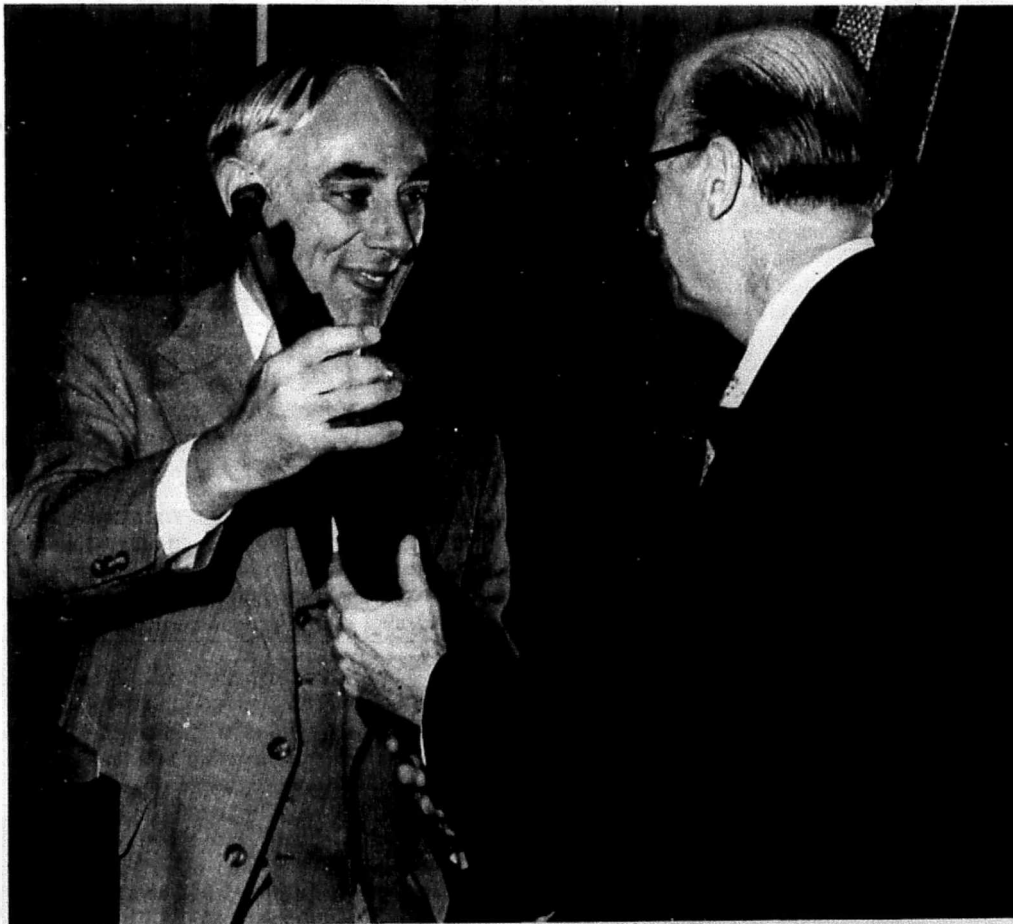


Report from the Capital

November-December, 1979

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Dr. James E. Wood, Jr., receives Isaiah Award from Rabbi Matthew Simon of the American Jewish Committee.

- Religious Liberty Conference Report
- 1979 Index

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From the Desk of the Executive Director

BAPTISTS, JEWS, AND HUMAN RIGHTS

By James E. Wood, Jr.

On the occasion of its fortieth anniversary, the Baptist Joint Committee on Public Affairs was the recipient on October 2, 1979 of the signal and significant honor of receiving the Isaiah Award from the American Jewish Committee. In making the award, the American Jewish Committee took note that "from its earliest days when it expressed concern for the Jewish victims of Nazi persecution in Europe, the Baptist Joint Committee on Public Affairs has been true to our highest values and its charter which states: '... a Baptist must exercise himself to the utmost in the maintenance of absolute religious liberty for his Jewish neighbor, his Catholic neighbor, his Protestant neighbor, and for everybody else



Wood

Over the years it has struggled on behalf of oppressed peoples all over the world. All whose human rights are in jeopardy can look to the Baptist Joint Committee on Public Affairs for succor. It epitomizes the injunction of the Prophet to 'Learn to do well; Seek Justice, relieve the oppressed' " (Isaiah 1:17).

The presentation of this award to the Baptist Joint Committee is one for which we are deeply grateful. Indeed, the Isaiah Award is one the Baptist Joint Committee should always treasure as a constant and fitting reminder of its historic commitment and purpose, for human rights constituted the primary reason for the formation of the Committee and has through the years dominated its agenda. The award has an appropriate symbolic meaning to be found in the prophet for whom the award is named. No better biblical text for the Baptist Joint Committee, for example, may be found than the words of the Prophet Isaiah (60: 1-2):

"The Spirit of the Lord God is upon me.
He has chosen me and sent me
To bring good news to the poor.
He has sent me to bind up the broken-hearted,
To proclaim liberty to the captives, and release to those in prison;
And the opening of the eyes to them that are bound;
To proclaim the year of the Lord's favour."

