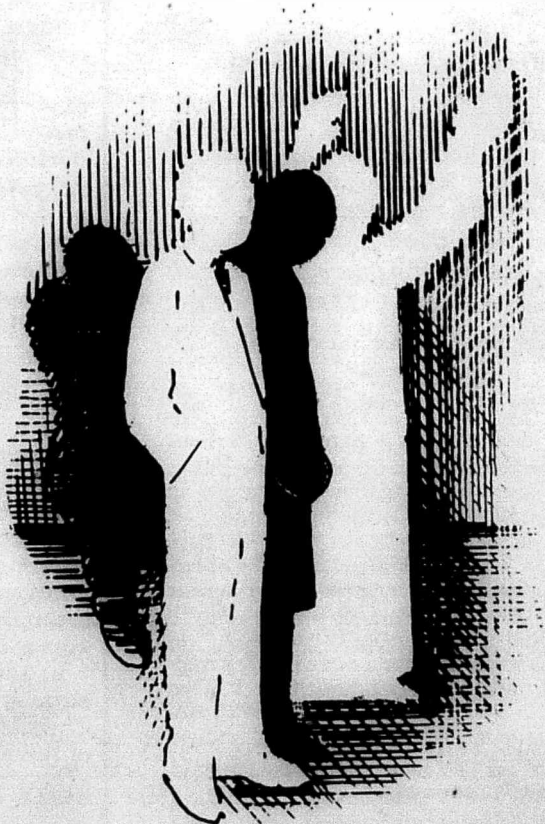


July-August 1980

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REPORT from the **CAPITAL**

- We Hold These Truths
- Cities, Churches/People
- The Last Best Hope



REPORT from the CAPITAL

"... a civil state 'with
full liberty in religious concerns'"

VOL. 35 NO. 7 JULY-AUGUST 1980

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**BAPTIST JOINT COMMITTEE
ON PUBLIC AFFAIRS
200 Maryland Avenue, N.E.
Washington, D.C. 20002**

A STATEMENT OF CONCERN

In reviewing the documents of the Baptist Joint Committee on Public Affairs, we came across "A Statement of Concern" which was approved in 1973, but which has equal significance in 1980:

"Believing that separation of church and state does not mean separation of religion from government or politics, nor should it imply the divorce of religion's basic moral and ethical principles from the conduct of public affairs, we voice our concern over some recent developments in public life and reaffirm our commitment to the fundamental principles of democracy.

"At a time when there is widespread distrust of government resulting from the abuse of political power, we need to be reminded of the premises upon which our government was constituted. We are gratified that there is today a widespread reaction against this abuse. Indeed, we view this reaction as evidence of the intrinsic strength of our American tradition.

"The times call for an affirmation of trust in the basic principles of the American system of democracy. These include: (1) government's powers are derived from the consent of the governed; (2) the harmful potential in any concentration of governmental power makes necessary the distribution of powers among those who make, execute, and interpret law; (3) government is to protect the rights and liberties, and to promote the well-being of all people; and (4) all public officials must be subject to law in both public and private conduct.

"In affirming these principles, we express our faith in the ultimate triumph of the right and of the truth in a nation whose citizens are dedicated to justice and righteousness in every aspect of life. In this confidence, we urge our people to exemplify and to require character and integrity in both public and private life, and to discharge responsibly their duties as citizens. Moreover, we encourage our Christian young people to seek for themselves a vocation through which they may make their contribution to government and society in general."

In a day when so many decisions are made on the basis of the immediate situation, it is important as Christians that we make final judgments on the basis of fundamental principles.

Porter Routh



WASHINGTON OBSERVATIONS news/views/trends

ENDING A SEVEN day filibuster by Sen Mark O. Hatfield, R-Ore., the Senate approved President Carter's military draft registration plan by a vote of 58-34. In the process, the Senate approved a motion by Sen. John W. Warner, R-Va., to delete an amendment Hatfield had secured in the Appropriations Committee which would have required the Selective Service registration forms to provide for registrants to declare themselves conscientious objectors.

The measure (H.J. Res. 521) appropriates \$13.3 million to finance the administration plan to register 19 and 20-year-old males at local post offices.

COLLEGES AND UNIVERSITIES which do not receive federal money but whose students get federal grants and loans may be freed by Congress from federal regulations which are based on the idea that these grants and loans constitute aid to the institution. Amendments to achieve this will be added to two important education bills and chances of passage this year are excellent.

ELECTING NOT TO press on the floor of the Senate what may have been a "premature decision," Sen. Daniel P. Moynihan, D-N.Y., withdrew an amendment prohibiting intelligence agency use of clergy, academics and media.

The Senate then overwhelmingly approved a measure (S. 2284) designed to strengthen Congressional oversight of intelligence activities.

Moynihan said he did not consider it "possible" that the amendment would be accepted and that he did not want "to see defeated, a principle which has not been rejected." The amendment would have barred intelligence agencies from employing "any member of the religious, news media, or academic profession," as well as prohibiting intelligence agents from posing as a member of "any real or ostensible" United States religious, news media or academic organization.

Leadership of the Senate Select Committee on Intelligence has expressed strong commitment to pursue charter legislation in the next Congress.

DESPITE PROVISIONS OF the Helsinki Accords calling for religious liberty, violations of religious rights are on the increase in the Soviet Union and Eastern Europe according to testimony heard here by the Commission on Security and Cooperation in Europe, commonly known as the Helsinki Commission.

The Commission, composed of 12 members of Congress and three executive branch representatives, is holding hearings to prepare a report which will review at a conference in Madrid this fall how well the 35 signers of the Helsinki Final Act have complied with its provisions, including...to "respect freedom of the individual to profess and practice...religion...in accordance with the dictates of his own conscience."

Proclaim Liberty!

The date is 1769. The scene is a one-room jail in Culpepper County, Virginia. A twenty-two-year-old man has just been locked up because of his religious beliefs. From November of that year until April of the next, numerous attempts were made to kill James Ireland. Still, the prisoner maintained his convictions, preached them from his cell, and refused to compromise with the authorities. When released, this youthful evangelist of liberation immediately embarked upon a missionary journey proclaiming to all the very truths which aroused such fierce opposition.

We Hold These Truths

In colonial America abuses of religious freedom were widespread. Some church groups were treated unjustly. While certain denominations were singled out for "official" status, ministers of others were prohibited from performing their normal duties without a civil license. Public tax money was used to support "official" churches. Individual believers were persecuted openly—dissent from the "official" church in a colony brought brutal punishment, banishment from the territory, or even death. Evil mistakes, so prevalent in the mother country, reappeared in the developing communities of the new world.

Today, it is no accident that we worship in freedom. We can choose to worship when, where, and how we so desire or not worship at all. We can believe what we are convinced is right and act accordingly, and seek to persuade others to our point of view—all this only because of the tireless efforts of countless numbers of conscientious individuals. While the pursuit of political freedom pushed the colonists into a revolution against external oppression, the desire for religious freedom produced a simultaneous revolution against internal oppression. Many were the persons who would not be

quieted until the essence of religious liberty became a precept of American law.

Not until nine years after the Revolutionary War ended were proponents of religious liberty victorious. That guarantee which was ratified as part of the First Amendment to the Constitution merits the thankful remembrance of every American—"Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." Here is a remarkable synthesis of basic insights in Christian theology and noble ideals in political philosophy.

The ideological distance between 1769 and the present is not nearly so great as one might think from the number of years involved. Religious persecution continues in many neighborhoods of our global village. Nowhere is freedom of religion secure once and for all. Like other liberties, it is constantly under attack from those who would abuse it, compromise it, or ignore it entirely. . . .

Nowhere are the two-dimensional meaning of the principle and the specific implications of the guarantee better stated than in the words of Thomas Jefferson, a stalwart supporter of the cause. Interpreting the First Amendment, Jefferson read the "no establishment" clause, on a personal level, as an affirmation of the fact that "religion is a matter which lies solely between man and his God," and, on an institutional level, as synonymous with "building a wall of separation between church and state." We hold these truths! . . .

