

Manipulation of Prayer for Political Purposes?

By John Novotney

WASHINGTON, D.C. (RNS)—This is the story of a White House prayer breakfast that didn't take place.

But as to why not, there are about as many different versions as there were people involved—including the President of Liberia, South Africa's Minister of Mines, a member of Congress, and a White House official.

One of the versions, denied by various people contacted by Religious News Service, was that the President of Liberia, Dr. William R. Tolbert, Jr., called off the breakfast when word got out that the South African minister of mines, immigration, sport and recreation, Dr. Piet G.J. Koornhof, was to attend the breakfast.

Rep. John Dellenback (R-Ore.), who has traveled throughout Africa but has a special interest in South Africa where he contacts both white and black leaders, had initiated the idea of a special prayer breakfast in the White House on Nov. 5, a day both Dr. Tolbert and Dr. Koornhof had originally planned to be in Washington.

The significance of both African officials sitting down at a breakfast, which was also to be attended by some members of Congress and White House officials, was explained by Fred Hansen, administrative assistant to Rep. Dellenback:

"It would be misleading to not recognize the dynamics of the situation," he told RNS, even though the Congressman's purpose in trying to arrange such a breakfast was to enable "earnest Christian men" to "get together for fellowship."

"Obviously," Mr. Hansen continued, "a meeting like this for whatever reason can be interpreted by others to be of a political nature only. And that either gives added strength to the minister from South Africa (in his) having a chance to have met with, in the United States supposedly under the auspices of the United States, the President of Liberia."

Because of its strict "apartheid" (racial separation) policies, South Africa came within U.S., France and Britain vetoes of being expelled from the United Nations recently, a move undertaken largely by black nations of Africa.

Of concern was what "impact" such a gathering would have and what this would do "to President Tolbert's credibility within the rest of the African nations," Mr. Hansen said.

However, the Congressman's aide said he did not know how much these "dynamics" had affected the "final decision" (See, MANIPULATION, page 7)

Report from the Capital

DEC 12 1974

November 1974

BJCPA Names New Chairman, Observes 35th Anniversary, Takes Position on Human Rights



Arthur B. Rutledge, chairman Baptist Joint Committee

Baptist Agency and President Ford Disagree on School Aid

WASHINGTON—The views of President Gerald Ford and those of the Baptist Joint Committee on Public Affairs on federal aid to parochial schools came into open conflict on the same day here.

At its semiannual meeting the Baptist Joint Committee instructed its staff to oppose tax credits for contributions to religious bodies. It called for an in-depth study and analysis of the principles involved in such a position on tax credits.

At his press conference the same day, President Ford reiterated his long-held

(See BAPTIST AGENCY, page 6)

WASHINGTON—The Baptist Joint Committee on Public Affairs, meeting here in its semiannual session, elected as new chairman a Southern Baptist, celebrated its 35th anniversary at a special dinner and adopted a position on human rights in American foreign policy.

The Baptist group, comprised of representatives from nine different Baptist conventions and conferences in the U.S. and Canada, also heard one of its associate directors warn against a new proposal in Congress to involve government in sponsorship of devotional exercises in the nation's public school classrooms.

Arthur B. Rutledge, executive secretary-treasurer of the Home Mission Board of the Southern Baptist Convention, was named new chairman of the Joint Committee. Alton L. Wheeler, general secretary of the Seventh Day Baptist General Conference, has served as chairman the past two years.

Other officers named for 1974-75 were: first vice-chairman, Robert Torbet, ecumenical officer of the American Baptist Churches in the U.S.A.; second vice-chairman, Charles G. Adams, pastor of the Hartford Avenue Baptist Church, Detroit, Mich., a church affiliated with the Progressive National Baptist Convention, Inc. and the American Baptist Churches; and recording secretary, Donald E. Anderson, editor of *The Standard*, official publication of the Baptist General Conference.

The Baptist agency observed the 35th anniversary of its founding in 1939 with a dinner at Washington's First Baptist Church featuring an address by Brooks

(See, BJCPA, page 3)

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From the Desk of the Executive Director

Pluralism and Public Policy in Education

By James E. Wood, Jr.

The motto on the obverse side of the Great Seal of the United States—*e pluribus unum*—testifies to an American concept that unity and diversity are not incompatible terms. An argument could be made that the motto asserts that unity is the product of diversity. Pluralism is accepted as desirable for this country and because of—or in spite of—that pluralism we enjoy a unity which few monistic systems are able to approach.

As education became available to the masses of Americans, a diversity in educational opportunities developed in both public and private education.

