

Report from the Capital

October
1978



THE CAPITAL

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From the Desk of the Executive Director

Unemployment Taxes And Parochial Schools

By James E. Wood, Jr.

A recent Labor Department ruling requiring parochial elementary and secondary schools to pay unemployment insurance state taxes points to a major U.S. church-state confrontation. The ruling, first announced by Secretary of Labor Ray Marshall in a letter to the General Secretary of the U.S. Catholic Conference, came as an interpretation of the Act as amended in 1976. The ruling declared that amendments to the federal unemployment tax, in effect, no longer permit the exclusion of parochial schools from the provisions of the Act. Rather, unemployment compensation taxes must now be paid by parochial schools as well as nonreligious private elementary and secondary schools.



Wood

The Federal Unemployment Tax Act provides for a joint federal-state unemployment compensation program, the purpose of which is to guarantee temporary financial aid to workers during the time of unemployment. A payroll tax is paid by employers. If a state law meets minimum federal requirements, employers receive a 2.7 percent credit against the 3.2 percent federal payroll tax and the state then becomes entitled to receive federal grants to cover the required costs of administering the program.

Prior to 1970, nonprofit organizations, exempt as they were from taxation under Section 501(c)(3) of the Internal Revenue Code, could be covered as employers for unemployment compensation purposes only at the option of the states. Amendments enacted in 1970 provided for coverage of certain services performed by nonprofit organizations, but made the following permissible exclusions: "(1) In the employ of (A) a church or convention or association of churches, or (B) an organization which is operated primarily for religious purposes and which is operated, supervised, controlled, or principally supported by a church or convention or association of churches; (2) by a duly ordained, commissioned or licensed minister of a church in the exercise of his ministry, or by a member of a religious order in the exercise of duties required by such order; and (3) in the employ of a school which is not an institution of higher education." Again in 1976, the Act was amended. Among other things, Congress struck out the third provision above which had allowed the states to exclude employees of parochial schools.

II

Meanwhile, during the past two years Catholic and Protestant church leaders have maintained that employees of parochial schools were still excluded from unemployment taxes by

virtue of their being "in the employ of (A) a church . . . or (B) an organization which is operated primarily for religious purposes." This contention was reenforced by the direct relationship of the schools to the churches and the avowed religious purpose of the vast majority of the parochial schools of America.

The religious character and religious mission of parochial schools have long been recognized not only by the churches themselves, such as the Roman Catholic Church and the Lutheran Church-Missouri Synod, which operate the two most extensive parochial school systems in the country, but by the courts and the Internal Revenue Service.

Almost without exception, the pattern for Roman Catholic parochial schools has been one in which the pastor of the parish church has judicial authority over the school, including the final decision on matters of employment. In the words of Vatican II, "As a mother, the Church is bound to give those children of hers the kind of education through which their entire lives can be penetrated with the spirit of Christ." In the words of the American Bishops on Education, "The Catholic school 'strives to relate all human culture eventually to the news of salvation, so that the life of faith will illumine the knowledge which students gradually gain of the world, of life, and of mankind.'" In the case of the Lutheran Church-Missouri Synod, 93 percent of its elementary and secondary schools are owned and operated by local churches or congregations. Even the remaining 7 percent have an association with the church, though they have a separate incorporation.

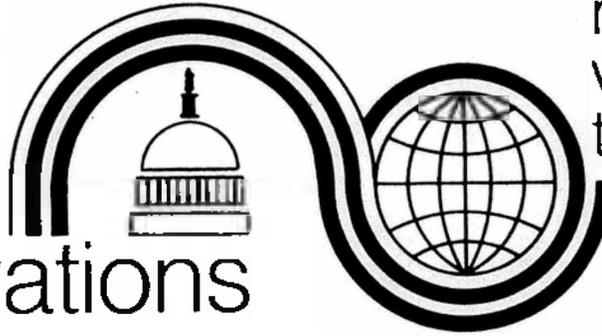
The result of this Labor Department ruling is a rejection in principle and in practice that parochial schools are components of the religious mission of the parish church or local congregation, as similarly are other educational and mission organizations of the local church. As a matter of fact, Secretary Marshall declared that Congress "clearly intended" to bring church elementary and secondary schools under coverage of the Act. In interpreting the ruling, he stated, "The only services performed in the schools that may reasonably be considered within the scope of the (religious) exclusion permitted . . . are those strictly church duties performed by church employees pursuant to their religious responsibilities within the schools." As one Lutheran official recently phrased it, "The issue here is that it is improper for government to dissect elementary and secondary schools which belong to the essential program of churches through a ruling making these schools subject to unemployment taxes."