Personally—A Free Conscience

Religious freedom for an individual assures the unhindered exercise of conscience in determining how to relate

to God or if to relate at all. Both the message of the Bible and the history of Christianity affirm the importance of such a condition for the respect of human dignity and the maintenance of religious authenticity.

More than any one particular passage, the entire thrust of the Scriptures provides a Christian rationale for making religion a matter of conscience—for separating religious practices and government policies. Created in the image of God (Gen. 1:26), every individual has worth, a free will, and the ability to be responsible and responsive. God respects these attributes, refuses to violate human freedom, and expects all people to do likewise. Thus, no human being or institution has either the right or the authority to force acceptance or rejection of a particular belief upon anyone. A person's convictions cannot be legislated by the state or dictated by the church. For their religious persuasion, individuals are accountable to God alone (Rom. 14:12).

Jesus' life and ministry centered on liberation (Luke 4:18). At no point would he violate human freedom, even if it meant losing a disciple. People have a right to be wrong if they so will. Redemptive faith springs only from a voluntary personal decision. Compulsory confessions of belief may be orthodox in content, but they are far from Christian in spirit. Similarly, membership in Christ's body, the church, is dependent upon an unconditional commitment to his lordship and an unrestrained willingness to relinquish any sense of superiority among his people (Matt. 16:18; Col. 3:11).

Extended into the realm of government and translated into political policy, freedom of conscience requires a legal guarantee that every individual may practice and propagate any religion or no religion at all so long as the rights of others are not affected. Mere toleration is insufficient and not to be confused with genuine liberty. Toleration suggests that a higher power (such as the government) is allowing something to exist which on its own possesses no right to exist. Conversely, true religious freedom recognizes the rights of conscience as inherent in personhood, basic to theological integrity, and essential in an open society.

History all too vividly documents the tragedy which results when persons'



C. Welton Gaddy, *Proclaim Liberty!* (Nashville: Broadman Press, 1975), pps. 107-115. All rights reserved. Used by permission. Dr. Gaddy is pastor of Broadway Baptist Church, Fort Worth, Texas.

are denied the free exercise of conscience. Both the church and the government have occasionally violated this God-given liberty. The soil of the Roman Colosseum was drenched with the blood of Christians unwilling to accept a state-defined faith and, thus, compromise their basic convictions. Yet, during the thirteenth century, church people themselves were the culprits as they moved mercilessly against the Jews to force their "conversion" to Christianity. More recent history is filled with similar tendencies. Where religion has not been respected as a matter of conscience, there have been "persecution, oppression, hatred, bloodshed, and war, all in the name of the God of Love and the Prince of Peace."

Even now, there are those who disregard biblical principles as well as the lessons of history and seek to use the state in the propagation of their own particular religious beliefs. In recent sessions of Congress, various pieces of legislation have been proposed which, if passed, would legalize the use of prepared prayers in schools and other public institutions. Regardless of how "nondenominational" these petitions might be, they would violate both personal religious freedom and the theological nature of prayer.

Unfortunately, Christians who would use the power of government to compel religious exercises—prayer, Bible reading, and the teaching of doctrine—in public institutions have not sufficiently thought the matter through. Once the guarantee of freedom is broken and the government becomes an instrument for even limited religious indoctrination, all faiths are in serious trouble and other liberties are jeopardized. What happens if government leadership is of a religious persuasion offensive to many Americans? Would those who support compulsory prayer and Bible reading be equally enthusiastic for mandatory yoga meditations and devotionals from the Koran? How would we feel about voicing prayers prepared by converts of a world religion other than Christianity?

Frequently, proponents of a minority position have been most helpful in preserving religious freedom for the majority. Conscientious dissenters from a prevailing point of view, members of some strange sect, or advocates of an unpopular belief have litigated disputed matters so as to strengthen the constitutional guarantee from which we all benefit. Such persons should not have to stand alone.

The most severe test of our commit-

ment to religious liberty comes at the point of our willingness to extend its provisions to those with whom we radically disagree. Only by assuring the rights of the conscience for all the citizenry do we have a guarantee of religious liberty for ourselves.

For individuals, religious freedom means the right to decide upon doctrines and morals according to the dictates of conscience and the right to pursue the consequent convictions without infringing upon the rights of others or threatening the public good. We hold this truth!

Institutionally—A Porous Wall

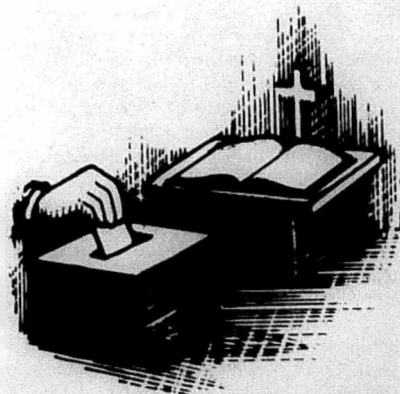
When religious liberty for individuals is extended as a governing principle for the entire society, the result is erection of a legal wall which separates the institutions of church and state without forbidding their functional interaction. Both religion and government benefit from such an arrangement.

Logical aspects of church-state separation are apparent. The state exists to maintain order—through the restraint of evil and the promotion of good—while the church exists for redemptively ministering to human needs. Citizenship in the state comes with birth or a process of naturalization while membership in the church is based upon a personal commitment to the lordship of Christ. The state achieves its purposes by means of enforced legislation while the church operates by willful devotion to the principles of faith, hope, and love. Administration of the state is the duty of elected officials while the church governs its own affairs in compliance with an understanding of God's will. The state maintains an educational program for the purpose of developing responsible citizens of society while the church sponsors an educational program aimed at personal growth in religious belief, moral behavior, and social responsibility—all aspects of mature Christian discipleship. Finally, the state acquires financial resources through fees for public services and the collection of taxes while the church's budget is dependent upon voluntary contributions.

Invariably, confusion of these two authorities and attempts to unite them have been detrimental to the church, the state, and individual citizens. Neither a church-controlled state nor a state-controlled church is conducive to an open society. Ultimately, either the church becomes the puppet of the state and forfeits its role as representative of God or the state becomes the instrument by which the church seeks to do

its work through self-serving aggression rather than self-giving ministry. Private citizens are the losers in both instances.

The religious pluralism of early America made an established church a virtual impossibility. However, freedom-loving patriots were unwilling to take any chances. Dissatisfied with the one reference to religion in the United States Constitution (Article VI) which many persons viewed as an adequate safeguard of liberty, these individuals pressed for a constitutional amendment explicitly guaranteeing religious freedom. Participants in this movement were committed to three essentials: (1) religious tests could not be used to determine one's qualification for public office; (2) recognition of the right of all persons to worship God according to their own consciences; and, (3) removal of all financial and legal support of religion by the government.



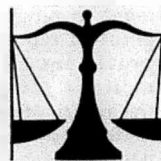
Ratification of the First Amendment in 1791 established the principle of religious freedom as constitutional law but did not silence the debate on church-state separation. Opponents of the legal guarantee argue that no complete separation of church and state is possible in a democratic society. For example, churches make use of police protection, sewage disposal, and many other services provided by the state and funded with public revenue. A valid point is made.

In recent years the courts of the land have attempted to further clarify the meaning of the First Amendment. In 1970 Chief Justice Burger spoke for the United States Supreme Court stating that the "establishment clause" forbids governmental action which seeks to advance or inhibit religion, which does in fact advance or inhibit religion, and which results in excessive government entanglement with religion.

(Continued on P. 16)

John W. Baker

VIEWS OF THE WALL



The First Amendment built "a wall of separation between Church and State." Thomas Jefferson in a letter to the Danbury Baptist Association
"... the line of separation, far from being a 'wall', is a blurred, indistinct, and variable barrier." Chief Justice Burger, *Lemon v. Kurtzman*.

The problems of balancing First Amendment rights against the interest of a state or community in protecting its citizens from fraudulent, deceptive and dishonest statements made by those charitable organizations which solicit funds from the public are still around. Even the recent decision in *Schaumburg v. Citizens for a Better Environment*, ___ U.S. ___, 100 S.Ct 826(1980), did not decide all of the issues.