The private sector of American elementary and secondary education includes those schools which are operated for profit as well as those which are nonprofit and often operate with a deficit. Some of these are secular and are subject only to the terms of their charter and the changing philosophies of their administrators and governing boards. The overwhelming number of the nonprofit private schools are related to, controlled by, or operated by churches or religious orders. The Roman Catholic parochial schools, with 8,550 elementary schools and 1,719 secondary schools and an enrollment of 3,614,000 students in the 1973-1974 school term, account for approximately 80% of the students in private schools. While only 37% of Catholic children are in Catholic schools, 95% of the students enrolled in Catholic parochial schools are Catholics.

Some of the private schools have been highly innovative in their curricula, and others have been bulwarks against change. Some serve closed ethnic groups, and others are truly cosmopolitan. A few have been created or continue to exist to avoid racial integration but some of them have sought a student body representative of the community in all ways. There are those which exist for snob purposes and those which eschew any form of elitism. Some emphasize social graces and others stress academics. A few are secular but most have a religious base. Each in its own way satisfies the felt needs of the people or institutions which support them.

It was out of these private schools—and often in reaction to them—that the American system of general public education evolved.

The latter part of the eighteenth century was a watershed in American secular and religious history. The new Constitution went into operation in 1789, and the Bill of Rights was adopted in 1791. The First Amendment, later made applicable to the states by the Fourteenth Amendment, declared that laws respecting an establishment of religion or prohibiting the free exercise of religion should not be enacted. Thus the principle of religious liberty was embodied in the Constitution in such a way that the courts have held that it requires a separation of church and state.



Wood

The political and social climate which led to a separation of church and state also gave rise to the free public education movement. It was Thomas Jefferson who first conceived of public schools, free and tax supported, as the basis for an informed citizenry so essential for a democratic political system.

Jefferson saw these public schools as an adjunct to and not as replacements for private and church schools. These free common schools should be, Jefferson argued, non-sectarian and without religious control. By the 1830s Jefferson's concept of the public schools, tax supported and under the control of the state rather than the church, was taking root in one state after another. Horace Mann exerted particular influence on the states to provide for tax supported schools in which sectarian textbooks and all sectarian practices would be prohibited. Significantly, Mann's first speech after his election to the Massachusetts Assembly was on religious liberty. Mann contended for the free public school, tax supported and without sectarian control, on the basis of the principle of religious liberty and the separation of church and state. In his *Final Report to the Massachusetts State Board of Education* in 1848, he wrote, "If a man is taxed to support a school where religious doctrines are inculcated which he believes to be false, and which he believes that God condemns, then he is excluded from the school by divine law, at the same time that he is compelled to support it by the human law."

Education, whether public or private, is an expensive undertaking. For example, Roman Catholic schools now cost \$1.6 billion a year. Private schools, supported largely by gifts and tuitions, have often coveted the more reliable source of support which public funds would provide. The church related schools early sought and often received a share of public funds for operating expenses, but gradually all state constitutions without exception came to have some prohibitions against the expenditures of public funds for church or parochial schools.

In 1947 the United States Supreme Court in *Everson v. Board of Education* for the first time sought to define the meaning of the "establishment clause."

The "establishment of religion" clause of the First Amendment means at least this: Neither a state nor the Federal Government can set up a church. Neither can pass laws which aid one religion, aid all religions, or prefer one religion over another. . . . No tax in any amount, large or small, can be levied to support any religious activities or institutions, whatever they may be called, or whatever form they may adopt to teach or practice religion. Neither a state nor the Federal Government can, openly or secretly, participate in the affairs of any religious organizations or groups and vice versa. In the words of Jefferson, the clause against establishment of religion by law was intended to erect "a wall of separation between Church and State."

These words have subsequently been used by the Court on four different occasions in rendering major church-state decisions.

Despite this endorsement of the "wall of separation" doctrine the Court held, in a five to four decision, that the use of public funds for the transportation of children to their parochial schools aided the children and the state and not the schools themselves and was, therefore, constitutional. In 1968 the Court in *Board of Education v. Allen* again relied on the child benefit theory and held that providing standard textbooks to students in nonpublic schools does not offend the Constitution.

While the Court's decision in *Everson* was interpreted by some as an opening wedge for the use of public funds for church (See, PLURALISM, page 6)

BJCPA Chairman, 35th Anniversary, Human Rights

(Continued from page 1)

Hays, former congressman from Arkansas and member of the Joint Committee during the years he served as president of the Southern Baptist Convention.

In 1939, three national Baptist bodies, the Southern Baptist Convention, the Northern Baptist Convention and the National Baptist Convention, adopted a historic statement, "The American Baptist Bill of Rights: A Pronouncement Upon Religious Liberty." The document tells the story of Baptist involvement during the constitutional period of American history in the push for inclusion in the Constitution of a strong declaration on religious liberty. That guarantee is asserted in the religion clauses of the First Amendment.