III

Understandably, and with good reason, the Labor Department's ruling has been vigorously challenged by Catholic and Protestant leaders alike. Many believe that the issue will likely reach the U.S. Supreme Court. The ruling has already been challenged in a state court by a Roman Catholic diocese in Missouri. While the National Conference of Catholic Bishops is considering an appeal, advice to local dioceses has been one of non-confrontation and cooperation but under protest. The Lutheran Church-Missouri Synod has been advised to fill out unemployment tax forms only to show who is the owner of church schools, not to give the federal government the number of teachers, salary paid, and term of service. Under the ruling, Roman Catholic parochial schools could pay as much as \$19 million, and Missouri Synod officials have estimated payment

(See PAROCHIAL, p. 7)

washington observations



FEDERAL EMPLOYEES WHOSE religious beliefs require them to take time off from work occasionally will be allowed to work overtime to make up lost time, according to provisions of a bill signed into law by President Carter.

THE NEW LAW CONTAINS a section which permits federal workers to make up lost time rather than having it deducted from annual leave or losing pay. Previous law required that overtime work be compensated by time-and-a-half pay which in some cases made the cost of allowing workers to make up time prohibitive.

AN IMMEDIATE AND COMPLETE embargo on trade between the United States and Uganda was signed into law by President Carter as part of a bill authorizing expenditures for the International Monetary Fund.

SPONSORED BY SENATORS Lowell P. Weicker (R-Conn.) and Mark O. Hatfield (R-Ore.), the measure cuts off coffee sales from Uganda to the United States and the sale of American goods to Uganda. Weicker pointed out that 85 percent of the Ugandan government's revenues come from coffee sales and that most of that money goes to support President Idi Amin's military dictatorship.

AS THE SUPREME COURT came back to the bench for its 1978-79 term, the justices agreed to hear a major church-state case from Georgia involving local church property disputes. The court announced it will decide whether in such cases the First Amendment requires civil courts to defer to the judgment of church courts in hierarchical denominations. The full story will appear in the November-December issue of RFTC.

IN A PAIR OF CASES involving sex discrimination allegations, the justices agreed to decide if a Georgia law which allows the mother but not the father of an illegitimate child to sue for damages in the event of the child's wrongful death and a Massachusetts statute which gives preference in hiring for civil service jobs to veterans thereby excluding most women from consideration violate the Equal Protection Clause of the Fourteenth Amendment.

AS REPORT FROM THE CAPITAL went to press, Congress had yet to dispose of the college tuition tax credit measure. The House and Senate versions have been in a conference committee but no final vote had been taken at press time. Meanwhile, an effort in the Senate to attach the proposed tax credit to the tax cut bill succeeded, thus confusing the issue further. Next month's RFTC will carry the full report.

BJCPA Acts on Domestic, International Affairs

WASHINGTON—The Baptist Joint Committee on Public Affairs took action on a number of items related to domestic and international issues, honored retiring director of information services W. Barry Garrett, and elected as its new chairman Gideon K. Zimmerman, executive secretary of the North American Baptist Conference.

The Baptist Joint Committee is the public affairs agency of nine Baptist bodies in the United States and Canada, with offices in Washington, D.C. James E. Wood, Jr. is executive director.