Baptists and Jews have long shared a common heritage of dissent and a common commitment to religious liberty and the separation of church and state. Therefore, the occasion of the presentation of the Isaiah Award was greatly heightened by the fact that it was presented to the Baptist Joint Committee by the American Jewish Committee. Founded in 1906, more than a generation before the Baptist Joint Committee, the American Jewish Committee has throughout its distinguished history been identified with the cause of human rights at home and abroad. While originally dedicated to defending the rights of Jews all over the

world, the AJC early came to acknowledge that "the rights of Jews are best safeguarded by working for the rights of all."

Like the Baptist Joint Committee, the American Jewish Committee has long given visible expression to its commitment to human rights—on behalf of Jews and non-Jews alike. Through its early involvement with human rights concerns with respect to immigration—human rights concerns shared also by the Baptist Joint Committee from its beginning—the American Jewish Committee long ago recognized that human rights are neither Jewish nor Christian, if, indeed, they are to be identified as human rights. As a former president of the American Jewish Committee, Louis Marshall, declared more than fifty years ago, "I would deplore the day when there should ever arise a Jewish, a Catholic, or a Protestant question in the United States."

Our ultimate concern in public affairs, as Christians and as Jews, must be for the civil, political, economic, and social rights of all who are oppressed, whether within the community of faith or not or within our own national borders or beyond, based on God's concern for all humanity. In this task, freedom and justice must be joined in the struggle for human rights.

Jewish-Christian commitments to human rights are not without painful remembrances of past interreligious conflicts. Admittedly, the Jewish-Christian encounter is the saddest chapter in all the history of religion, in which human rights were flagrantly and systematically violated in the name of religion, even biblical faith. It is a tragedy which has endured for two thousand years and has not yet ended. If true religious liberty, the cornerstone of all human rights, is to endure in America, then Protestants, Catholics, and Jews (not to mention a host of other minorities) must be free to remain true to the claims of their respective faiths without having their religious integrity impugned or their religious identity maligned. There must be full recognition in our pluralistic society that there are only religious minorities, no majorities. Baptists and Jews, for example, must be cognizant of each other and reach out to each other. Failure to do so should be regarded as a denial of our common heritage and of our common affirmations of faith. Failure in this area should also be viewed as a betrayal of the principles of true religion and of religious liberty.

Both Jews and Christians would do well to acknowledge that much of modern Judaism and much of contemporary Christianity are but faint reflections, sometimes even aberrations, of their true selves. The real meaning of Sinai and the real meaning of the Incarnation have often been obscured by the external realities of both Judaism and Christianity in the modern world. Jews and Christians alike should seize whatever opportunities there are to work together for a better world, wherein justice and righteousness, the Sovereignty of God, and the brotherhood of man are clearly made manifest. Jews and Christians need each other. As David Flusser of the Hebrew University of Jerusalem wrote some time ago, "There is both human greatness and human weakness in our religions, but there is also the common hope for the Kingdom of God."

For two thousand years Jews and Christians have uttered the same prayer, "Thy Kingdom come!" Zechariah proclaimed, "The Lord shall be king over all the earth; in that day the Lord shall be one, and His name one" (Zech. 14:9). The Apostle John in the Book of Revelation wrote of the time when "the Kingdom of this world is become the kingdom of our Lord" (Rev. 11:15). In their respective affirmations and actions on behalf of human rights, Baptists and Jews are not only called upon to care for each other, but to be partners in the struggle for human rights for all persons everywhere.

washington observations



news
views
trends

A HIGHLIGHT OF POPE JOHN PAUL'S VISIT to the United States the first week in October was an ecumenical prayer meeting celebrated at Washington's Trinity College. A delegation of some 20 Baptists was invited, including BJCPA executive director James E. Wood, Jr.

WOOD, WHO HAS LONG WORKED for improved relations of Baptists with other faith groups, was especially pleased that Catholic officials planning the event chose to include Jewish and Muslim representatives. He echoed the impressions of John Paul's personal warmth and charisma shared by millions of other Americans.

THE BAPTIST JOINT COMMITTEE, in a letter by research director John W. Baker to the California Supreme Court, has joined the battle of the Worldwide Church of God against the State of California. Last January, state authorities placed the Worldwide Church under receivership, acting on the theory that a public charity is a public trust.

BAKER'S PROTEST ON BEHALF OF the BJCPA challenges that assumption, declaring that the receivership action amounts to "a large-scale assault on religious liberty" and serves notice on the California court that the BJC intends to enter the case as a friend of the court. The state is presently seeking to force church head Herbert W. Armstrong to submit to questioning in the case.

THE LEGAL ACTION AGAINST the Worldwide Church was taken after several former members accused Armstrong and his chief aid and attorney Stanley R. Rader of using church funds for extensive travels and lavish entertainment.

IN THE ONGOING CONGRESSIONAL fight over lobby disclosure legislation, BJCPA executive director Wood has once more fired a salvo at chief Senate sponsor Lawton Chiles, D, Fla. During a recent hearing before the Senate Committee on Governmental Affairs, Chiles countered Wood's argument that churches should be excluded from such legislation by pointing out that such exemption could lead to attempts by groups such as the Unification Church or the Church of Scientology to become state religions.