Also in 1939, the Northern Baptist Convention (now the American Baptist Churches in the U.S.A.), approved a plan calling for its committee on public affairs to begin cooperating with a similar Southern Baptist group.

Hays' address reviewed what he called the "triumphs Baptists have had" during the former congressman's lifetime. These include triumphs over landmarkism, isolationism and anti-intellectualism, he said. He also urged Baptists to continue to contend for a free pulpit and to support those denominational agencies which can work for the redemption of society.

The new position supporting human rights in American foreign policy was adopted unanimously by the Joint Committee following a speech by Executive Director James E. Wood, Jr.

Wood noted that although the United Nations adopted the "Universal Declaration of Human Rights" more than twenty-five years ago, two-thirds of the world's people today "are denied these basic human rights and freedoms." The U.N. document, adopted in 1948, was an attempt to draw up a statement of goals for human rights which would apply to every individual. It was not a treaty or legal document.

Wood noted two recent developments which he said give encouragement to a renewed emphasis on the subject. Within the United Nations, a World Human Rights Council has been proposed "to review and assess impartially on a regular basis the status of human rights of member nations," Wood said.

In the U.S. House of Representatives, a subcommittee of the Committee on Foreign Affairs chaired by Rep. Donald

M. Fraser (D., Minn.), released a report earlier this year stating that "the human rights factor is not accorded the high priority it deserves in our country's foreign policy."

The Fraser report includes 29 recommendations directed toward U.S. foreign policy and United Nations machinery to promote human rights. Among the recommended actions is one which requests the Department of State to create an Office for Human Rights with personnel assigned to each regional bureau.

The Fraser report, which has met with broad acceptance within the State Department, also recommends the creation of an Advisory Committee on Human Rights to advise the department with respect to human rights issues.

In its previous meeting in March, the Joint Committee adopted a similar but more general statement affirming "the equality of all persons under the law without respect to race, religion, color, sex, or national origin."

W. Barry Garrett, associate director in charge of information services of the Joint Committee, scored a bill in the U.S. Senate introduced by Sen. Jesse Helms (R., N.C.) which would limit the jurisdiction of the U.S. Supreme Court and federal district courts in cases involving "voluntary prayer" in public schools.

Helms' proposal would prohibit the federal courts from entering any judgment, decree, or order forbidding such prayer on constitutional grounds.

Garrett said that Helms' proposal represents an attempt to achieve in Congress what "so far has not been achievable by constitutional amendment." He referred to numerous efforts in recent years to overturn the Supreme Court's 1962 and 1963 decisions on school prayer by amending the Constitution.

Referring to Helms' speech in the Senate when he introduced the new measure, Garrett insisted that Helms' proposal is premised on the "false assumption" that the Supreme Court decisions on school prayer prohibit outright all expressions of religion in the nation's schools.

The proposal also "makes possible a limited establishment of religion," Garrett said. He criticized the measure further as being a "simplistic approach to a most complex problem" in that it fails to address the larger problem of the place of religion in the public school curriculum and

the role of the churches in public education.

The Baptist Joint Committee has recently published a new pamphlet, "Religion in the Public School Classroom," which suggests alternatives to government-sponsored devotional exercises. At its meeting, the Committee officially commended the pamphlet and urged its wide distribution not only to Baptists but to school officials across the nation as well.

HITS PUBLIC CERTIFICATION OF PRIVATE SCHOOLS

RALEIGH, N. C.—A delegation of educators from church-related schools strongly opposed a proposal to require uniform "A-certificates" of all teachers in public and private North Carolina schools.

"We do not want our teachers involved in education courses which teach 'progressive education' and include humanistic approaches to child psychology and human behavior," said Rev. Kent Kelly, administrator of the Calvary Christian School at Southern Pines.

He said the proposal to require uniform teacher certification in public and private schools would hinder the mission of Christian academies. He testified before the Legislative Study Commission on Public and Private Education which is studying teacher certification and school accreditation policies. (RNS)

NATIONAL SPIRITUAL RENEWAL

BLOOMINGTON, Minn.—A United States Congressman called for a spiritual renewal to help people overcome "emptiness" and "loneliness" in their lives.

Rep. John B. Anderson (R., Ill.), chairman of the House Republican Conference, spoke at a dinner marking the 10th anniversary of the Greater Minneapolis Association of Evangelicals. He said that a renewal of the church and its members offers the best hope of bringing spiritual renewal to the nation.