North Carolina's Solicitation of Charitable Funds Act authorizes licensing of charitable and professional solicitors who wish to solicit funds for charity. In applying for a license, the organization must divulge, among other things, its name and address, its form of organization, the names of its leaders, the location of financial records, and the method and purpose of its fund raising activities. Specifically exempt from the requirements are a "religious corporation, trust, or organization incorporated or established for religious purposes Provided, however, that such religious corporation, trust or organization established for religious purposes shall not be exempt from filing a license application . . . if its financial support is derived primarily from contributions solicited from persons other than their own members" (emphasis added).

Two religious organizations which solicit funds from the general public rather than just their own membership challenged the constitutionality of exempting some churches from the licensing process and requiring others to obtain a license. This, they argued, is contrary to the neutrality which the Constitution requires of government in dealing with religious organizations.

The North Carolina Supreme Court, though badly divided, agreed with that argument and held that because the act did not meet the "primary effect" test under the establishment of religion clause, the act was unconstitutional. *Heritage Village Church and Missionary Fellowship, Inc. v. North Carolina*, ___ S.E.2d ___ (1980).

In *Flast v. Cohen*, 392 U.S. 83(1968), the question of whether a taxpayer has standing to sue in a case involving expenditure of federal funds to finance

materials used in religious schools was answered. The Court held that, if taxpayers can establish a logical link between taxpayer status and the type of legislative enactment attacked and if they can establish a nexus between their taxpayer status and the nature of the constitutional transgression, standing is established.

Under the Federal Property Administrative Services Act of 1949, the Department of Health, Education and Welfare (HEW) conveyed 77 acres of surplus government property, including buildings, fixtures and equipment to a sectarian college whose primary purpose was to train leaders for church-related activities. The transfer was challenged under the religion clauses and a federal district court held that petitioners did not have taxpayer standing.

The decision was appealed to the Court of Appeals for the 3d Circuit which reversed the district court and asserted that citizens who allege "injury to their First Amendment rights to a separation of church and state have standing to challenge the government's transfer of property to a sectarian college at less than the fair market value of the property." "The case presents squarely an issue not decided in *Flast*—whether the vital interests of a citizen in the establishment issue, without reference to his taxpayer status, is an acceptable basis for standing." The Court held that it was. *Americans United for the Separation of Church and State, Inc. v. HEW*, ___ F.2d ___ (C.A.3 1980).

The Court of Appeals for the 8th Circuit has agreed with a district court decision which held that the Sioux Falls, South Dakota school board rules which permitted observance of and study about certain religious holidays in the schools was constitutional (see "Views", RFTC, March, 1979, p. 6.). In agreeing with the district court the 8th Circuit quoted the opening words of the school board's policy statement: "It is accepted that no religious belief or non-belief should be promoted by the school district or its employees, and none should be disparaged." This, the court held, demonstrated that the board's purpose was not to promote religion. The carefully crafted rules

were examined in light of the other two establishment tests and the court found that they neither advanced religion nor excessively entangled government with religion. An appeal is probable. *Flory v. Sioux Falls School District*, ___ F.2d ___ (C.A.8 1980).

Does the use of a room in a public school for a prayer meeting when the meeting takes place before school begins, without any official school assistance, supervision, aid or participation and with volunteer adult supervision offend the establishment clause? The Federal District Court for Northern New York held that it did.

The court held that to permit such meetings would have the fatal primary effect of advancing religion both by the use of tax supported property for religious purposes and by the appearance of state support for the dissemination of religious doctrine. In addition to its position on the establishment clause, the court also rejected the students' claims that the school board's actions also violate their right to free exercise of religion, serve as a prior restraint on their free speech, and denies them equal protection of the laws. *Brandon v. Board of Education of Guiderland Central School District*, ___ F.Supp. ___ (D.N.N.Y. 1980).

In an attempt to control recruiting of high school athletes by other high schools, the Louisiana High School Athletic Association issued a rule that upon completion of elementary or junior high school a student was eligible to participate in interscholastic athletics only at a high school within the student's home district. Because none of the Lutheran affiliated feeder schools was located in Lutheran High School's home district any student who continued on in the Lutheran system automatically lost one year's athletic eligibility. To the argument that the rule was a burden on the free exercise of religion, the court held that any such burden was so limited in scope and so limited in magnitude that the First Amendment was not violated. *Walsh v. Louisiana High School Athletic Association*, ___ F.2d ___ (C.A.5 1980).

Nancy Barnhart

Ms. Barnhart is executive director of the Kanawha-Putnam Association of Retarded Citizens, Charleston, West Virginia. Her work keeps her in touch with Protestant Urban Ministries throughout the country. (Used with permission of JSAC's periodical, Grapevine).

Cities Churches People

The rules that we were told to live by we are finding to be myths. Problems seem insurmountable to urban citizens. How do we make sense out of this and come up with some positive prescriptions for the future?

Proposition 13, riots and terrorism, uncontrollable inflation and recession have had enormous impact upon our cities and people. The new young elite pay \$100,000 for old houses that five years ago wouldn't sell for \$20,000. Urban ghettos have become too expensive for the poor.

Immigration laws and policies that once paved the way for freedom-hungry peoples fleeing dictatorships and oppressed countries now bring us dictators and their elites, overthrown by the freedom-hungry citizens right in their own countries. The increase of this population is changing voting patterns in the cities. More rigidly authoritarian persons are being elected and more conservative anti-people laws are being passed.

"Street people" who once needed help only to rehabilitate themselves to a formerly productive life now need support because they have never had a productive life. Agencies dump the mentally ill, retarded, and juveniles on the streets, claiming they receive rehabilitation "in the community" in a much more positive way than in an institution. But without community services these helpless people are often victims of the worst our cities can offer. Reality has not yet caught up to the ideal.

Although we seemingly have been moving toward empowerment (the "people" brought about leadership and policy changes regarding Vietnam and Watergate) we also seem to be moving toward more secretive and uncontrollable leadership by computers and bureaucracies that no one can impact. Electronic media is a power that virtually controls public opinion. Fewer people read and think, more allow themselves to become sponges for whatever "feels right" at the moment. The schools' "back to the basics" movement is not encouraging children to conceptualize, or have opposing viewpoints.

Where do our ministries fit in the tension that results from these systemic changes?

In churches, the tight dollar and a growing lay ministry, especially of women, will have an impact. Hopefully, both will encourage imaginative thinking. But systems must be devised to implement two-way dialogues between national policy makers and people involved in local ministries. As an institution, denominations will lose the whole ballgame if those who provide ministry at the local level are not fully recognized. A new brotherhood-sisterhood between Catholics, Protestants, and non-connectional churches,

communication and emotional support among them. Lay and ordained persons at local levels need a voice in developing solutions to their problems. That means that national staffs are needed not only for program development, including funding, but that they must increasingly seek to understand the complexities of problems in local setting and help empower local leadership.

At local levels, systemic change can only come from coalitions. Tight money requires no overlaps in communication and sharing. For example, in one Appalachian city, an interdenominational council of "downtown" laity was formed to pressure clergy, boards, and vestries of their churches to look at city problems. The council was made up by people who were representative of most of the classes of the community. Their experience with each other has begun to raise awareness in the larger population. Their successes are still few but the future looks good because they are working to solve problems they encounter in everyday life. When a wealthy housewife or an important businessman comes to know a man or woman who walks the street all night because she has no place to sleep, a push for low income housing starts. The involvement of one with the other makes it happen.

Each of these issues touches on how effective urban social justice ministries will become. We cannot ignore the past and present as we look to the future. We have learned that institutional paternalism, in either church or state, creates resentment and becomes ineffective. Therefore, one of our most important tasks is to work on developing openness, a free flow of dialogue, communication, trust, partnership, so that all segments of social structures are participating in creating solutions to the problems in our troubled cities. The hands and the feet are no less important than the head and the heart in God's sight. So also must it be in ours!

"Institutional paternalism, in either church or state, creates resentment and becomes ineffective."

with each respecting and encouraging the differences and strengths they bring, must become a reality.

Our available resources are our people and we need to develop more

News in Brief

Blacks Protest Dearth of Minority Communicators

NASHVILLE—The Society of Blacks in Religious Communications drafted a statement to present to planners of the Religious Communications Congress/1980 here expressing sadness and alarm "over a sea of white faces" at the congress attended by 1,200 Protestant, Catholic, Jewish and Orthodox communicators.