Among actions taken during the agency's semiannual meeting were the following:

—Commended President Carter both for his leadership at the Camp David summit meeting on the Middle East, and for his stated opposition to tuition tax credits;

—Authorized the staff to monitor religious liberty developments in Israel, Turkey, Egypt and the Soviet Union;

—Appointed a task force to examine the effects on churches of the new law on age discrimination in employment;

—Directed the staff to support legislation restricting the exploitation of children in interstate and foreign commerce;

—Opposed legislation amending the Federal Communications Act of 1934 which does not include adequate provision for the concept of "public interest" in broadcasting;

—Authorized the staff to act to nullify the effect of an Internal Revenue Service ruling which threatens nonprofit groups with loss of tax exempt status if they publish the voting records of political candidates;

—Asked the staff to try to set up a meeting with President Carter on church problems with the IRS;

—Opposed the Department of Labor's ruling requiring parochial schools to pay unemployment insurance state taxes; and

—Condemned government funding of solar energy demonstration projects in

churches or church-related schools.

Garrett, who served as information director for 21 years and founded the Washington bureau of Baptist Press, was presented with a check and a book of letters at a luncheon attended by Baptist Joint Committee members and representatives of Baptist Press and the Southern Baptist Press Association. He had announced his intention to retire at age 63 this summer.

The Executive Committee of the Baptist Joint Committee informed the full committee that Stan L. Hasteley, the current director of denominational services, had been elected as Garrett's successor. His selection as Baptist Press bureau chief in Washington was made in consultation with W. C. Fields, Nashville, Tenn., director of Baptist Press. Hasteley came to the committee five years ago, and for the first two years was Garrett's assistant.

Zimmerman, named as new chairman of the Baptist Joint Committee, has previously served as chairman of the agency's finance and personnel committees. Elected first vice chairman was Elizabeth J. Miller, secretary of the Office of Issue Development, American Baptist Churches in the U.S.A. The new second vice chairman is Melvin G. Cooper, executive director of the State Ethics Commission of Alabama. Named secretary was Dorothy Parrott, head of the Christian Social Action Committee for the Seventh Day Baptist General Conference.

The agency's governing body also chose Oct. 2-4, 1979 as the dates for the 17th Religious Liberty Conference here under the theme of human rights in international affairs. Design of the program was assigned to a special committee which will work with agency staff in planning the event. (BPA)



OUTGOING CHAIRMAN WITH NEW OFFICERS—Outgoing BJCPA chairman Charles G. Adams (second from left) poses with new officers elected during the October meeting in Washington. They are: Elizabeth J. Miller, American Baptist Churches in the U.S.A., first vice chairman; Gideon K. Zimmerman, North American Baptist Conference, chairman; Dorothy Parrott, Seventh Day Baptist General Conference; and Melvin G. Cooper, Southern Baptist Convention, second vice chairman.

Report from the Capital

\$3.00 A YEAR

Supreme Court Takes Church-State Actions

By Stan L. Haste

WASHINGTON—As the U.S. Supreme Court returned to the bench for its 1978-79 term, the justices announced actions disposing of a half dozen cases involving church-state questions.

All six petitions to the high court were denied, leaving in effect lower court decisions. Overall, the justices disposed of some 800 cases on their first day back on the bench, with only 22 of those accepted for oral argument and eventual decision.

The church-state cases included rulings against the Church of Scientology and the Unification Church, two of the more controversial sects in the U.S. in recent years. The court also took action denying a petition by an evangelistic association in Texas, refused the appeal of an Orthodox Jewish woman in Tennessee to have the state provide employment tests on days other than Saturdays, let stand a Wisconsin plan for providing bus transportation to students in parochial schools, and declined to review a Colorado policy of assigning some child custody cases to Roman Catholic welfare agencies.

The Missouri Church of Scientology was contesting a decision by the Missouri Supreme Court that the church is not exempt from property taxes because its properties are not used exclusively for religious worship. The Missouri high court held that the Church of Scientology is only an applied philosophy and falls short of meeting the minimum standard of being devoted to the worship of a supreme being.