The failures of government in recent years, he observed, "have not been the failures of institutions as much as they have been the failures of men—men who sometimes have corrupted the very institutions over which they have been given charge." (RNS)

Public Affairs . . . and the Churches

PUBLIC POLICY AND MORALITY

NORTHFIELD, Minn.—Americans are increasingly occupied with morality in public life, according to a speaker at the 100th anniversary of St. Olaf College, an American Lutheran Church school here.

Dr. Kenneth Thompson, director of higher education for development of the International Council for Educational Development, said "we are drenched with reports from the media about the transgressions of men in public and private life; rich and poor make up the procession."

Thompson said that the course of history follows a tortured route: "We fight injustice and seek noble goals, gain power to that end, somehow are corrupted by power and zeal, breed new injustices, and are challenged for our excesses and injustice."

He challenged his audience to "try to name one group of men or nations who are running the course from victim to victor has not shed some of its virtue along the way: big business, big labor, blacks, white ethnics, Catholics, Jews, and white Anglo-Saxon Protestants."

"The crimes which are done in the name of justice rival those which arise out of injustice," he said. "Yet in every setting, for every group, the confrontation is portrayed as between an all virtuous force—we—and an evil and demonic enemy—they."

"Only when it is too late, when much blood has been spilled, it is discovered that there was virtue on both sides and with a considerable admixture of evil."

Thompson said that right and wrong is "preeminently a first-order task in the United States." (RNS)

SOVIET WRITER HITS RELIGIOUS PERSECUTION IN RUSSIA

NEW YORK—A dissident Soviet religious writer has called on the United Nations Commission on Human Rights here to "raise its voice" in defense of people in the USSR who are "suffering systematic and indescribable torture because of their religious beliefs."

He called particular attention to the plight of Ukrainian Rite Catholics in the

Western Ukraine and Western Byelorussia, those in union with the Roman Catholic Church, according to a document made available to Religious News Service.

Anatoly (Krasnov) Levitin, a Russian Orthodox layman who was recently allowed to leave the Soviet Union, also mentioned the "persecution" of members of the "Truly Orthodox Church," several outlawed churches—the Initiativniki unofficial Baptists, the Reformist Seventh-Day Adventists, the Pentecostals and Jehovah's Witnesses.

But the famed writer said that "the most awful thing is the persecution of the . . . Uniates (Ukrainian Catholics) and members of the 'Truly Orthodox Church,' which has become the norm of life, does not evoke the slightest indignation. This unheard of savagery is blatantly committed, yet calls forth no protest."

"It behooves the U.N. Commission," the writer asserted, "to come to the defense of the persecuted Uniates. This is a matter of elementary humanity." (RNS)

RUSSIAN BAPTISTS APPEAL FOR A NON-SOVIET LAWYER

MOSCOW—Relatives of an official of the dissident or unofficial Soviet Baptist community have appealed to the World Council of Churches (WCC) to arrange for a non-Soviet lawyer to defend him at a forthcoming trial in Kiev.

Georgi Vins, secretary of a group of outlawed Evangelical, or Initiativniki, Baptists who broke away from the officially sanctioned Soviet Baptist Church in the 1950's, was arrested in Kiev this year. He was charged with practicing religious rites.

News of the appeal to the WCC came from dissident Soviet physicist Andrei Sakharov. He told foreign newsmen here (Nov. 5) that Mr. Vins' relatives had written to WCC headquarters in Geneva.

In their appeal, he said, they contended that an "atheist Soviet lawyer" would not be the "right person" to defend Mr. Vins in a trial "involving religious questions."

Mr. Sakharov said that Mr. Vins' relatives had also written to Premier Alexie Kosygin and President Nikolai Podgorny,

asking them to guarantee that a lawyer provided by the WCC be allowed to defend Mr. Vins. (RNS)

CHILDREN OF GOD REPORT

DALLAS—Cornelius Copp, a "high-ranking leader" of the Children of God, has issued a lengthy statement charging that a report by New York Attorney General Louis Lefkowitz was the result of "religious intolerance."

One of the most serious charges in the Lefkowitz report was that "the COG engages in a particularly reprehensible course of conduct by tampering with the personalities of converts."

In response, Mr. Copp wrote, "Our goal is to direct a person's mind in accordance with the laws of God and man's responsibility to God. No one is forced into submission to our beliefs. The Children of God are not composed of juveniles who are incapable of thinking for themselves."

The Lefkowitz report was the result of an 18-month investigation, cited direct testimony from 74 witnesses, and was based on material supplied by attorneys general in the other 49 states, the District of Columbia, the Virgin Islands, American Samoa, Guam, and Puerto Rico.