Noting that the makeup of congress participants "neither represents nor serves the concerns of justice, democracy and morality so often mouthed," a news release from the black communicators said:

"A look at the mostly lily-white composition of the more than 1,200 delegates—fewer than two percent of whom are persons of color—serves as evidence that an environment of exclusion has been maintained."

"Why is this conference so white?" they asked. "Either because the religious communications organizations/agencies have no persons of color to send or because they deem it unimportant to send persons of color to such a conference or possibly that persons of color were not contacted and encouraged to come and participate."

Congress Coordinator Wilmer C. Fields of Nashville, said, "The concerns of the Society of Blacks in Religious Communications are true to the extent that representation by minorities was light."

"We planned originally and worked to try to get broad representation, and we support the efforts of this organization to call attention to this disparity in American religious life," Fields said.

The black communicators noted that the congress was keyed by a black man, Benjamin Hooks of the NAACP, and that there were black entertainers and "one sparsely-attended seminar on racism and sexism in the media." But that sort of thing, they said, was not enough.

"No other group of persons is invested with so much power to change the world's attitudes, images and values as those persons at this congress," the statement said. "Yet white religious communicators still assume that they alone have been ordained God's messengers and master editors."

"Some of you will attempt to justify this situation by saying that religious media are limited by what our audiences want or will stand, while others will say they can only do as much as the corporate structures they represent permit," they said.

"Our question is: if you do not attempt to communicate racial justice in your own industry, then who will listen to your message?"

The black communicators urged religious communicators to take steps, among them:

"to actively recruit, train, hire and promote blacks and other persons of color to every position title in the religious communications field, especially those at policy-making and decision-making levels; and to accept responsibility for confronting racism within your own spheres of influence at all levels by challenging and eliminating exclusivist practices and policies."

Execution Moratorium, Study Recommended by AI

NEW YORK—Amnesty International has made public an appeal to President Carter for the establishment of a presidential commission to study the death penalty in the United States of America.

The international human rights organization, which opposes the death penalty in all cases, said such a commission should examine whether executions violated the country's international commitments to human rights. The effects of the death penalty on crime, society and public attitudes should also be examined, together with possible alternatives, the organization said.

Amnesty International recommended a moratorium on executions until the proposed commission reported its findings. More than 600 people are currently under sentence of death in the US, and prisoners have been sentenced to death at a rate of some 10 each month recently, AI said.

Prominent Baptists Behind Prayer-In-School Bill

WASHINGTON—A movement aided by such prominent Baptists as Adrian Rogers, James Draper, James

Robison and William F. Powell aimed at restoring prayer in schools is gaining momentum in its goal of bringing to the House floor a bill that would deny federal courts jurisdiction in the matter.

Rogers, who recently announced that he will not seek reelection as president of the Southern Baptist Convention, joined other religious leaders and conservative congressmen in launching National Prayer in School Week—an intensified effort by an ad hoc coalition of religious, political, professional and civic organizations to secure 218 signatures for a discharge petition to bring S. 450 to the House floor.

Chances for the discharge petition appeared slim until a surge of 68 signatures in one week brought the total to 132, according to Rep. Philip Crane, R-Ill.

The coalition's stance in support of prayer in schools conflicts with the official position of the Baptist Joint Committee on Public Affairs in support of the Supreme Court decisions which barred state-written and enforced prayers as well as religious exercises such as Bible reading and recitation of the Lord's Prayer in school.

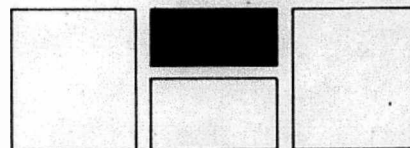
Court Will Not Review N.Y. Rape Shield Law

WASHINGTON—Citing lack of jurisdiction, the Supreme Court announced here it will not hear a challenge to New York's Rape shield law.

Under the New York law, enacted in 1975 and designed to protect the rights of rape victims, three men were denied the opportunity to present evidence that the woman who brought the rape charge had a previous history of illicit sexual activities.

They argued that refusal by the trial judge to allow such evidence denied them due process of law and the right to present witnesses of their choosing, both rights guaranteed by the Bill of Rights.

They also complained that the application of the rape shield law, which was enacted by the state legislature after the alleged crime had occurred and arrests made, violated the ex post facto or "after the fact," constitutional principle. The men were eventually



convicted of sexual abuse and assault but acquitted on charges of rape and sodomy.

Congress Approves Funds For Food Stamp Program

WASHINGTON (BP)—Congress swiftly concluded action here on supplemental appropriations for the food stamp program, just meeting the May 15 deadline announced by the Department of Agriculture for ordering states to suspend benefits June 1.

The Senate voted, 57-17, and the House, 316-36, to approve a conference report appropriating \$2.556 billion to fund the program through September 30, the end of the current fiscal year.

The action, which had been urged by numerous religious leaders, allows approximately 21 million Americans assisted by the program to avoid what one senator called a "foodless June."

The conference report sets a new ceiling of \$9.191 billion on the program for fiscal year 1980, allowing room for Congress to appropriate an additional \$446 million which the Senate had considered necessary to fund the program for the final four months. House rules prevented it from approving a higher figure until the overall budget ceiling is raised.

Wood, Puckett See Threat In Parochial School Aid

A Baptist church-state executive and a former Baptist editor issued strong warnings here concerning the increasing threat to public schools and religious liberty posed by the use of public funds in parochial schools.

James E. Wood Jr., executive director of the Baptist Joint Committee on Public Affairs and R.G. Puckett, executive director of Americans United for Separation of Church and State forecast continued problems in this area at the sixth annual meeting of the National Coalition for Public Education and Religious Liberty (PEARL).

Wood cited Supreme Court decisions and congressional action from which PEARL members should "take heart," but cautioned, "this is no time to take a rest."

The cause for alarm is the increasing

barrage of attacks on public schools coupled with growing support for private schools.

Puckett, former editor of the *Maryland Baptist*, predicted that "Christian schools will continue to flourish and do so at the expense of public schools. I think this is the attitude of the times."

Massachusetts Tries Again: Approves Silent Prayer Law

BOSTON—New legislation requiring a minute of silent prayer each morning in Massachusetts public schools has been signed into law by Gov. Edward J. King.

The new law is virtually identical with one replaced last fall by legislation requiring voluntary vocal prayer. That law was ruled unconstitutional by the state supreme court in March, on the ground that it violated the constitutional separation of church and state.

"This new bill has already been declared constitutional by a federal judge," Gov. King noted as he signed his name in a ceremony at the State House. (RNS)

Seven Christian Schools Will Defy Maine Laws

BANGOR, Maine—Seven fundamentalist protestant churches will open new schools this fall, joining 25 established schools operating without state approval, according to Wallace LaFountain, Maine's state school approval supervisor.

Earlier this year, a bill to exempt church schools from state regulation was defeated by the Maine Legislature.

Herman Frankland, head of the Maine Association of Christian Schools, cited a Bangor Baptist school on which a recent attorney general's opinion that public funds could not be used for religious school tuition will have little effect because "most of the parents feel so strongly about Christian education and so strongly about their religion that they are going to pay."

Court Strikes Ordinance on 'Family' Housing

SAN FRANCISCO—The California Supreme Court declared unconstitutional a Santa Barbara zoning ordi-

nance which limits the number of unrelated people who can reside in a single family dwelling.

Citing the citizen's right to privacy, the court's 4-3 decision reversed an injunction granted Santa Barbara two years ago which prevented 12 unrelated people from living in a 10-bedroom home.

The Santa Barbara ordinance defined family as persons related by blood, marriage or legal adoption or a group of not more than five persons, excluding servants, who keep house in a single dwelling unit.

The court ruled that the distinction between related and unrelated persons was unconstitutional and that the right to privacy "comprehends the right to live with whomever one wishes, or at least, to live in an alternate family with persons not related by blood, marriage or adoption.

Florida Rejects Day Of Fasting and Prayer

TALLAHASSEE—The Florida Senate voted to keep May 26 as Memorial Day rather than converting it into a "day of statewide humility, supplication, fasting and prayer" as proposed by Sen. Alan Trask.