INCREDULOUS AT THE SENATOR'S REMARKS, Wood declared: "Government has no power to regulate religion. To suggest that government has the power to police or monitor any religion, whether old or new, is frightening. The premise that government has the right to a full accounting of churches is distressing. We view with alarm this appearance of government monitoring of all political activity."

At the time when Pope John Paul II was pleading the cause of human rights before the United Nations and huge American crowds, speaker after speaker at a human rights conference sponsored here by the Baptist Joint Committee on Public Affairs found the responses of the churches to human rights wanting. The conference was held in conjunction with the 40th anniversary observance of the Washington-based Baptist agency.

Churches in the United States came under a barrage of criticism for their failure to lead the way in the effort to secure human rights during the 17th Religious Liberty Conference here Oct. 1-3.

A pair of U.S. congressmen told conference participants that the church in the U.S. must address domestic human rights problems before it can attain credibility in speaking to violations of such rights abroad.

John H. Buchanan, Jr., R-Ala., keynoting the three-day meeting declared that while "Baptist Christians have done many good things in the world . . . we have not given the attention we should to civil rights."

An ordained Southern Baptist minister now serving his sixth term as congressman from Birmingham, Ala., Buchanan challenged fellow Southern Baptists "to get out of the caboose and into the locomotive" on civil rights issues.

In his sermon-like address, Buchanan praised Baptist concern for the plight of dissidents behind the iron curtain but urged greater attention to the plight of blacks and other ethnic minorities, as well as that of women and children.

Rep. John Conyers, Jr., D-Mich., charged U.S. churches with being the "polite captive of the state" and expressed "serious doubts" about its willingness to be independent.

The Detroit congressman said that if his assumption is true, "it follows that it is exceedingly difficult to go as far" as it should in changing the status quo.

At the same time, Conyers expressed optimism about the future of U.S. churches, saying that "it is beginning to

show signs it will break more drastically away from dogma and practice which are at odds with the world of 1979, the world of the 80s and beyond."

Conyers, a Baptist, said he sees his role in part to "help alleviate the pressures in the church against progressivism so that we can deal with redistribution of resources and opportunities which is what it's all about."

The strongest attack on churches came from a black Baptist pastor from Brooklyn, who charged that white churches in America have perpetuated the institution of racism.

William A. Jones, Jr., pastor of the Bethany Baptist Church in Brooklyn and current president of the Progressive National Baptist Convention, declared, "Many white clergy are mere puppets rather than prophets. . . . The white church historically and presently is an instrument of the American system, sanctifying its sins and giving inspiration to its iniquities."

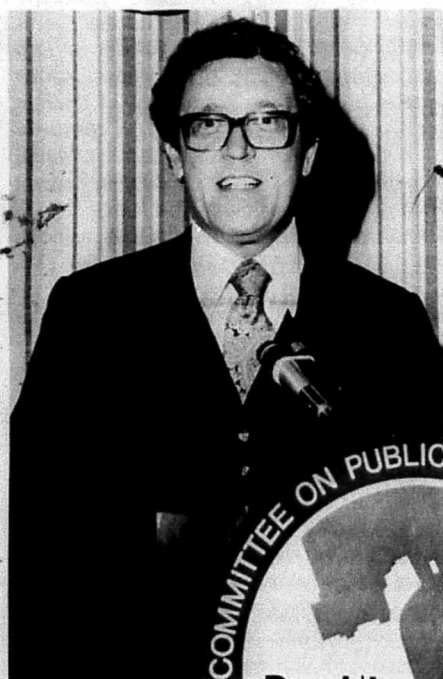
Jones identified the key components of the American system which perpetuate racism as "the American trinitarian formula of capitalism, racism, and militarism."

He said further that racism is based on bad theology. "A simple surface diagnosis reveals a sick sociology, based on a faulty anthropology, which emanates from a false theology. . . . Racism is demonic, a spiritual perversion," he concluded.

An American Baptist executive and former pastor in Nicaragua told conferees that despair in the third world can be attributed to the absence of the most basic of human rights, including hunger, malnutrition, low life expectancy, and deficient housing.

Robert Velasquez, director of bilingual services for the American Baptist Churches in the U.S.A. also scored the "neocolonialism" of multi-national corporations and the ever-growing military expenditures of western nations.

The native of Nicaragua also declared that Protestant missionaries to most Latin American countries lose their credibility by identifying with the system rather than



**we can be heard . . .
our voice will be heard
—John Buchanan**

Responses of Churches

Religious Liberty Conference Accents Human Rights Concerns

the people. He charged that most Latin American governments are dictatorships propped by U.S. military aid.

John J. Gilligan, a Notre Dame University law and public policy professor, told the Baptists that the U.S. could transform the face of the earth if it directed its energies toward securing human rights rather than making speeches about human rights.

Gilligan, who was formerly governor of Ohio and chief administrator for the Agency for International Development, said that mixed-up American priorities are witnessed by the fact that "we lost more on gambling tables in Las Vegas last year than we spent to feed the hungry in other nations.

"Our efforts to advance the cause of human rights would be more convincing and more effective if we were to back our words with deeds," he said, "and if we were as ready to take the lead in devoting our resources to the task of global development as we are . . . in making speeches about human rights."

Another prominent public figure, assistant secretary of state for human rights Patricia M. Derian, declared that while human rights considerations occupy an unprecedented place in the formation of U.S. foreign policy, "we have an endless distance to go."