The sect claims a membership of 3,500, many of whom are said to be living in 120 communes or colonies in 65 countries. (RNS)

CHURCH LEADERS URGE STEP-UP IN U. S. WORLD FOOD PROGRAM

WASHINGTON—Ten representatives of religious and other private groups concerned with the world hunger problem asked President Ford to announce "an immediate 100 per cent increase in current United States commodity aid and that heavy emphasis be placed on the grant-donation aspect of food aid as opposed to concessional sale."

The request was made at a meeting of the 10 persons in the White House Nov. 5 with Norman Ross, assistant director of the Domestic Council.

In response to a request from Dr. Eugene Carson Blake and Roman Catholic Auxiliary Bishop Thomas Gumbleton of Detroit, president and vice-president re-

spectively of Bread for the World, for such a meeting, the group was invited to discuss their concerns with Mr. Ross.

Expressing confidence that the American religious community was "ready to respond to strong, credible leadership on the hunger issue," the group offered two suggestions:

- "That the President exercise strong for Congress upon its return from recess a set of concrete proposals relative to the food question for their immediate attention."

- "That the President exercise strong moral leadership in challenging the American public to respond generously to the world food crisis, and that this be done specifically through the Thanksgiving Day (Presidential) message, the State of the Union message, and plans for the bicentennial, utilizing an interdependence theme."

A report of the meeting with Mr. Ross said that the White House was open to further input from the religious community on these issues and that the group plans to meet with him again after the World Peace Conference in Rome for "followup discussions." (RNS)

MARYLAND AGAIN REJECTS STATE AID TO PRIVATE SCHOOLS

ANNAPOLIS—Maryland voters, for the second time in three years, rejected, in a statewide referendum, a measure that would have provided \$9,700,000 in services to private and parochial schools.

The measure, passed by the Maryland legislature and signed by Gov. Marvin Mandel, would have provided funds to public school districts for the purchase of books and school materials to be loaned to private and parochial schools, and for the transportation of nonpublic school students.

Maryland voters rejected the proposal by a margin of 83,432 votes. Of the 699,892 votes cast, 391,662 (56 per cent) opposed the measure, and 308,230 supported it.

A similar school aid measure was defeated in a statewide referendum in 1972 by a 55-45 per cent margin. (RNS)

U. S. OFFICE OF EDUCATION MOVES ON AID TO PRIVATE SCHOOLS

WASHINGTON—Two recent actions by the U.S. Office of Education affecting the nation's private and parochial elemen-

tary and secondary schools have been noted with approval by the Council for American Private Education (CAPE).

- Dr. Virginia Trotter, Assistant Secretary for Education in the Department of Health, Education, and Welfare, has called for "institutionalizing" the mutual commitment of federal and private education leaders to quality schooling for all children. Dr. Trotter oversees the HEW Division of Education, the U.S. Office of Education, National Institute of Education, and National Center of Educational Statistics.

- Dr. Terrel H. Bell, U.S. Commissioner of Education, has "in the same spirit" created the office of director of Nonpublic Educational Services within his office. The director, Dwight R. Crum, now reports directly to the commissioner on matters relating to the private education sector and represents him in contacts with Office of Education officials and educators throughout the country. This is the second major elevation of Crum's office in six months.

CAPE membership includes independent, Catholic, Christian, Episcopal, Friends, Hebrew and Lutheran school groups. (RNS)

NUN ELECTED IN ARIZONA

TUCSON, Ariz.—A Roman Catholic nun here is believed to be the first Sister elected to a state legislature in American history.

Sister Clare Dunn, S.S.J., was elected to the state House of Representatives from Tucson's 13th District. She received strong support from St. Mark's Presbyterian Church, where she made her first campaign speech. "People of all religions pitched in," she said.

The 39-year-old teacher is planning strategy for a political onslaught on the statehouse in Phoenix—looking to start a "coalition of action" of new legislators, planning to work "full time" at a part-time job, and setting in motion a plan to "raid" law schools for legal aid that she will pay for with her \$6,000 salary as a member of the Arizona House of Representatives. (RNS)

MELVIN SUCCEEDS TAYLOR AS HEAD OF NAE PUBLIC AFFAIRS

WHEATON, ILL.—Dr. Billy A. Melvin, 44, who has been executive director of the National Association of Evangelicals

for seven years, will succeed Dr. Clyde W. Taylor as head of the organization Jan. 1.

His post will be combined with Dr. Taylor's office of general director to create an over-all position of executive director. In that post, Dr. Melvin will have administrative responsibility for NAE's national operation here and its Office of Public Affairs in Washington, D.C.