After heated debate over religious freedom and separation of church and state, the senate adopted a substitute resolution calling for May 26 to be "a statewide Day of Memorial and Thanksgiving and recommitment to those ideals which made this great and unique among all nations.

Testing Aid Enacted For Church Schools

PROVIDENCE, R.I.—A bill reimbursing private and parochial schools for costs of required testing and record-keeping has been signed into law by Rhode Island governor J. Joseph Garrahy.

Leaders of the Rhode Island Federation of Teachers and the National Education Association state branch opposed the bill, charging that it provides unconstitutional support of church-related education.

Sponsors said it is modeled after a similar New York state law recently upheld by the Supreme court.



THE LAST BEST HOPE

The Supreme Court once stated in a case dealing with public aid to a parochial school that:

The First Amendment has erected a wall between church and State. That wall must be kept high and impregnable. We could not approve the slightest breach.

I agree, and as Chairman of the House Subcommittee on Courts, Civil Liberties and the Administration of Justice I recognize a fundamental duty to protect the liberties embodied in the First Amendment. I believe that duty calls upon me to resist enactment into law legislation which would remove the authority of the Supreme Court to rule that organized prayer in public schools is unconstitutional.

The First Amendment provides in part that "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof . . ." In 1941 the Supreme Court held these two clauses to limit state power as well as that of Congress. Since then the Court has been repeatedly confronted with cases requiring it to determine the meaning of the First Amendment clauses in such matters as shared time programs for religious instruction of public school children, religiously based restrictions on the public school curricula, Sunday closing laws, the Amish withdrawal of children from public schools, public aid to parochial education and an issue facing us in Congress again today, prayer in public schools.

In 1962 in the first important prayer case, *Engel v. Vitale*, the Court was confronted with a requirement of the New York State Board of Regents that each class in the presence of a teacher, say aloud at the beginning of each school day the following prayer:

Almighty God, we acknowledge our dependence upon Thee and we beg Thy blessings upon us, our parents, our teachers and our country.

Robert W. Kastenmeier, member of Congress from Wisconsin, prepared this article for the REPORT

A year later in an equally important case, *Abington School District v. Schempp*, the Court faced a Pennsylvania statute requiring the reading of at least ten verses of the Bible at the beginning of each school day and a recognized school practice of following that reading with the unison recital of the Lord's Prayer. With only one Justice in disagreement the Court struck down these State laws and ordered the practice of organized prayer in public schools stopped.

In the Pennsylvania case Justice Clark concluded for the Court:

(The Bible-reading exercises) are religious exercises, required by the States in violation of the command of the First Amendment that the Government maintain strict neutrality, neither aiding nor opposing religion.

In both of these opinions the Court did particularly scholarly research into the meaning and intent of the "establishment clause" of the First Amendment, looking at both colonial and pre-constitutional history. The Court found two broad purposes behind the establishment clause:

Its first and most immediate purpose rested on the belief that a union of government and religion tends to destroy government and to degrade religion . . . The Establishment Clause thus stands as an expression of principle on the part of the Founders of our Constitution that religion is too personal, too sacred, too holy, to permit its "unhallowed perversion" by a civil magistrate.

The second purpose rested upon an awareness of the historical fact that governmentally established religions and religious persecutions go hand in hand. Justice Clark in the Pennsylvania case agreed with these conclusions and said that taken together with the "free exercise clause" the establishment clause imposes on government a "wholesome neutrality" toward religion. It can neither favor one sect over all others, nor religion generally over non-religion, nor non-religion over religion.

A serious attempt in 1971 to amend the Constitution to overturn this view

"... governmentally established religions and religious persecution go hand in hand."

failed in Congress and now, in 1980 we are faced with a new challenge to the integrity of the First Amendment. Senators Jesse Helms and Robert Byrd have authored an amendment to a judicial housekeeping bill which would have the effect of eliminating the authority of the Supreme Court to make rulings regarding the Constitutionality of any State laws or regulations which relate to prayer in public schools or buildings. This amendment was agreed to by the Senate as part of a legislative compromise out of the belief that it would never be agreed to by the House of Representatives and thus no harm was being done.

Now an effort is underway to remove this legislation from the Judiciary Committee which has declined to pass it and bring it directly to the House floor for a vote. I am wholeheartedly opposed to this amendment for two reasons. First it would pave the way for some State courts to try to overturn the Supreme Court's clear judgment that the government has no business in the religion business. I have discussed this at length above. And secondly, this amendment would, for the first time, remove the authority of the Supreme Court to decide a controversy of a Constitutional nature. There is serious doubt as to whether this procedure would be constitutional itself. Even if it were, I would strongly oppose it.

The role of the Supreme Court since the enactment of the Constitution has been to be the final arbiter of fundamental questions. The Court has been the protector of the citizen, the articulator of rights, the last best hope for the maintenance of our freedoms, including freedom of religion. It has served us well. To begin now to chop away at the Supreme Court's authority to make those important judgments will not serve the best interests of religious individuals or groups, or the nation as a whole.

Report from the Capital

Baptist Rejects Plan of Conversion

FORT WORTH, Texas—A Virginia-based engineering firm has been sued by a branch employee here who says he was fired for refusing to convert to Islam as a prerequisite to operating firefighting helicopters at the Sacred Mosque in Mecca, Saudi Arabia.

Company recruits for the project apparently were told they had to accept Islam in accordance with Saudi Arabian law which prohibits non-Muslims from entering the holy area at Mecca. Some 30 employees—Roman Catholics, Episcopalians and Methodists—became Muslims.

Wade Kern, a would-be pilot who refused to convert, claims he was fired for that reason from his job at the Fort Worth division of Dynalectron Corp., an engineering, research and technical services company based in McLean, Va.

Mr. Kern, a Southern Baptist, has filed a \$10,000 suit in U.S. District Court here. The Anti-Defamation League of B'nai B'rith has urged religious leaders and others "who value freedom of belief," to protest the company's actions.

"We fully respect the religious requirements and practices connected with Mecca," said Abraham H. Foxman, associate national director of the

ADL. "But for the Dynalectron firm to recruit non-Muslims and then arrange their religious conversion is offensive and un-American."

Company officials have defended the policy with the explanation that "Laws and customs of Saudi Arabia require only Muslims to fly over the Holy Land surrounding Mecca."

After their conversion course in Fort Worth, ADL said, the recruits were shipped to Tokyo for training on Kawasaki firefighting helicopters equipped with water drums. Dynalectron subcontracts helicopter crews to Kawasaki Heavy Industries for its operations in Saudi Arabia.

In Tokyo, the recruits were lectured at an Islamic center and asked to sign documents attesting to their conversions.

According to Mr. Kern's attorney, Art Brender of Fort Worth, "The helicopter pilots were given a 'fire and brimstone' lecture by a mullah. He warned them that they could face death if they went into Mecca without becoming sincere and bonafide converts to Islam."

It was at this point, Mr. Brender said, his client "refused to go any further with the whole business and flew home."

Hatfield Warns of Confusing Loyalties

ARDEN HILLS, Minn.—Many evangelical Christians are confusing their loyalties to Caesar and their loyalties to God, Sen. Mark O. Hatfield of Oregon, an evangelical Christian, told the graduating class at Bethel College here.

He said this confusion was reflected in the attitudes of some Christians that they must Christianize the government and elect only born-again Christians to public office.

The senator said Christians have been "laboring under the millstone of the Christianizing of Rome."

He urged them to remember the Holy Roman Empire when Christians "could not delineate between the banner of Christianity and their commitment to Christ as a guide of their life, which led us into the experience of the Crusades where we had conversion by the sword, into the great inquisitions where we had the purification of doctrine by the torture chamber, and into elements of puritanism in America."

Christians must be discerning of the issues confronting their nation, Sen. Hatfield told the graduates.

"We must be willing to raise in a discerning way the challenge of stewardship," he continued. "To resurrect

(Continued on P. 14)

Commission Mounts Campaign To Halt Vieques Bombing

The Puerto Rican island of Vieques, the sight of continued protests against test shelling by the U.S. Navy, has become a focal point of recent efforts by the Commission on Justice, Liberation and Human Fulfillment.