Derian, the first highly placed State Department official with a specific assignment for human rights issues, also predicted that the U.S. will likely break diplomatic relations with the right-wing government of Chile for its failure to put on trial or extradite to the United States three Chilean citizens accused with the murder of former ambassador to the U.S. Orlando Letelier. Letelier was Chile's representative to the U.S. during the regime of Marxist president Salvador Allende.

In another conference event, the Baptist Joint Committee received the Isaiah Award for contributions to justice from the Washington chapter of the American Jewish Committee.

COMMITTEE RECEIVES ISAIAH AWARD

The Baptist Joint Committee on Public Affairs received the Isaiah Award for contributions to human rights from the Washington Chapter of the American Jewish Committee at a luncheon here.

Baptist Joint Committee executive director James E. Wood, Jr. received the award for the Baptist agency, whose 40th anniversary coincided with its Religious Liberty Conference.

Rabbi Matthew Simon of Temple B'nai Israel and a member of the executive board of the American Jewish Committee presented the two-foot high iron sculpture of the Old Testament prophet, declaring that the Baptist agency has spoken for 40 years "on every concern that is our joint concern."

Rabbi Simon praised Baptists generally, noting that Jews and Baptists share a common heritage of exile, dissent, and commitment to the principle of separation of church and state. "We have learned well from the Baptists," he said.

The Jewish leader, speaking to nearly 300 Baptists and Jews at the joint luncheon, paid further tribute to Baptists for championing the cause of freedom in repressive countries and declared: "We need voices that can call the judgment of God upon men."

In his response, Wood paid tribute to the American Jewish Committee for its own human rights record, including its defense of religious liberty, aid to survivors of the Holocaust, contribution to the creation of the State of Israel, efforts in having basic human rights guarantees written into the United Nations Charter, and its role in refugee relief.

Wood also praised recent joint efforts by the Jewish committee and the NAACP to relieve tensions between blacks and Jews.

Speaking of his own agency, Wood said that human rights was "the primary reason" for its formation in 1939. "Nowhere have Baptist concerns for human rights been given greater corporate expression

Seek Justice . . .
Relieve the Oppressed



Isaiah 1:17

than in the actions and pronouncements of the Baptist Joint Committee on Public Affairs," he declared.

The veteran Baptist leader called religious liberty the "cornerstone" of all other human rights and the "linchpin of freedom."

Other human rights concerns of the Baptist Joint Committee, he said, have in-

(See ISAIAH, p. 6)

to Human Rights Wanting

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Churches Challenged to Lead

It's past time for Baptists, especially Southern Baptists, to get out of the caboose and into the locomotive in the matter of the civil rights in the United States, according to Congressman John Buchanan.

Buchanan, a Southern Baptist minister and U.S. Representative from Birmingham, Ala., told participants at the Religious Liberty Conference in Washington that "Baptist Christians have done many good things in the world, but we have not given the attention we should to civil rights in the U.S."

Buchanan opened the conference on the 40th anniversary of the founding of Baptist Joint Committee on Public Affairs. He told the leaders from nine Baptist bodies in the United States and Canada that government can be a decisive force for good, but it needs help from the Christian church.

Government has had "some impact on the other super power, the Soviet Union, by keeping human rights in the forefront in our foreign policy," Buchanan said. He credited that policy with having a part in the downfall of violators of human rights like Uganda's Idi Amin.

The Republican congressman, liberally illustrating his human rights philosophy with the teachings of Jesus, maintained that Christians also need to be advocates for religious dissidents in other nations where their own countrymen cannot speak. "But we can be heard," and we must be," he said. "And our voice will help them."

He referred to Russian Baptist pastor Georgi Vins, who came to the U.S. in April as part of an exchange for two Russian spies. Vins has often said since, that letters from the West to Soviet authorities contributed to his release from prison and to better conditions while he was there.

"It's our job to speak out for the Vinses, the Pentacostals now seeking asylum in the U.S. embassy in Moscow, for other Pentecostals and Soviet Jews."

Buchanan was author of a resolution in Congress which urged the Soviet Union to release Vins. He said one of the charges contained in Soviet documents against Vins was that he wrote a piece of anti-Soviet literature—which turned out to be Psalm 23.



**the church is a
'polite captive of
the state'**

—John Conyers

Buchanan said women's rights in the U.S. ought also to gain increasing attention, as should the rights of children, especially since 1979 is the U.N. designated Year of the Child.

He said we must make sure that every person born into our society, regardless of his race, creed or economic status, has every opportunity to become the most and the best it is within that person to be. "Until we do that, we cannot know of what we've robbed the world," he said. "We don't know into which child of which creed or which race God has placed the cure for cancer."

Buchanan, son of a Baptist preacher, quoted Jesus again, saying "If you have done it not unto the least of these my brethren, you have done it not unto me."

Stan L. Hastey, information services director, and assistant Carol B. Franklin were joined by Norman Jameson, Features Editor of Baptists Press, Nashville, in preparing this issue's report of the Religious Liberty Conference. Photos are by Jameson.

Church Shows Signs Of Breaking Away

Though the church is a "polite captive of the state," it shows signs of breaking away from dogmas and practices which separate it from human need, a Detroit congressman told participants in a religious liberty conference.