Dr. Taylor, 69, is also retiring this year as director of public affairs for NAE and as executive secretary of the Evangelical Foreign Missions Association. He will be succeeded in the public affairs post by Floyd Robertson, currently executive secretary of NAE's Chaplaincy Commission and general secretary of the Christian Servicemen's Fellowship. (RNS)

TEN STATES HAVE AIDES FOR WORK WITH PRIVATE SCHOOLS

WASHINGTON—Nebraska is the tenth state to have an employee within the state Department of Education assigned to work exclusively with private and parochial schools.

Glen Shafer has been appointed consultant in private and/or nonpublic schools in the Nebraska Department of Education, according to the Council for American Private Education here.

Other states having full-time "contact" persons for parochial and other private schools are California, Maryland, New Jersey, New Mexico, New York, North Carolina, Pennsylvania, Rhode Island and Washington State.

In all but three of the remaining 40 states, there is a person whose responsibilities include liaison activities with private and parochial schools, noted the CAPE, which is comprised of eight religiously-affiliated education groups and one independent school organization. (RNS)

U. S. COMPLAINT ENDS CURFEW FOR WOMEN AT CHRISTIAN SCHOOL

WILSON, N.C.—Responding to a complaint by the U.S. Office of Civil Rights alleging sex discrimination, the board of trustees of Atlantic Christian College has approved the elimination of dormitory curfews for women students.

(See, PUBLIC AFFAIRS, page 8)

Baptist Agency and President Ford Disagree on School Aid

(Continued from page 1)

views favoring federal aid to parochial schools.

The President was asked, "Specifically, what are your views on federal aid to private and parochial schools?"

"I have personally expressed, over a long period of time," Ford replied, "that I think a tax credit proposal is a good proposal." He then attacked the Supreme Court decision of last year which declared such a program to be unconstitutional. "I would hope that we could find some constitutional way in which to help private schools," the President concluded.

This line follows precisely the course frequently espoused by former President Nixon who was most vocal in his support for federal aid to parochial schools.

A month and a half before the meeting of the Baptist Joint Committee, James E. Wood, Jr., executive director, wrote to President Ford requesting a meeting with him during its October session. Wood explained in his letter to the President that this request for a consultation was in line with his announced plans to keep open the lines of communication between citizens groups and the White House.

In turning down the Baptist request for a meeting with the President at this time, the White House assured Wood that there is the possibility of a consultation sometime after the first of the year.

The Baptist Joint Committee on Public Affairs is maintained in the nation's capital by nine national Baptist bodies in the United States and Canada. It is authorized "to act in the field of public affairs

whenever the interests or rights of the cooperating conventions which constitute the Committee call for conference or negotiation" with governments.

The Committee specifically instructed its staff to oppose a bill (or any similar proposal) introduced in Congress by Rep. H. John Heinz (R., Pa.). Heinz would provide to taxpayers tax credits for religious and charitable contributions. Under the Heinz bill a taxpayer could choose either the present deduction for charitable contributions or a tax credit for 50 per cent of his or her charitable contributions, whichever is most beneficial to each taxpayer.

Heinz, who first introduced his bill June 28 and reintroduced it on Sept. 25, explained his objective by saying that it would "provide a badly needed boost to American taxpayers and to American churches and charitable organizations in the continuing struggle against inflation."

Earlier the executive director of the Baptist Joint Committee attacked the Heinz proposal as violative of the voluntary principle in church support by substituting financial aid to churches by governmental action. Wood made a clear distinction between a tax deduction in figuring one's income that is subject to taxation and a tax credit which is a direct payment by the government to the taxpayer for a religious or charitable contribution.

In a new and wide-ranging policy position on "Taxation and Religious Bodies," the Baptist Joint Committee reaffirmed its 1969 policy position that churches not be

subject to property taxes on that part of their property which is used for their religious mission.

The extended tax policy position of the Baptist Joint Committee maintains:

1. That religious bodies, as members of the broad class of not-for-profit organizations, must enjoy no less rights and privileges than those accorded to other members of that class;

2. That the U.S. Constitution requires that religious programs and church income derived from other than unrelated business enterprises be exempt from taxation by government on all levels;

3. That churches, associations of churches or conventions of churches must define for themselves the nature and scope of their religious mission;

4. That churches should pay as a consumer for consumer services, such as water, sewer, etc., but that government should not tax church property or income nor that of other not-for-profit organizations to pay for general services to the public, such as fire and police protection;

5. That tax deductibility for contributions to the broad class of not-for-profit organizations, including religious bodies, is both wise and constitutional public policy; and

6. That the tax exempt status of religious bodies engaging in activities related to legislation and the public discussion of public policy should not be threatened or revoked.