This winter the commission spearheaded a campaign on behalf of the 21 Puerto Ricans arrested last May during an ecumenical service protesting the bombing, roughly half of whom were subsequently sent to jails on the mainland.

As this report was prepared, the last eight of the prisoners were scheduled to be released. While pleased that the protesters were to be reunited with family and friends, commission head Jovelino Ramos stressed that the issue of Vieques remains unsolved. Island residents continue to demand that the Navy stop its test shelling, charging that it is destroying the island's fishing and land and endangering the residents.

In January, Ramos arranged for and accompanied NCCC President M. William Howard on a visit to three of the Vieques prisoners held in mainland jails. The three, then being held at the Robert F. Kennedy Youth Center in Morgantown, W. Va., included the Rev. Wilfredo Velez, a Christian Church (Disciples of Christ) minister and leader of PRISA, the Puerto Rican ecumenical organization coordinating the demonstration.

Howard's visit was the second in a series of visits to what he calls political prisoners in the U.S., for which the commission is providing staff support. The visits, says Howard, are being undertaken partly to debunk "one of our favorite beliefs in this country—that we have no political prisoners."

One of those arrested last May, Angel Rodriguez-Cristobal, was found dead in his prison cell in Tallahassee, Fla., Nov. 10. His death, called a suicide by prison officials, is under in-

vestigation by the U.S. Attorney General's office.

Two of the Vieques prisoners, Jose Acosta and Velez, staged a hunger strike while incarcerated to press for a speedier probe and to dramatize the Vieques case generally.

"These people have felt compelled to make their voices heard on an issue which is clearly of great political significance," Howard said after his visit. "I think the length of their sentences indicates that the authorities regard them as political persons, in that under normal circumstances participation in a demonstration would get someone a suspended or minimal sentence."

"While certainly there is a criminal law which they are guilty of having violated, it is really the context of the demonstration which projects them as political prisoners." (NCC CHRONICLES)

[The American Baptist Churches of Puerto Rico have adopted a resolution calling for the immediate removal of Navy, and Army Forces stationed at Vieques and for liberating the inhabitants from the inconveniences caused by bombing practices.]

INTERNATIONAL DATELINE



Evangelicals for Simplicity

HODDESDON, UK—A strong challenge to Christians in affluent circumstances to simplify their lifestyle and take political action to bring about radical change in the present unjust trade and economic structures is contained in a statement from the first International Consultation on Simple Lifestyle, held here late March.

The consultation was sponsored jointly by the Lausanne Theology and Education Group of the Lausanne Committee on World Evangelisation, and the Unit on Ethics and Society of the Theology commission of the World Evangelical Fellowship. The statement prefaces its call for evangelical involvement in changing international structures with a commitment to responsible stewardship, freedom from "the seduction of riches", a new sense of community among believers, and a personal and corporate lifestyle. (EPS)

Ask Asylum for Haitians

WASHINGTON—Several hundred Haitians and their supporters marched in front of the White House to demand fair treatment and political asylum for Haitian refugees.

The march was part of emergency efforts to secure group parole from President Carter for some 13,000 Haitian boat people who are seeking political asylum here. The government holds that the Haitians are ineligible for political asylum because they are economic refugees.

"For eight years, 13,000 Haitians have been knocking at American doors," said the Rev. Antoine Adrien of the Haitian Fathers from Brooklyn, N.Y. "Within 10 days, 75,000 Cubans have arrived and have been granted everything. We simply cannot understand Mr. Carter."

Supporters of the Haitians charge that the U.S. attitude toward the Haitian refugees is racist. Government officials hold that admitting Haitian refugees would be a breach of foreign diplomacy because Haiti is a "friendly" country. (RNS)

Leaders Air Grievances

MOTOBU, OKINAWA—An unprecedented Japanese-American church

consultation to hear Okinawan grievances concerning U.S. military bases was held recently at the request of the Okinawa Christian Council. Jointly sponsored by the National Council of the Churches of Christ in the U.S.A. and the National Christian Council of Japan, the consultation brought together 50 participants from the churches of Okinawa, Japan, the U.S. and Korea.

Among the issues discussed were the islanders' military vulnerability due to the presence of U.S. bases, which occupy one-fifth of the island, and the resulting scarcity of land. According to participant Alan Geyer, who directs the Churches' Center for Theology and Public Policy in Washington, D.C., Okinawan church leaders had earlier made it clear that cooperative ministry with U.S. churches could not continue "until their grievances were heard and agreement reached on the basis of a genuinely equal partnership."

Participants agreed that any future ministry must be based on equal partnership; a commitment to systemic change from militarism toward disarmament; ministry to all persons affected by military bases, including Okinawan wives in the U.S. and biracial children; clear identification of the victims of militarism; and the principle that preventive action to forestall actions that dehumanize is more important than subsequent relief efforts. (NCC)

Deny Ordering Death

LA PAZ, Bolivia—The recent torture and murder of a Jesuit priest here has given rise to widespread charges that Bolivia's armed forces are prepared to use any means to silence or intimidate its critics.

The priest, the Rev. Luis Espinal, a journalist and film critic and an outspoken champion of human rights, was kidnapped March 21. His body was found the following day in a deserted spot near the city.

Human rights organizations in La Paz have voiced their fears that, despite a popular outcry, police and military authorities will do their best to see to it that the authors of the assassination of Father Espinal will go undetected and unpunished.

In the past three years, the police

have intensified their actions against the more active priests and lay persons. About 400 persons have been questioned, many of them on the basis of "being secretly in contact with bishops and with priests who operate without state authority."

Need May Top \$1.5-Billion

SALISBURY—Massive outside aid will be required to help rebuild Rhodesia—soon to be known as Zimbabwe—relief agency officials here agree.

According to the Salvation Army, 850,000 people have lost their homes during the seven-year-long guerrilla war; 10,000 have been disabled; 100,000 have lost their jobs; 483,000 children are out of school; half of the country's rural mission hospitals and clinics are closed.

These figures come on top of the estimated 20,000 killed during the war years, out of a Rhodesian population of 6,650,000.

The group noted that the country's aid needs "may well exceed" 1977 estimate of \$1.5 billion.

'Choose Peace'—Tutu

NAIROBI—The white South African government will have to "choose between peace and bloodshed," said Anglican Bishop Desmond Tutu, general secretary of the South African Council of Churches (SACC), in a paper read on his behalf at a World Council of Churches' consultation on racism held in Nairobi.

The bishop said that the "priority concern" of South Africa's 16.7 million blacks is that "we are treated as less than third-grade citizens in an effort to keep political power—which gives access to all other kinds of power—in the hands of a small white oligarchy outnumbered 5 to 1."

He said this oligarchy had only two options left: maintain the "inhumane, evil" status quo, or take "immediate steps for peaceful transition to power-sharing and majority—not black but majority"—rule.

Noting that the United Nations has declared that the apartheid system in South Africa and in South African-administered South-West Africa (Namibia) "poses a threat to world peace," Bishop Tutu went on to say that "if a



racial war were to erupt in South Africa, it could very well trigger off World War III."

West Bank Mayors in U.S.

NEW YORK—Pledging that they are ready to talk with anyone from the American Jewish community, three Palestinian leaders deported from the West Bank in early May are in the United States to explain their side of the Middle East conflict.

"There is much to be said to Jewish leaders," according to Muhammad Milhem, mayor of the West Bank city of Halhul. "We have been saying to them that there is a possibility of coexistence between the Jews and the Arabs anywhere in the world, provided that Palestinian rights to self-determination are recognized."

Israel has accused the three Palestinians of attempting to incite war against Israel. The three, none of whom were involved in the PLO attack, charge that they were deported for their opposition to the concept of limited autonomy—or self-rule without jurisdiction over land, water, or defense—projected by Israel for the West Bank.

"What is Begin offering me?" Mayor Milhem asked, speaking of Israeli Prime Minister Menachem Begin. "The perpetuation of the occupation, the same thing I have now. We reject this."