Rep. John Conyers Jr. said he has "serious doubts" that the church in the United States is independent. If that is true, he went on, "it follows that it is exceedingly difficult to go as far as it wants" in changing the status quo.

Conyers added, however, that he is "optimistic about the future of the church." "It is beginning to show signs it will break more drastically away from the dogma and practice which are at odds with the world of 1979, the world of the 80's and beyond," he said. "I see it finally beginning to nibble on the real questions of the day."

Conyers admitted that he starts with the assumption that society provides democracy for only a few. "We live in a very undemocratic democracy," he said.

He also noted that "most systems in government and the private sector are working poorly," including religious institutions.

As an extreme example of the breakdown of systems he cited prisons which, he said, "reflect our inhumanity in a way that staggers even those of us used to working with reality."

The congressman said that his role is to help "alleviate the pressures in the church against progressivism so that we can deal with redistribution of resources and opportunities which is what it's all about."

ISAIAH

(Continued from p. 5)

cluded support for conscientious objectors; recognition of the rights of displaced persons; the right to food, shelter, and clothing; equality before the law; nondiscrimination with regard to race, religion, national origin, or sex; and the rights to privacy, work, education, and vote.

Wood denounced the historic persecution of Jews, calling it "the saddest chapter in all the history of religion."

He called on Baptists and Jews "to reach out to each other," saying that failure to do so "should be regarded as a denial of our common heritage and of our common affirmations of faith."



*racism reveals a 'sick society' . . .
faulty anthropology . . . false theology'*

—William Jones

WHITE CHURCHES LINKED TO RACISM

The white church in America is a part of the racist society and many white clergy are "mere puppets."

William A. Jones, Jr., president of the Progressive National Baptist Convention and pastor of the Bethany Baptist Church in Brooklyn, said, "Many white clergy are mere puppets rather than prophets . . . The white church historically and presently is an instrument of the American system, sanctifying its sins and giving inspiration to its iniquities. It has never, in collective manner, assaulted the prevailing power arrangement in the name of God who has 'made of one blood all nations of men to dwell on all the face of the earth.'"

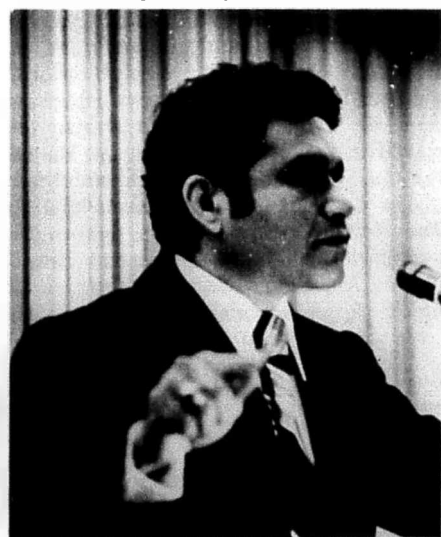
Jones asserted that "the struggle for human rights is essentially a religious struggle." He went on, "The advancement (of human rights) is therefore a religious responsibility."

Jones told participants in the conference that injustice, which produces racism, "almost always emerges from the desensitized consciences of people who deem themselves better than others." He charged that white American feelings of superiority have created "the American trinitarian formula of capitalism, racism, and militarism" which perpetuate racism.

"The nation historically has been long on promise and short on performance," Jones said. "The democratic ethic repre-

sents the ideal with respect to historic social experiments. It is rooted in religious realism. It is grounded in the Judeo-Christian doctrine of humanity . . . The democratic ideal has yet to flower."

Jones said that racism in our society is based on bad theology. "A simple surface diagnosis reveals a sick sociology, based on a faulty anthropology, which emanates from a false theology . . . Racism is demonic, a spiritual perversion."



be supporters

—Roger Velasquez

Despair Cries Out For Basic Rights

Protestant missionaries lose credibility in Latin America when they identify with the system and not with the people, a Nicaraguan pastor told a religious liberty conference in Washington.

Roger Velasquez, now director of bilingual services for the American Baptist Churches, USA, said most regimes in Latin America are dictatorships supported by U.S. military aid. Identification with that system brings only contempt from the people missionaries are there to "save," he said.

A Vietnamese pastor, Dao Van Chinh, who shared the platform during a presentation on third world refugees in a conference on "The Church, the State and Human Rights," told participants to "accept those miserable people as they are, but look at them as they can be."

Chinh cited personal incidents to show the conditions in Vietnam since the communists overran the south in 1975. He said his brother, who had been a captain in the South army, was forced to a re-education camp and never came back. Other friends in those camps have been reduced to eating grass, and snakes to survive, he said.

Prisoners are shot if they pick up something from the fields or accept food from villagers as they are transported from camp to camp, Chinh said.

Hunger is common, with the rice ration for a family cut from 30 pounds to 24 pounds then to nine pounds per month, "and even that amount is often not available."