In declining to hear the appeal of the Unification Church, the justices agreed with the Immigration and Naturalization Service that a church training program for foreign members in the United States amounts to little more than fund raising activities. The church claimed that the immigration laws were being used unconstitutionally to forbid its right to the free exercise of religion in its missionary training program. Under the church's plan, some 600 aliens were admitted to the country beginning in 1972 on short-term visas. When these expired, the church sought extensions which were denied by immigration officials. They maintained that the trainees actually spent three-quarters of their time selling such items as tea, flowers, candles, peanuts,



SEMIANNUAL SESSION—Among the presentations heard by members of the Baptist Joint Committee at its October meeting was one on government and church pension plans presented by Darold H. Morgan, president of the Annuity Board of the Southern Baptist Convention and chairman of the coalition of church pension agencies seeking changes in the Pension Reform Act.

and candy for the church.

The high court also denied a petition by Lester L. Roloff, president and founder of an evangelistic association in Nueces County, Texas, who held that child care homes he operates should not be subject to state laws regulating such facilities. The justices agreed with three Texas courts, including the state supreme court, that the 1976 law requiring licensing and regulation of such facilities does not deny religious freedom. In his legal brief supporting the Texas statute, state attorney general John Hill said Roloff's position was "patently without merit and approaches the frivolous."

In the Tennessee Sabbath case, Glenda Kantor, a practicing Orthodox Jew, was thwarted in her effort to force the State of Tennessee to provide employment tests for state jobs in her town on days other than Saturday. Two lower federal courts ruled earlier that the fact that the tests are available on other days in a city 200 miles from where Kantor lives constitutes "reasonable accommodation" to her religious needs.

The court likewise declined to disturb a Wisconsin law providing for free transportation for parochial school pupils. The Supreme Court first upheld such plans in a famous 1947 decision, *Everson v. Bd. of Education*.

In the Colorado child custody case, the

court rejected the contention of George E. Schulke that the state violated the First Amendment to the Constitution by contracting a Roman Catholic social agency to make the recommendation as to the custody of his two children. Although Schulke and his former wife are life-long Lutherans, three Colorado courts ruled that such decisions may be made by the challenged agencies. (BP)

Obscenity Cases Declined

WASHINGTON—Over the objections of three justices, the Supreme Court declined to disturb the convictions of four men in three states found guilty of violating obscenity laws.

Two of the cases denied by the high court came on appeal from Georgia, with the other two coming from Massachusetts and New Jersey.

In denying the appeals, the court seemed to be signaling its unwillingness for now to take on a multitude of court challenges to its 1973 "community standards" rule which has controlled obscenity cases for the past five years. The 1973 ruling declared that local communities must determine for themselves what constitutes obscenity for their own citizens.

Since then the high court has refused repeatedly to accept cases challenging that ruling and asking the justices to establish a more uniform national standard. (BP)

Israeli Ambassador Dinitz Pledges Effort to Clarify Anti-Conversion Law

By Stan L. Haste

WASHINGTON—A group of Baptist leaders expressed optimism that Israel's law forbidding Christians or others from offering "material benefit" for Israelis to convert to another faith will be clarified in the near future. Their views came in the wake of a meeting with the Israeli ambassador to the United States on the eve of the historic peace summit convened at Camp David between Israel's prime minister Menachem Begin and Egyptian president Anwar Sadat.

During the one and one-half hour meeting, Israeli ambassador Simcha Dinitz pledged to "put all my weight" behind efforts to stop harassment of Christians in Israel adversely affected by the law. He promised to work with highly-placed Israeli officials to seek clarification of the law's intent.

Dinitz also suggested that the Baptist group meet with him periodically to discuss any future abuses of the law.

The Baptist group included James E. Wood, Jr., executive director of the Baptist Joint Committee on Public Affairs; Jimmy R. Allen, president of the Southern Baptist Convention and pastor of the First Baptist Church, San Antonio, Tex.; Robert C. Campbell, general secretary of the American Baptist Churches in the U.S.A.; J. D. Hughey, secretary for Europe, the Middle East, and South Asia for the Foreign Mission Board of the Southern Baptist Convention; William F. Keucher, pastor of the Covenant Baptist Church (American Baptist), Detroit, Mich.; and Melvin G. Cooper, executive director of the State Ethics Commission of Alabama.

The law in question was adopted earlier this year by the Israeli Knesset and took effect on April 1, 1978. It declares that "Whosoever gives or promises to a person money, money's worth or some other material benefit in order to induce him to change his religion or in order that he may induce another person to change his religion is liable to imprisonment for five years or a fine of 50,000 pounds."