The National Council of Churches, though hosting the forum, offered no endorsement of the speakers' views. In early May, after the Hebron killings, NCC General Secretary Claire Randall issued a statement condemning the raid. (NCC)

Low Marks for Zaire

NEW YORK—Amnesty International has reported that hundreds of people in Zaire have been arrested and banished without trial to remote, crude, jungle-based camps where deaths by extra-judicial execution, torture and starvation occur regularly.

The criminal justice system, according to interviews with many of its victims, is frequently carried out in a manner almost wholly unrelated to the laws that supposedly govern it. "It is

hard to estimate how many executions take place in Zaire, as it is not always clear whether people who have been put to death have actually been sentenced to death by court," said the Nobel Peace prize-winning organization in a report released in New York.

The report was originally sent to the Zairean government of General Mobutu in the beginning of 1980. In its reply, the government insisted that torture was not practiced in the nation's prisons and that any prison officials guilty of such methods would be prosecuted.

Mugabe Expresses Thanks

GENEVA—Prime Minister Robert Mugabe of Zimbabwe has expressed gratitude to the World Council of Churches (WCC) for its support in the liberation struggle in his country.

He told a WCC delegation visiting Salisbury that "it is an honor to express gratitude for the role you have played and to send through you to other people struggling for justice the message of our firm commitment to the principles for which you and we have struggled together, including the principles of non-racialism."

According to a WCC official, "the leaders of the new government are committed to the building up of a non-racial society and in the words of the prime minister, 'to beat its swords into ploughshares and build a new country which would be the pride of all Africa.'" (RNS)

Churches' Failure Cited

LONDON—Charging that the churches in Northern Ireland had failed to be "critical and independent" of political parties, Irish Anglican church leader Bishop Donald A. Caird of Meath and Kildare said here that the churches must shoulder some of the blame for the decade of sectarian violence in the British province.

"All the churches (in Northern Ireland) have been drawn together in a period of common suffering and have achieved deeper understanding of one another's beliefs and motives," Dr. Caird said, adding:

"I believe that through the very

often heroic endeavors of clergy in Northern Ireland, both Roman Catholic and Protestant, a fragile peace has been kept in many areas. But there is also blame which churches must accept.

Czech Rule Anti-Religious

ROME—The government of Czechoslovakia has "intensified" its crack-down of the country's Roman Catholic majority in the past three years, says a new report here.

The report by the Jesuit Press and Information Office (JPIO), said "all possible methods are continually used to obstruct, repress, and to further reduce the fundamental liberties of Catholics in the nation." Czech Roman Catholics number between 70 and 72 percent of a total population of 15,250,000.

The JPIO report, an overview of the religious rights situation in the Communist-ruled nation, mentioned the case of a prominent Czech Jesuit priest, who was arrested in November 1978 on charges of antigovernment activities.

East, West at Meeting Point

BERLIN, GDR—The Presidents of the Protestant Churches of the two German states, Bishops Eduard Lohse (Hanover) and Albrecht Schönherr (Berlin, GDR), met recently with the Secretary of State for Religious Affairs, of the German Democratic Republic (GDR), Klaus Gysi, in Berlin, GDR.

This is the first time that the two Presidents have been received by the government representative for religious affairs, since the creation of the German Democratic Republic.

In their talks with Klaus Gysi, the church representatives outlined the efforts made by their respective churches to secure peace in the present world political situation. A communique on the issues discussed at the meeting said that the two Bishops believed that their "Churches, finding themselves at the meeting point between the two great systems of society" should promote peace, detente and disarmament. But, they added, the EKD and the Federation "assume their ministry, independently of one another and in their respective systems. (EPS)

CORRESPONDENCE

Baptist Joint Committee staff believes in two-way communication. Reader response to the actions taken by this office and reported in this publication, and to the feature material on these pages creates worthwhile dialogue and helps sharpen our understanding of the issues. Letters should be kept to about 200 words, signed, with address. Editors reserve the right to edit for length.

To the Editor: I have received my copy for May. I am very proud to be on your sub. list. The article Celebrating Religious Liberty in Worship" by Raymond P. Jennings is excellent for making we Baptists aware of our wonderful privileges to serve our Lord through religious freedom possible only in America as we have. Again I say I am glad I'm a subscriber of R.F. the C.

May McCoy
Franklin, NC

To the Editor: I am a long-time subscriber to "Report from the Capital" and remembered your news-item from July-August, 1979 concerning a similar flap [O'Hair 'in God we trust' Suit]. Please let me know if this [petition on Religion and the airways R.M. 2493] is

part of the same group of rumors that surface from time to time. If the material has substance . . .

Robert E. Landon
Kansas City, MO

(Ed. note: The Federal Communications Commission has responded to this issue with a brochure, "Religious Broadcasting and the FCC," in which it states in part—"Over the past few years, you, your friends and neighbors have spent more than \$1 million on postage to write to the FCC about this nonexistent petition. We hope you will help us tell everyone that the FCC is not attempting to take religious broadcasting off the air" RM 2493 was denied by FCC in August, 1975 on a First Amendment basis. For more info, write to FCC-RB, Consumer Assistance Office, Washington, D.C. 20554.)

TO THE EDITOR: Celebrating Religious Liberty Day was a first for our congregation. From now on, we will plan to set aside yearly the first Sunday in June for observing this tremendous Baptist heritage. Most persons in the congregation received the em-

(Hatfield, from P. 11)

the conservation ethic, recognizing that all of creation was made by God and that we own nothing in this world.

Christians, "rather than worrying about forming a political party or having a Christian platform or program of some kind or another," should "seek to penetrate the house of Caesar and all of his other institutions, penetrating every institution of life—the social, the political, the economic—carrying the witness, the power, the Holy Spirit, as the leaven, as the salt, as the light."

"Confrontational politics has had its day and perhaps even today there will be more confrontational politics," he said. "I happen to subscribe to the view that infiltrational politics perhaps is more effective, at least it is one way that I would urge and suggest for your consideration."

Earlier in his address, Sen. Hatfield warned that Americans are victims of "the Shah of Iran mentality who thought his hardware would save him.

phasis in good spirit. We used suggestions from Raymond Jennings' article . . . The REPORT will definitely help keep me informed of issues and religious liberty threats.

Stanley E. Youngberg
Calvary Baptist Church
Trenton, NJ

Please send the following:

STAFF REPORT

- ☐ Baker, John W. Nontheistic Religions and the First Amendment—The courts, . . . have equated nontheistic systems of ethical and moral thought with theistic systems of thought and have included both under the rubric of religion. . . . Single copies free. \$3.00 dozen, \$20.00 hundred copies

FREE PAMPHLETS

- ☐ Religion and Public Education: Some suggested Guidelines
- ☐ The American Tradition and Baptist Insights
- ☐ The Commitment and Witness of Baptists in Public Affairs
- ☐ Religious Liberty and the Bill of Rights
- ☐ Religion in the Public School Classroom

NEW STAFF REPORT

- ☐ Wood, James E., Jr. Government Intrusion into Religious Affairs (Single copy, \$.30; dozen copies, \$3.00; one-hundred copies, \$20.00)

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Gideon K. Zimmerman

Dr. Zimmerman, former Executive Minister of the North American Baptist Conference, serves as chairman of the Baptist Joint Committee.



REFLECTIONS

Preserving Our Freedoms

Baptists in North America are a large segment of Christians numbering more than 26,000,000 members. This does not include family members who attend Baptist churches but are not members. Baptists are also a very diversified group of believers belonging to more than 20 different conventions, conferences and associations. Diversity is one of our distinctives because we love our autonomy. The Baptist Joint Committee is composed of nine Baptist bodies including the Baptist Federation of Canada. These nine groups account for the vast majority of Baptists in North America. We have found great strength by belonging to the Baptist Joint Committee, because we speak as a group standing together and not as one individual body. We have basic commitments such as the Lordship of Christ and the proclamation of the biblical message. Basic to our charter is religious liberty without the restrictions imposed by government.

My own parents left South Russia at the turn of this century, because they longed to be in a land where freedom of worship would not be hindered by the decrees of government. Fathers have had a significant role in preserving the priceless freedom of religion in our two countries, U.S. and Canada. My father was an enthusiastic teacher to his family, his church and community and shared his belief that religious freedom in the United States is to be greatly honored and regarded as sacred. He urged his family, church and acquaintances to defend religious liberty. We have the privilege in America of expressing our concerns regarding religious liberty, even with those who are lawmakers in federal, state or provincial government. We need to become involved with our legislators to keep church and state in its proper separate role.