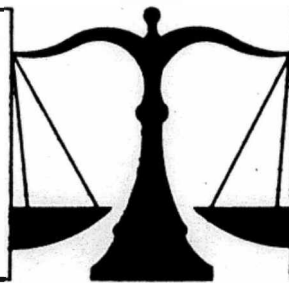
Velasquez told participants in the conference, held at the 40th anniversary of the founding of the Baptist Joint Committee on Public Affairs, that the human rights problem is just a symptom. The causes of human despair that bring out the cry for human rights, he said are three-fold:

- the misery among the vast majority of the world's population, caused by hunger, malnutrition, low life-expectancy and housing deficiencies;
- the neocolonialism of multi-national corporations with unlimited power;
- the widening of the military apparatus that supports the economy of the western world.

Velasquez called for more commitment from church members. "Good intentions (See CRIES, p. 11)

views of the wall

By John W. Baker



The First Amendment built "a wall of separation between Church and State." Thomas Jefferson in a letter to the Danbury Virginia Baptist Association.

"... the line of separation, far from being a 'wall', is a blurred, indistinct, and variable barrier." Chief Justice Burger, *Lemon v. Kurtzman*.

Susan Jane B. Gilfillan, et al. v. City of Philadelphia, et. al. Civil Action No. 79-3377 in the United States District Court for the Eastern District of Pennsylvania

Issue: Is it constitutionally permissible, under the First Amendment religion clauses, for the city of Philadelphia to use tax funds to pay for (1) the erection of a platform on which an altar was placed and a Roman Catholic Mass was said by Pope John Paul II, (2) shrubs and flowers valued at almost \$50,000 to set off the platform, (3) the rental of several thousand chairs for the seating of guests when the tickets to those seats were exclusively distributed by the Archdiocese of Philadelphia, and (4) other expenses attributable directly to the religious ceremony of the saying of the Mass?

Shortly after it was announced that Pope John Paul II would make a Papal visit to the United States and that Philadelphia was on his itinerary, a meeting was held between David Silver, Philadelphia Commissioner of Public Property, his staff, and representatives from the Archdiocese to plan for the Pope's visit and a public appearance at Logan Circle in downtown Philadelphia. The architects on Silver's staff designed a platform with a large Christian cross integral to it and determined the type of plantings necessary to set off the platform properly. The Archdiocese placed the altar on the platform.

The Archdiocese, knowing that the program in Philadelphia was to be religious, offered to pay for the construction and removal of the platform and for the landscaping work. The City rejected this offer and insisted that the City would pay for all costs of the Pope's public appearance in Logan Circle.

On September 14, 1979 a Complaint was filed in the United States District Court for the Eastern District of Pennsylvania by attorneys for Susan Jane B. Gilfillan and the Rev. Mary Anne Forehand demanding that a temporary restraining order be issued. The Complaint stated that

plaintiffs were not objecting to the use of public funds, City property or City personnel for the secular activities undertaken by the Pope or for the protection of the Pope, the protection of and control of crowds, the control of traffic, the provision of sanitation facilities or any other activity "customary and necessary in connection with the secular activities of visiting dignitaries." However, the Complaint did seek an injunction prohibiting the City or its "officers, agents, servants, employees, and attorneys and those persons in active concert or participation with them from using or permitting the use of City workers, property, equipment or supplies and the expenditure of public funds in connection with or in support of the sectarian activities planned for the Pope's visit to Philadelphia . . . [including] the construction of the Logan Circle structure . . ."

At the October 9 hearing the City Solicitor, Sheldon Albert, asked that the American Civil Liberties Union (ACLU), which represented Ms. Gilfillan, and the Board of National Ministries, American Baptist Churches in the U.S.A., whose House Counsel, Earl W. Trent, Jr., represented Ms. Forehand, be included as Plaintiffs. When there were no objections, the court ordered that these two organizations be so named. The court also received a motion from Americans United for the Separation of Church and State that it be named as Intervenor Plaintiff. Though the court reserved the right to decide on this motion at a later date, it did permit Americans United's attorney to present his arguments.

Henry W. Sawyer, III, the ACLU attorney, told the court that he had determined from responses to his subpoenas that the City had spent \$80,753 for building supplies and bunting for the platform, \$41,640 for chrysanthemums surrounding the platform, \$7,220 for shrubbery, \$12,000 for the rental of chairs, and \$54,400 for labor. The costs for carpeting, the sound system, and the dismantling

of the structure could run the total expenditures to almost a quarter of a million dollars, Sawyer said.

In his closing argument Sawyer reviewed the three-pronged test which the U.S. Supreme Court set forth in *Lemon v. Kurtzman*, 403 U.S. 602 (1971) at 612, 613: "First, the statute must have a secular legislative purpose; second, its principal or primary effect must be one that neither advances nor inhibits religion . . . finally, the statute must not foster 'an excessive government entanglement with religion.'" He argued that the actions of the City in spending tax money for sectarian religious services failed each of these tests. Sawyer, after an extensive review of the relevant precedent, declared that it was irrelevant to argue that the Pope was simply being given "chief of state" treatment because "The Pope didn't say Mass as chief of state."

Albert began his argument by asserting that the Complaint had been improperly drawn because the facts in the case clearly show that this is not a First Amendment case. The City, Albert said, had built the three-story platform as part of its routine duties in hosting a head of state and for the purely secular reasons of safety, security, and convenient visibility. Albert denied that the city expenditures constituted support for a religious service. "The sole purpose was to allow all citizens to see." "In fact, the event transcended theology. All that was really said was 'Peace on earth, good will toward men.' And I submit to your honor, that cannot be a violation of the Constitution."