Pluralism and Public Policy in Education

(Continued from page 2)

schools, the language of the decision left no doubt that the Court regarded any direct aid to church schools as clearly unconstitutional. In subsequent cases the Court has held unconstitutional any activities of the state whose purpose or primary effect is to advance religion (*Abington School District v. Schempp* and *Engel v. Vitale*), which result in excessive administrative entanglement of government in religion (*Waltz v. Tax Commission*), and which create divisive political entanglement (*Lemon v. Kurtzman* and *Earley v. DiCenso*).

Thus, if the need for pluralism in education is interpreted to mean that public funds are essential to maintain the pluralism which church schools provide, the Court has denied the validity

of such an argument. There also is an incongruous element in church schools' seeking public funds in the name of supporting pluralism in view of the non-pluralistic character of church schools generally. The truth is that church schools, whether Catholic, Protestant, or Jewish are among the least pluralistic of all American institutions. Meanwhile, the acceptance of public funds by any group inevitably invokes public policy regulations and a high degree of uniformity. It cannot work any other way. To seek public funds in order to preserve the distinctive character of church schools raises serious questions about the meaning of public policy in relationship to public funds, the guarantees of the First Amendment, and the independence and integrity of the church's witness in education.

Manipulation of Prayer for Political Purposes?

(continued from page 1)

sion of President Tolbert" not to participate in the prayer breakfast. "But it certainly had to have been at least taken into consideration by President Tolbert," he added.

Christine Root of the Washington Office on Africa told RNS about telephoning she had done after learning of preparations for the breakfast caused "people to become very nervous about the whole thing." She said she had phoned the White House, Mr. Dellenback's office and International Christian Leadership, a non-denominational group based here which works behind the scenes in support of various prayer breakfast groups.

Her questions were "of a fairly non-threatening nature," she said, and eventually the breakfast was cancelled. "I was absolutely astounded that a few phone calls made that kind of impact, but apparently it did," Ms. Root said.

John Nidecker, special assistant to the President who arranges for all White House prayer breakfasts, told RNS that Nov. 5 would have been the day for the regular bi-weekly prayer breakfast in the White House dining room, but that he had announced at the breakfast held two weeks earlier that there would be none on Nov. 5.

However, as late as Nov. 1, a member of Rep. Dellenback's staff was still under the impression the breakfast was on, stating that the White House had called the congressman's office Oct. 28 merely stating that no South Africans would be invited to the breakfast, with no mention of a cancellation.

Spokesperson of the International Christian Leadership organization which, Mr. Hansen of Rep. Dellenback's office said, was making the arrangements for the White House breakfast, told RNS the ICL had received a "notice in the mail" on Oct. 25 which stated that the breakfast was cancelled.

"Just too many complications were coming in on that so President Tolbert himself decided to cancel that breakfast," she said.

Asked if the presence of the South African minister of mines was among the "complications," the ICL aide said: "No, definitely that is not the reason at all. There were some complications regarding the South African minister that had nothing to do with President Tolbert."

The White House aide, Mr. Nidecker, a lay reader in the Episcopal Church for many years, said "there would be a problem" with Dr. Tolbert (who is also an ordained Baptist clergyman) attending a White House function before calling on the President.

"It would have been bad news from a protocol standpoint," he said, "because a visiting foreign president's first call to the White House should be on the President of the United States. We couldn't have him come to the White House, go back, and then come back into the White House again." Dr. Tolbert's attending the breakfast "would have fouled that situation up," Mr. Nidecker said.

On whether the President of Liberia cancelled the prayer breakfast when word got out that the South African minister was to attend, Mr. Nidecker said, "That's not true," adding he didn't know where that report had emanated. "I do know that some reporter for a South African newspaper sure did get things mixed up, yes-sireehob. He apparently got the thing screwed up in some fashion and it made him some kind of mess because he put something in the paper to the effect that the White House had disinvited someone."

Mr. Nidecker said he had "just one question" for the reporter: "How can you disinvite somebody to something when they have not been invited to it? There was no invitation issued by the White House to this at all," he explained.

The ICL spokesperson said that Congressman Dellenback had invited Dr. Tolbert and Dr. Koornhof to the breakfast.

"We think there may be a misunderstanding by the South African minister thinking it came directly from the White House when in fact it did come from Congressman John Dellenback," she said.

For a time, a move of the breakfast to Blair House across the street from the White House was under consideration, but space limitations would have reduced the number who could attend, and Dr. Tolbert "finally decided that the timing just wouldn't be right."

She indicated that Liberia's President will come to Washington later for a state visit and "hopefully we can work something out" then.

As to whether the South African minister would attend a prayer breakfast then

she didn't know. "It would be great if something could work, but we'll just have to wait and see what happens," she said.