The law in its second part goes on to make it a criminal action as well for any person to receive money or other material benefit in return for a promise to change one's religion. The penalty for violation of that prohibition is a term of three years

in prison or a fine of 30,000 pounds.

Baptists and other Christians both inside and outside Israel have persistently raised questions and registered misgivings about the new law since its passage, fearful that it would be interpreted as giving local officials sufficient leverage to persecute Christians and prevent them from engaging in ministries to people which might be interpreted as offering material inducement for conversion.

Several reports from Israel in recent months indicate that in some instances, local officials have reacted in just that way. The result has been a growing protest both inside Israel and around the world against the Israeli law.

Due to Israel's historic and staunch defense of religious liberty, the new law caught Christians around the world off guard and has resulted in ill will toward Israel from quarters where the Jewish state has always before been hailed and defended.

During his conference with the Baptist group, Dinitz spoke to this facet of the problem, saying that he had hoped the meeting could have taken place earlier, thereby avoiding some of what the ambassador called the "bad blood" which has flowed between Christians and Jews over the new law.

"There should not be a tarnished image for Israel," Dinitz declared, because "whatever happens in Israel transcends the dimensions of that small country."

The ambassador said further that Israeli society "will not tolerate . . . religious harassment . . . of any kind." Such a posture would be "unthinkable," he said, for a people who have themselves suffered persecution throughout history.

Among groups protesting the Knesset's action have been the Baptist Joint Committee on Public Affairs and the Southern Baptist Convention. At its semiannual meeting last March, the Washington-based Baptist Joint Committee named a committee of three, chaired by SBC president Allen, along with Keucher and Cooper, to work with executive director Wood in coordinating Baptist concern over the law. Because of the ambassador's hectic schedule in recent months, the gathering was repeatedly delayed.

Wood, a specialist in Jewish-Christian

On the Cover

A highlight of the recent meeting of the Baptist Joint Committee on Public Affairs was a luncheon honoring W. Barry Garrett, for the last 21 years director of information services and Washington bureau chief for Baptist Press. Garrett announced his early retirement at age 63.



relations who made arrangements for the meeting with Dinitz, expressed optimism over the possibility of substantive clarifications of the Israeli law.

"While we may rightly lament the existence of such a law in Israel or anywhere else," he said, "we are hopeful that at least there may be some resolution with regard to the ambiguities of the present anti-conversion law so as to improve interfaith relations as well as the climate of human rights and religious liberty in the State of Israel."

Although acknowledging that it would be "wrong . . . to interpret the law as essentially 'anti-Christian,'" Wood went on to say that "in actual practice . . . it is assumed that the law is directed primarily against certain Christian mission efforts in Israel."

Wood emphasized that Baptists too condemn outright bribes or material inducements for conversion but object nevertheless to the "sweeping provisions" of the law.

Wood, who along with others in the Baptist delegation, has been known for his support of Israel and opposition to anti-Semitism, pointed out that his agency "has recognized the Jewish community in America as among our strongest allies in the defense of religious liberty."

"We are all the more concerned, therefore," he concluded, "that the civil liberties of Christian groups in Israel not be compromised. . . ." (BPA)

Wood Asks Carter Not to Name Vatican Envoy

By W. Barry Garrett

WASHINGTON—James E. Wood, Jr., spokesman for 25,215,339 Baptists in the United States, called on President Jimmy Carter "to terminate the very recent practice of sending a Presidential envoy to the Vatican."

Wood, executive director of the Baptist Joint Committee on Public Affairs with offices in the nation's capital, specifically asked Carter not to name a successor to David M. Walters, the president's personal envoy to the Vatican.

Appointed by Carter in July 1977, Walters resigned in August 1978 after the death of Pope Paul and before the election of Pope John Paul. He explained that he did so in order to clear the way for the appointment of a new presidential representative to the new pope.

Wood reminded Carter that at the time of Walters' appointment he had "expressed to you on behalf of eight national Baptist bodies our profound disappointment in your appointment of an envoy to the Vatican." He charged the President with raising serious constitutional questions by the appointment and that the President was showing preferential treatment to the Roman Catholic Church.