The court gave opposing attorneys ten days to file any other statements or documents. The final decision is expected before Thanksgiving.

Baptists as well as all Americans of good will were delighted with the coming of Pope John Paul II, the spiritual head of the Roman Catholic Church and a man of acknowledged Christian grace and charisma. However, the Baptist Joint Commission (See VIEWS, p. 11)

Moral Authority Must Be Heard

Diplomatic relations between Chile and the United States may be jeopardized by the Chilean Supreme Court's refusal to try or extradite three citizens involved in the assassination of former Chilean ambassador to the U.S. Orlando Letelier here in 1976, an assistant secretary of state told participants at the religious liberty conference.

Patricia Derian, assistant secretary for human rights and humanitarian affairs, said that the whole question of diplomatic relations will be reviewed. "We will probably say that the situation is unacceptable, intolerable."

Derian pointed out that the Congress is readying legislation to oppose the Chilean action. "We probably will have more action than the Chilean government anticipated," she said. "We will probably have a fight (at the State Department), but we're likely to wind up doing the right thing."

Derian also told the participants in the Baptist Joint Committee on Public Affairs-sponsored conference on human rights that the Pentecostal family presently living in the U.S. embassy in Moscow is hoping to receive exit visas from the Soviet government. "The Soviet government has promised that they will suffer no harm if they choose to return to their homes," Derian said, "but these people have been snake bit. They've had bad experiences in the past and don't trust their government. All papers are ready on our end. We are not holding up their emigration."

Derian challenged the Baptists to let their "moral authority be heard and heard firmly." "Liberty cannot endure if we look only to our own interests at home. God's people everywhere have no business saying, 'That's their business somewhere else.' We have a duty to get out and work for others."

Derian acknowledged that human rights in U.S. foreign policy has a long way to go but "how we do it is better now—because we used not to do it."

She noted that different viewpoints on human rights in the Defense Department cause some slowdowns. Despite the problems, she said that "the idea has penetrated that it is ludicrous for the United States to send police equipment to governments for use against their own

(See DERIAN, p. 10)

... back our words
with deeds ...



we have a duty to
get out and work

Nation's Will Discerned In its Spending Policy

The United States could transform the face of the earth for the benefit of human society if it spent its energy toward human rights instead of speeches about human rights, according to a Notre Dame professor.

John J. Gilligan told conference participants in Washington that "We lost more on gambling tables in Las Vegas last year than we spent to feed the hungry in other nations."

That kind of commitment to third world development, in light of America's claims of devotion to the starving, brings only curled lips of contempt from starving people, said Gilligan, who currently holds the Thomas A. White Chair of Law and Public Policy at Notre Dame University.

"Our efforts to advance the cause of human rights would be more convincing and more effective if we were to back our words with deeds," said Gilligan, "and if we were as ready to take the lead in devoting our resources to the task of global development as we are to take the lead in making speeches about human rights."

Gilligan told the primarily Baptist participants that the U.S. is spending less than one-fourth of one percent of its gross national product to help third-world nations develop. Thirty years ago, the U.S. devoted three percent of its GNP to help rebuild Europe.

Even when help is given, Gilligan said, westerners too often believe that the rest of the world wants to be just like industrialized nations of the West.

"It must not be forgotten," he said, "that to many millions of people in Asia, Africa and Latin America ... the industrialized Western countries still represent the awful and disfiguring forces of imperialism, colonialism, racism and militarism."

Gilligan told participants in the conference, that government policy toward the third world should be three-pronged: to help nations feed themselves; to assist them to develop educational systems; and to help them put together health programs.

He called on the church to reaffirm that all of mankind is created in the image of God and "that men are no less human because they spring from a different race, reside in another part or region of the world, or profess another religion."

"We are further taught ... that to mistreat or abuse another human being is to so treat Christ himself, and to shut up the bowels of mercy to our fellowman who is in need is to merit eternal damnation," Gilligan said.

He indicated the will of a nation can be discerned in the expenditures on human resources. He said the main economic competitors of the United States are Japan and West Germany, which the U.S. forbade to re-arm after WW II.

Consequently, they devoted their resources to technological advancement, while the U.S. continued to pour its resources into the maintenance of its gigantic military machine.

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President Carter to use his presently-authorized parole authority to grant sanctuary to the 8,000 Haitians seeking admission to the U.S.

The statement also urges governments to respond to the present plight of Indo-Chinese refugees by bringing in larger numbers and asks the U.S. government to establish refugee resettlement centers in this country.

In addition, the resolution urges an overall liberalization of U.S. immigration and naturalization programs and encourages the normalization of relations with countries such as Vietnam in order to help alleviate refugee problems at their source.

On another issue, the Baptist committee asked its staff to work for passage of the fair housing amendments currently pending in Congress. Present law, while forbidding discrimination in housing on the basis of race, color, religion, sex, or national origin, has been difficult to implement. Enforcement efforts have been limited and court suits are too costly for most victims.