No one in a position to know at the Embassy of Liberia here was available to comment on the matter.

CHURCH URGES FOOD CONTROL

COLUMBIA, Mo.—The National Rural Life Conference charged here that a "few giant companies" are using the world's demand for food as a source of profit and called on the U.S. Government to "break up this monopolistic power" and regulate the entire system of food production.

At the same time, the Catholic organization urged the U.S. to establish a national food reserve, support an international effort to reserve food supplies, and "increase our emergency relief to starving people immediately."

In a statement issued at its annual meeting here, the NCRLC board of directors also urged the nation to "share our technology and resources to aid developing here, the NRLC board of directors food." (RNS)

FORD ON NATIONAL BIBLE WEEK

NEW YORK—President Ford in accepting honorary chairmanship of the 1974 National Bible Week, expressed high regard for the Scriptures "as a unifying force of wisdom and inspiration."

"Bible reading has been a tradition in my family for as long as I can remember," he said. "I firmly believe that one can experience great solace and encouragement from the Bible's timeless and stirring passages."

President Ford said his favorite passage is: "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge Him, and He shall direct thy paths." (Prov. 3:5,6)

National Bible Week (Nov. 24-Dec. 1) has been sponsored since 1940 by the Layman's National Bible Committee, an interreligious organization based in New York. It is scheduled to coincide with Thanksgiving. (RNS)

Public Affairs ... and the Churches

(continued from page 5)

Coeds at the college, which is affiliated with the Disciples of Christ, are now subject to curfew regulations varying from stricter rules for freshmen to more lenient rules for upperclass women. Junior and senior women have been permitted to regulate their own hours with parental consent. The new policy will give the right of self-regulation to all women students without any requirement of parental consent.

There have been no curfew restrictions on men students, and that was the crux of the Office of Civil Rights' complaint, alerted by student leaders here. The lack of visitation rights also was an issue; but the college already had moved toward instituting limited visiting arrangements that will become effective in September 1975. (RNS)

DEATH PENALTY TO BE REVIEWED

WASHINGTON—The U.S. Supreme Court has agreed to review a state court decision upholding the imposition of capital punishment in cases of first degree murder, thus opening the door to a broad final ruling as to whether the death penalty is ever justified.

Although it will focus on the case of convicted murderer Jesse T. Fowler, 25, from Raleigh, N.C., the Court has appeals from nine men—seven on Death Row in North Carolina and two from Georgia. The legal Defense Fund of the NAACP, which brought all nine cases, has asked that capital punishment be declared unconstitutional once and for all.

In a controversial 5-4 decision in 1972, the Court ruled that the death penalty was unconstitutional as it was then administered. Since that time, 29 states have re-established capital punishment in some form, and death sentences have been handed down against 149 persons in 17 states. (RNS)

ACLU CHAPTER WILL APPEAL COLLEGE 'AID' DECISION

BALTIMORE, Md.—A U.S. District Court ruling here upholding a Maryland law which would grant more than \$1.8 million to five church-related colleges will be appealed, the Maryland chapter of the American Civil Liberties Union has decided.

Maintaining that such aid violates the provisions of the U.S. Constitution regarding separation of church and state, the ACLU chapter indicated it plans to appeal the district court ruling to the U.S. Supreme Court.

In a majority ruling by two judges of the three-judge lower court, the contention was rejected that the Maryland law violated the First Amendment of the Constitution which prohibits Congress from making any law "respecting an establishment of religion."

The ACLU and Protestants and Other Americans United for the Separation of Church and State had challenged the state statute, which was brought before the district court.

Judges Joseph H. Young and Dorsey Watkins, in their 15-page majority opinion, held that the Maryland law is in accordance with what the U.S. Supreme Court has determined regarding allocating public funds for church-related schools. (RNS)

SAYS COURT RULING ON BUSING APPLIES ONLY TO MISSOURI

ALBANY, N.Y.—A spokesman for an organization of Roman Catholic schools in New York State said that the U.S. Supreme Court's recent ruling on bus transportation for nonpublic school students will not affect the present system in New York.

J. Alan Davitt, executive secretary of the Council of Catholic School Superin-

tendents Association, commented that "what the decision says is merely that if the State of Missouri wishes to pass a law providing bus transportation only to public school students, then other students cannot claim their rights are being violated if they do not get similar treatment."

He noted that "the case differs markedly from the *Everson* decision (1947) which upheld the constitutionality of the State of New York providing transportation to all students. In that New York case the Court upheld the right of the state to take care of all its children by providing equal transportation. In Missouri where no such law has been passed, the nonpublic school parents sought to have the courts to order the state to provide the transportation. That's what was turned down."

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