About two years ago my visit to the Soviet Union gave me the opportunity to speak in eleven Baptist church services, and to fellowship with our fellow believers in that vast country. My observations discerned how restrictions and the loss of religious freedom can be imposed by the state. Although the opportunities for worship have been broadened in the U.S.S.R., it is far from the extensive privileged freedom we enjoy in the U.S. and Canada. It made me realize once again how grateful I must be for the freedom to worship in my beloved country, the U.S.A. Furthermore, I resolved that as a father and grandfather I have a sacred trust to help preserve this God-given freedom.

Members of the Baptist Joint Committee, meeting with representatives from other Baptist bodies, have an obligation to help maintain and uphold freedom to worship God without the intervention of the State. The opportunity of the Baptist Joint Committee members to meet with representatives of government has been a constant open door to communicate our principle of separation of church and state. The religious commitments of many people in government are reassuring to us citizens that God's help is sought by our political leaders and lawmakers.

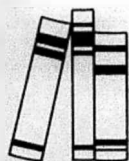
In recent years and especially in recent weeks there has been much debate about prayer in public schools, including the overthrowing of the Supreme Court decision of 1963. The Supreme Court decree did not say we cannot pray in public places such as schools or for that matter in other state owned facilities. The Supreme Court decision stated that the state shall not be made responsible to teach prayer or make it a mandatory practice by students. Voluntary prayer has never been forbidden. A student choosing to read the Scriptures in schools has not been forbidden. Studying religions has not been forbidden but rather encouraged as part of the curriculum. The responsibility for teaching prayer and practicing prayer, the teaching of the gospel of Christ belong first of all to the home and secondly to the church. We cannot delegate this to the state supported secular educational system. First of all not all teachers are eligible or qualified to do this. Some may not be believers. How shall they lead or teach others to pray? If the schools are to become involved in this, whose prayer will be taught and spoken? Will it be Jewish, Islamic, Christian or Buddhist prayer?

The recent legislative recommendations by Congressman Philip M. Crane (R-Ill) and Senator Jesse Helms (R-N.C.) to remove all rulings by the Supreme Court regarding the issue of prayer in public schools simply take away the freedom that Christians have cherished. Why give to the state our inherited religious liberty? When viewing the history of nations where this has been done it is very evident that religion began to decay and deteriorate. As a first generation son born to immigrant parents from a totalitarian country, I plead with the fathers of our nation to covenant with God to take the divinely ordered responsibility of teaching their families how to pray and how to understand the words of the Lord.

If the fathers and mothers of our nation will honor God by practicing and teaching their Christian faith we will see less crime and a spiritually fortified nation, because its inhabitants and its future leaders will be well grounded in biblical teachings. If we do our job in the home and church we will not need to ask the state to do such "band-aid" type of religious emphasis as having students repeat words of a prescribed prayer which will have no meaning to an uncommitted soul to God. Christian revivals in America and in the world have taken place in the past because Christian fathers and mothers practiced faith in God which was alive and vibrant. To my knowledge Christian revivals have not been produced by state or federal legislation. As a Baptist, I want my faith to be meaningful to me because God and I have a right relationship and not because the state dictates what I ought to do as a Christian. Thank God for religious liberty and let us vow never to give it up.

Our forefathers in biblical times and in history since Christ were repeatedly commanded to teach the statutes and commandments of the Lord to their children. This also meant living what has been taught. We cannot live by double standards where we say, "Do what I say but don't do what I do." What we teach from God's word must also find expression in day to day living. It is still true today that "religious teachings are more caught than taught."

REVIEWS



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NOT WORKING An Oral History of the Unemployed

By Harry Maurer, 297 pp.
New York: Hold, Rinehart
and Winston. \$12.95

The unemployed tell their own stories, some eloquently, all of them moving, communicating that to be unemployed is to be half a person; for those whose identities are totally bound up in their work, to be without a job is to be without identity. Yet, even among those with the highest level of unemployment—minority youth, there remains high hopes for the future.

Some have been fired from their jobs. One woman commented, "It may be more like rape than death". Unemployed people feel that they have been robbed of something, but amazingly they come to believe it is their fault. That poses still another problem.

(Proclaim Liberty!, from P. 5)

Actually, the United States government has been far more hesitant to enter into the affairs of religious institutions than vice versa. Limits of the "establishment clause" have been so severely stretched by ecclesiastical bodies as to almost invite government intervention. As their budgets have grown, properties expanded, and investments diversified, churches have caused serious questions to be raised regarding the legality of their tax free business holdings and land development. As denominations and even local congregations have established institutions for education, social welfare, health care, and other services, they have faced a strong temptation to draw much-needed funds from the wealth of the federal government's budget. Dangerously assuming that there could be government assistance apart from government regulations, some have eagerly accepted all available money, regardless of the source.

In the face of contemporary challenges to religious freedom, which would crack the wall of separation between church and state, if not destroy it entirely, committed Christians are

Among those without jobs, attitudes differ, from the person of deep religious faith who believes "as long as I put Christ first in the picture, I know He is going to supply my needs," to the cynic who rhetorically asks, "why work, anyway?" It is no secret that unemployment compensation is not to be traded lightly for a job offering little by way of increased income.

In light of the low unemployment statistics for Western Europe and Japan, why do we tolerate a near 10% unemployment in the U.S.? Is it really because full employment puts the business community on edge because full employment would be destructively inflationary and it would destroy capitalism? These two claims are not examined in depth but the disclaimer suggests another reason: "it is hard to take seriously since hysterical warnings about the death of "free enterprise" have been used to delay every major social welfare proposal in the last 150 years . . ."

needed to defend the "no establishment of religion" concept and to demonstrate the "free exercise" provision. Though church and state must remain separate for the good of both, Christianity and politics remain separate only to the detriment of both. The wall between the two is porous. . . .

Institutional separation of church and state is by no means a prohibition against mixing religion and politics or morality and civil affairs. The church is responsible for behaving as a good citizen of the state and thereby exerting a healthy moral influence in it. Likewise, the state should demonstrate commitment to basic ethical principles and formulate its policies accordingly.

Both church and state benefit when separated from each other. We hold this truth! Government should function in response to the will of all of its citizens rather than in compliance with the wishes of one particular religious group. Churches should carry out their ministries of worship, evangelism, social action, and missions unhindered by civil regulations and interruptions from government personnel. However, the ultimate benefactors are individual citizens—free to pursue their own religious convictions while maintaining an active role in government affairs. . . .

FILM REVIEW

The National Handgun Test Color, 27 minutes

If gun control is one of those issues you don't have time to pursue, the new film *The National Handgun Test*, may alter your priorities. This very effective release by the National Coalition to Ban Handguns takes you through a ten question quiz on some critical questions. For example: If you do have a handgun in your home, who is most likely to be injured or killed with that gun? (a) Robber, (b) Stranger, (c) Family member or acquaintance? The answer is (c) and one fourth of those killed are children under 14.

The film brings home some striking statistics—80 per cent of the American people (according to polls) favor stricter control of handguns, yet a small, wealthy lobby group has put enormous pressure on congressmen to prevent passage of gun control legislation. The cost of medical care for those injured with handguns is staggering. And in the District of Columbia where strict handgun controls were enacted in 1976 there have been dramatic reductions in the number of homicides, assaults, robberies and firearm-related crimes.

No Baptist bodies are members of the Coalition, but some Baptist bodies have gone on record on related issues. The Progressive National Baptist Convention at its January 1979 meeting condemned the U.S. role as a major salesman of arms and ammunition to the world. The Southern Baptist Convention passed a resolution on violence and domestic violence in 1975 and 1979. Following the presidential assassination attempt the Christian Life Commission of the SBC wrote in September 1975 in a letter to government leaders: " . . . the United States needs immediate and effective legislation to control the abuse of hand guns."

The film may be rented from the National Coalition to Ban Handguns, 100 Maryland Avenue, N.W., Washington, D.C. 20002 (\$30.00)

