered a part of the total education budget as some law makers have suggested.

Wood foresaw damage to the system of public education in the country as well. "The tendency would be for the less gifted and the poor to remain in the public schools," he said. "Much of the 'melting pot' element of public education unfortunately would be lost. Public policy which favors private schools over public ones is inconceivable."

Tuition increases would "totally erode" the tax relief of the measures under consideration, Wood charged. (BP)

Treaties

(Continued from p. 4)

ators Strom Thurmond (R-S.C.) and Jesse A. Helms (R-N.C.), two of the most conservative members of the body, have repeatedly denounced the agreements and urged their rejection.

Other well-known conservatives, however, have enthusiastically endorsed the treaties. These include former Presidents Gerald R. Ford and Richard M. Nixon,

former secretaries of state Melvin Laird and Henry Kissinger, the present Joint Chiefs of Staff of the nation's armed services, columnist William F. Buckley, and actor John Wayne.

The treaties, signed in September by President Carter, were actually initiated by former President Lyndon B. Johnson after a series of disastrous riots broke out in the Canal Zone in 1964. The agreements were pursued by each of Johnson's successors, Presidents Nixon, Ford, and Carter. (BP)

Carter Announces 1979 Conference on Families

WASHINGTON—President Jimmy Carter announced a White House Conference on Families here December 9-13, 1979, and Congress has held two days of hearings to review plans for the event.

Original plans for a White House Conference on Families were projected during Carter's presidential campaign. He announced his intention for such a conference in a speech to the National Conference of Catholic Charities, Denver, Colo., October 4, 1976.

In his recent official announcement, Carter explained: "The main purpose of this White House Conference will be to examine the strengths of American families, the difficulties they face, and the ways in which family life is affected by public policies."

"The Conference will examine the important effects that the world of work, the mass media, the court system, private institutions, and other major facets of our society have on American families," he continued.

The two-day joint hearings were held by the Senate Subcommittee on Child and Human Development, Sen. Alan Cranston (D-Calif.), chairman, and by the House Subcommittee on Select Education, Rep. John Brademas (D-Ind.), chairman.

Congress has provided \$3 million for the funding of the Conference.

Already throughout the nation coalitions are being formed and organizations with concerns for families and children are making their plans for participation in the 1979 Conference. (BP)

Church

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theological heritage, some incarnational expression of the church's witness in public affairs is inescapable. Impotence in

the social and political domain on the part of the church and those who profess to be Christ's followers can only mean that either the gospel is not worth much or we have not really taken it seriously.

Carter Sees Religion as Hope for Peace

By W. Barry Garrett

WASHINGTON—President Jimmy Carter emphasized personal faith, the meaning of being "born again," family worship and religion as a force for good among the nations at the 26th Annual National Prayer Breakfast here.

The Prayer Breakfast, which was attended by representatives of all branches of government, both federal and state, sounded a note different from previous years. Many such occasions in the past have been a glorified version of civil religion in which the nation was exalted almost as much as God.



Garrett

The gathering of highly placed government officials, as well as of religious leaders, this year sounded a note of humility, service to God and humanity and of religion as a motivating force toward world peace. Some observers attributed the new attitude to the humbling effect of the Watergate scandals of the past few years and to the open commitment of President Carter to his religious faith.

"To me God is real. To me the relationship with God is a very personal thing. God is ever-present in my life, sustains me when I am weak, gives me guidance when I turn to him, and provides for me as a Christian through the life of Christ a perfect example to emulate in my experiences with other human beings," declared President Carter.

The President explained that he and his wife worship together every night. He said that "often during the day I turn to God in a quiet and personal way."

He then emphasized again his concept of being "born again." He said that many people do not know the meaning of these words. "For those of us who share the Christian faith, the words 'being born again' have a very simple meaning," he said, "that through personal experience we recommit our lives as humble children of God which makes us in the realst possible sense brothers and sisters of one another."

The President went on to say that for government officials, who have a concern for the needs of people, "the word 'family' has a broader meaning, the family of all human beings, and how we might alleviate world tension, misunderstandings,

death, suffering, loneliness and alienation through a common understanding, a common purpose and sometimes even a common belief."

As illustrations Carter cited the spiritual fervor of Mahatma Ghandi of India, the religious commitment of Crown Prince Fahd of Saudi Arabia, Prime Minister Menahem Begin of Isarel and President Anwar Sadat of Egypt as points for optimism in the solution of the problems of the Mid-east. "I have a sense of confidence that if we emphasize and reinforce those ties of mutual faith and our subservience and humility before God and an acquiescence in his deeply sought guidance that we can prevail," he asserted.

"In a rapidly changing world we need to cling to things that don't change," the President continued, "to truth and justice and fairness and brotherhood and love and to faith. Through prayer I believe we can find those things."

The National Prayer Breakfast was presided over by Sen. James B. Allen (D-Ala.). At the conclusion he said that it was "the finest we have had."

An unusual highlight of the program was the "Prayer for National Leaders" offered by Rep. Barbara Jordan (D-Tex.). At the conclusion of her prayer the audience burst out in applause.

Others on the program included Rep. Berkeley Bedell (D-Iowa) and Sen. Richard Lugar (R-Ind.) who brought greetings from the House and Senate prayer groups that meet every Wednesday for breakfast and inspiration. Bedell said, "I fear that we in the Congress are so busy arguing issues that if it were not for our prayer breakfasts almost no time would be spent examining our values."

Judge John J. Sirica of the U.S. District Court, and General Louis H. Wilson of the U.S. Marine Corps read from the Old and New Testaments respectively.

The Honorable Max Cleland, Administrator of Veterans Affairs, gave his personal testimony of his journey of faith after having his legs blown off in the Vietnam war. Former U.S. Senator Harold E. Hughes led the closing prayer.

Special music for the National Prayer Breakfast was provided by the Blackwood Brothers Quartet. They opened by singing "How Great Thou Art" and closed the meeting by leading the audience in singing "The Lord's Prayer." (BP)

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