The Baptist agency's executive committee reported that John W. Baker, who since 1969 has held the position of director of research services, has been appointed general counsel. Baker, a graduate of American University's law school and a member of the Pennsylvania bar, will write legal briefs in friend-of-the-court cases involving the Baptist Joint Committee and do other necessary legal work.

The agency also reelected its present chairman, Gideon K. Zimmerman, executive secretary of the North American Baptist General Conference, to a second one-year term. Elected vice presidents were Elizabeth J. Miller, secretary of the office of issue development for the Board of National Ministries of the American Baptist Churches and Dorothy Parrott, secretary of the Christian Social Action committee of the Seventh Day Baptist General Conference. Kenneth H. Calvert, a professor of education at Meredith College in North Carolina, was elected recording secretary.

CRIS

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are not enough," he said. "Though Christians are not initiators of better relations and conditions, at least we can be supporters."

VIEWS

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mittee on Public Affairs, in supporting the legal actions of the Board of National Ministries of the American Baptist Churches in the U.S.A., took the position that the First Amendment issues raised by the expenditure of tax money for a religious ceremony had to be addressed.

In the ceremonies on Logan Circle it is clear that the Pope, who holds his mace as a priest rather than as a head of state, celebrated Mass and personally distributed the Eucharist to some 300 persons. All of this was joyous, sacred, and purely sectarian affair. His Holiness no doubt would have been offended at Albert's characterization of the entire Logan Circle event as a secular undertaking.

Though the program was in a public arena, the service was religious and should not have been funded by tax money. This court, with a Roman Catholic judge sitting, will probably arrive at the same decision.

DERIAN

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people. That is one small sign of progress."

Derian discussed a wide range of U.S. foreign policy issues in light of human rights considerations. She pointed out that for the first time in the nation's history, human rights concerns are an official part of that agenda. "At least human rights gets to scrap for its mandate now," she said.

BJCPA Acts on Church-State Controversies

By Stan L. Hasteley

WASHINGTON (BPA)—A Washington-based Baptist agency went on record here supporting a lawsuit filed by the American Baptist Churches and the American Civil Liberties Union against the City of Philadelphia for its announced intention to pay for an altar where Pope John Paul II celebrated mass October 3.

The Oct. 1 action by the Baptist Joint Committee on Public Affairs followed a report on the legal action by attorney Earl Trent, house counsel for the division of National Ministries of the American Baptist Churches in the U.S.A.

In other actions the Baptist Joint Committee:

- Adopted a statement calling for U.S. Senate ratification of SALT II
- Asked the Senate likewise to adopt two United Nations-approved human rights covenants
- Urged Congress to pass the Refugee Act of 1979 and to liberalize U.S. immigration policy
- Urged congressional passage of the Fair Housing Amendments of 1979
- Named as its first general counsel veteran staff member John W. Baker.

Controversy over the Philadelphia portion of Pope John Paul's U.S. visit erupted when mayor Frank Rizzo announced the city would pick up the whole tab for expenses incurred, including the large altar where the Pope celebrated mass before hundreds of thousands of participants and spectators.

Two Philadelphia taxpayers, including American Baptist minister Mary Anne Forehand, filed suit in a federal district court challenging the use of public money for the altar. No objection was registered either in the suit or in the Baptist Joint Committee statement to public funds expended for police or fire protection or for other public safety measures.

While voting to give its staff authority to lend "all appropriate support" to the lawsuit, the Baptist Joint Committee action also expressed a welcome to Pope John Paul and acknowledged specifically the appropriateness of spending public money for all necessary public safety precautions during the visit.

In formally declaring its support for ratification of the SALT II treaty, the Baptist group joined three member denominations which had already endorsed the measure. The American Baptist Churches, the Progressive National Baptist Convention, and the Southern Baptist Convention all passed resolutions last summer approving the treaty.

The statement incorporated a portion of a document adopted in July by the Baptist World Alliance urging not only ratifica-

tion of the embattled SALT II treaty but calling for new arms control agreements and for "the development of national policies which will give greater funding priority to non-military security measures."

In another related action, the Baptist Joint Committee urged Senate ratification of two human rights covenants adopted unanimously by the United Nations General Assembly in 1966.

The international agreements, which took effect in 1976 and have been signed by more than 50 nations, have been largely ignored by the Senate for allegedly political reasons. Opposition, mainly from the right wing of American politics, centers on fears that the covenants would undermine U.S. sovereignty and deny to U.S. citizens rights protected by the Constitution.

Supporters of the International Covenants on Economic, Social and Cultural Rights and Civil and Political Rights counter by arguing that no nation has been asked to surrender sovereign rights and that the U.S. Supreme Court has rules that no treaty with foreign governments can take precedence over individual rights guaranteed by the Constitution to U.S. citizens.

Actions on U.S. refugee policy followed a presentation to the Baptist committee by Gene V. Tunnell, consultant on refugees for the Home Mission Board of the Southern Baptist Convention. He urged the group to push for passage of the Refugee Act of 1979, which he said is needed to repair the "patchwork" approach the U.S. has taken toward refugee policy.

In passing its resolution on refugees, the Baptist Joint Committee also approved suggestions by Tunnell that it work to defeat an amendment to the measure which would eliminate the authority of the President to exercise "parole" authority in emergency situations where refugees fleeing their countries seek admission to the U.S. The statement specifically asks

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