Wood explained to the President that "the appointment of a Presidential envoy to the Vatican is unnecessary" and that it "really serves no other purpose than to establish official diplomatic relations be-

tween the U.S. government and the Roman Catholic Church."

He maintained in his letter to Carter "that the Vatican can and should communicate with the U.S. government in the way any religious group communicates with it."

The full text of Wood's letter to President Carter follows:

"This letter is being written you in response to the announcement last week by the Vice President of the resignation of your personal envoy to the Vatican, David M. Walters. At the time of your appointment of Mr. Walters in July 1977, we expressed to you on behalf of the official representatives of eight national Baptist bodies our profound disappointment in your appointment of an envoy to the Vatican and the serious constitutional questions which are raised by such an appointment. We further expressed the view that such an appointment officially underscores the special concern of this government for one religious body, to the point of preferential treatment, not accorded any other church or religious body anywhere else in the world.

"We respectfully, therefore, request you not to name a successor to Mr. Walters and to terminate the very recent practice of sending a Presidential envoy to the Vatican.

"Since the appointment of a Presidential envoy to the Vatican is unnecessary and really serves no other purpose than to establish official diplomatic relations between the U.S. government and the Roman Catholic Church, we especially

(See WOOD, p. 8)

ERA Extension Passes; Battle Back in States

WASHINGTON—The Senate, following similar action by the House of Representatives, has extended the deadline for ratification of the Equal Rights Amendment by 39 months, to June 1982.

Both houses rejected earlier attempts to allow states which have already ratified the ERA to rescind their action. Three states still must ratify the amendment before it becomes law.

The extension margin was 60-36 in the Senate following passage Aug. 15 in the House 233-189.

Moments before the vote in the Senate, Phyllis Schlafly, national chairman of STOP ERA, predicted that the extension would have no legal effect. She said that suits would be filed by states which have ratified the amendment, those which have not ratified, and those which have ratified but rescinded that action. "All of these states are aggrieved," Schlafly said.

Sen. Donald W. Riegle, Jr. (D-Mich.) pointed out that there are 800 federal laws alone which discriminate against women. In addition, he said, there are "tens of thousands" of such laws in the states. He also noted that attempts to achieve equality for women through the Fourteenth Amendment's Equal Protection Clause have failed.

Sen. Spark Matsunaga (D-Hawaii) cited a Supreme Court case of this year which ruled that the Fourteenth Amendment does not apply to gender based discrimination. (BP)

Parochial

(Continued from p. 2)

of tax will cost their congregations some \$3 million.

The result of this ruling has provoked widespread concern for many of the same reasons that opposition was expressed by the churches with regard to the IRS regulation on integrated auxiliaries, the IRS ruling severely restricting the publication of voting records, the inclusion of the churches in proposed lobby disclosure legislation, the Equal Employment Opportunity Commission's efforts to obtain employee data from Baptist theological seminaries, and the current attempts of the National Labor Relations Board to extend its jurisdiction over parochial schools.

Lutheran Church-Missouri Synod President J.A.O. Preus has said of the ruling, "I am upset that federal departments can determine what is or is not a church." "If we cooperate in this ruling," declared Dr. Al Senske, secretary of elementary and secondary schools for the Lutheran Church-Missouri Synod, "we are either admitting Lutheran schools are not part of the church or that the government now has the right to tax churches. Neither is correct or in keeping with the First

Amendment."

Clearly at issue is the authority of government to define the mission and nature of the church, accentuated in this case all the more by the Act's stipulation of exclusion of those "in the employ of the church" or "an organization operated primarily for religious purposes" and controlled and supported by a church. The basic reason for the denial of public funds to parochial schools by the U.S. Supreme Court is that they have been viewed as church-controlled and as "religious-pervasive institutions." The Court's decisions, we believe, have been consistent with the guarantees of the First Amendment and a free society. Efforts, therefore, to dissect these schools from the churches and to deny them a primary religious purpose are a contradiction in public policy and one that should be vigorously resisted. For this reason, the Baptist Joint Committee filed an amicus brief, *National Labor Relations Board v. Catholic Bishop of Chicago*, in which we supported the Bishop's resistance to the jurisdiction of the NLRB over parochial school teachers. The Committee did so because it believes that church supervised programs and schools should be free from unnecessary government intrusion and control.

Texts of BWA Manila Resolutions

[*Managing editor's note:* As promised last month, *Report from the Capital* presents below the texts of three of the resolutions adopted this summer by the General Council of the Baptist World Alliance at its annual meeting in Manila. In addition, the General Council adopted a lengthy statement on human rights.]

INTER-RACIAL CONFLICT

The General Council of the Baptist World Alliance, representing Baptist Christians from every Continent and 81 Nations—

places on record its alarm at the escalating conflict in Central and Southern Africa.

It deplores the injustices of white racist attitudes and atrocities, which have contributed to the deterioration of racial relations.

It welcomes constructive attempts to move toward African majority rule.

It views with horror and revulsion the recent terrorism and murderous brutality of those who have taken the lives of innocent people including both black workers and white missionaries, and calls on those persons who have influence over such people to take every step to halt this callous bloodshed since its continuance will undoubtedly reduce the credibility of those leaders who profess concern for the legitimate human rights of the black majority.

RELIGIOUS FREEDOM

The General Council of the Baptist World Alliance, believing in the inherent right of all people to complete freedom of religious faith and practice, expresses its deep concern at the anomalous situation in many countries with respect to religious believers, involving in some cases severe discrimination against them, on account of the ideological, political or religious prejudice of Governments.

It calls on all Governments of the world to grant religious freedom, in respect of belief, practice, and propagation, to all peoples in their countries and urges the cessation of all discrimination against persons, or groups, who practice or advocate other religions than those approved or accepted in their countries.

It further urges all Governments to desist, on political, cultural, or religious grounds, from imposing legal strictures which deny the right of religious faith and practice to those who become or desire to become converts to another faith.

DISARMAMENT AND WORLD PEACE

The General Council of the Baptist World Alliance, recognizing that the world is far from peace and justice, and that vast sums are spent on armaments while much of the world goes hungry or suffers from lack of education and medical care,

- 1) Affirms that we stand for peace and reconciliation among all nations;
- 2) Welcomes with deep satisfaction the results of the 10th special U.N. session on disarmament and calls on all Governments of the world to realize its decisions in the field of disarmament, and to stop production of, and trading in, the weapons of war, conventional and nuclear;
- 3) Urges the Governments of the USA and the USSR to conclude treaties on Strategic Arms Limitation as soon as possible, and to continue negotiations thereafter in the further elimination of strategic armaments, and the cessation of the development of new types of nuclear arms;
- 4) Pleads that the benefits of resources freed from expenditure on armaments be redirected toward meeting the needs of developing countries;
- 5) Expresses sorrow and concern at the continuing conflicts and bloodshed in the Middle East, and support for all sincere and just action directed to the cessation of the Arab-Israeli conflict, through the U.N. Organization, and through the reopening of the Geneva negotiations, including all nations and parties which are involved.

Wood

(Continued from p. 7)

hope that you will not give consideration to another appointment. We maintain the position that the Vatican can and should communicate with the U.S. government in the way any religious group communicates with it. Your serious consideration of this matter will be greatly appreciated." (BPA)

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Report from the Capital

Vol. 33 No. 9 October 1978

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Report from the Capital is published 10 times each year by the Baptist Joint Committee on Public Affairs (BJCPA), a denominational agency maintained in the nation's capital by the American Baptist Churches in the U.S.A., Baptist Federation of Canada, Baptist General Conference, National Baptist Convention, National Baptist Convention, U.S.A., Inc., North American Baptist Conference, Progressive National Baptist Convention, Inc., Seventh Day Baptist General Conference, and Southern Baptist Convention.

Subscription Rates: Individual subscription, \$3.00 per year; Club rate for 10 or more, \$2.00 each per year; Bulk distribution of 10 or more to a single address, \$2.00 each per year.

Report from the Capital
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