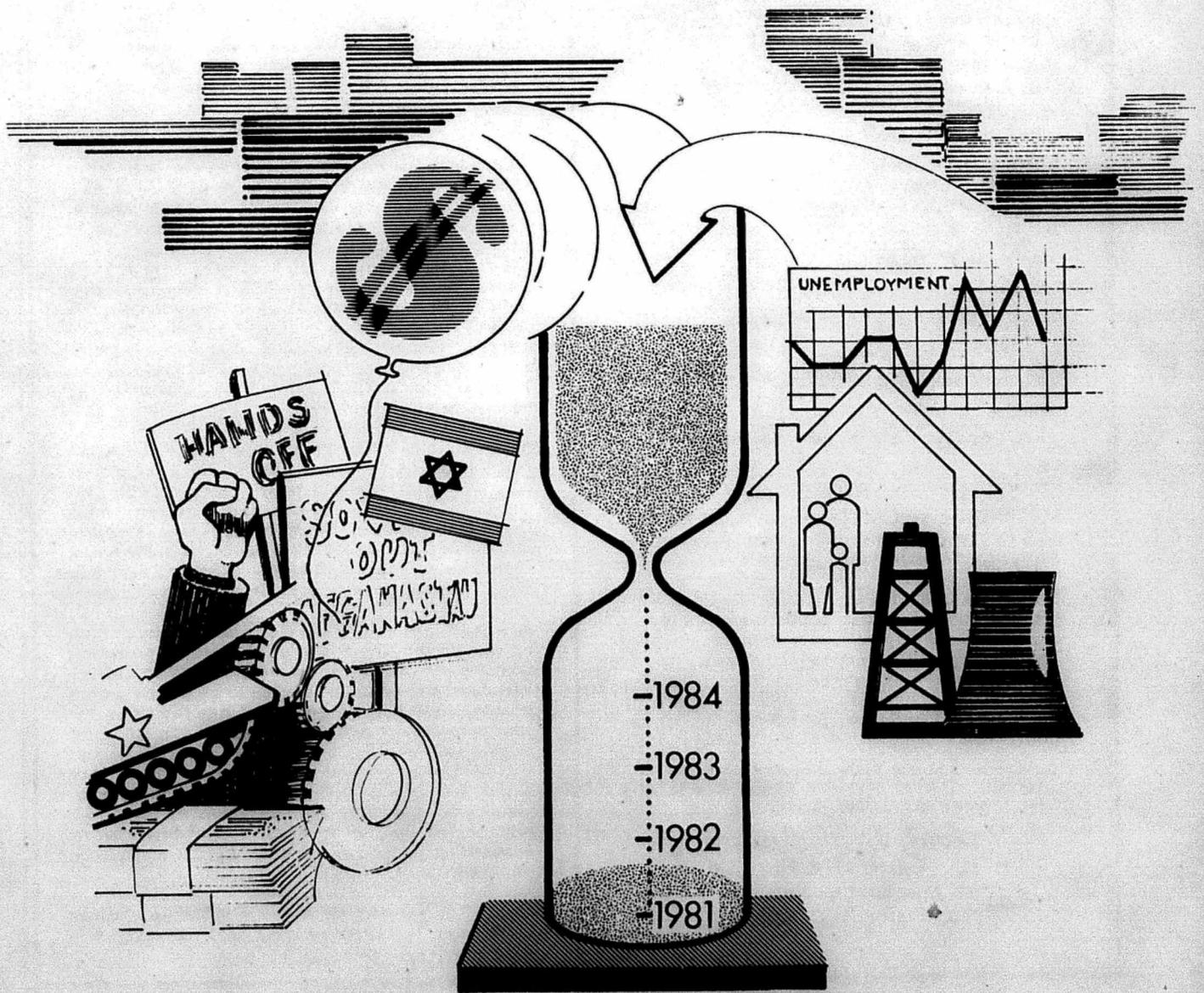


February 1981

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REPORT from the CAPITAL



REPORT from the CAPITAL

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

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

Looking to the New

"Ask "What is a Baptist," but be prepared to hear as many differing answers as persons questioned. Underlying the growing confusion is the fact that a person or a congregation can become Baptist simply by adopting the name. Increasing pluralism of theological opinion and Biblical interpretation, not to mention conflicting hierarchies of moral values, add to what Glenn Hinson addresses as a "Baptist crisis in identity."

While no one group or person can challenge the right of another to be known as Baptist, all who bear the name must resist the temptation to exclude others by definition since in doing so they place themselves above a rich heritage of faith and witness. In the meantime, the essence of what it means to be Baptist is to welcome a tradition which in response to the Holy Spirit will "manifest itself in new and fresh ways."

Arthur J. Flemming has gained prominence as an academic and a servant of government, but he also contributes his manifold talents in the exercise of Christian commitment. With a consistency of purpose, Dr. Flemming cautions against acceptance of the growing tendency to use legislative ploys to roll back the civil rights gains of past decades.

Congress, he writes, has weakened these laws by indirection, attaching to appropriations bills restrictions in the use of funds which seriously dampen efforts of Federal agencies in their enforcement of civil rights legislation. The method circumvents committee hearings and permits but minimal floor debate. John Baker of the BJCPA staff adds explanation of the process in an aside on Page 16.

Somewhat new: New York Times columnist William Safire deplores the overuse of "hit the ground running." Well, in deference to Mr. Safire REPORT will not characterize the new BJCPA director, James Dunn in that manner. But he has moved to Washington where he has begun to demonstrate some rather fancy footwork in a field he knows so well. The REFLECTIONS page expresses a few of his concerns.

Newer still: preaching has changed the nature of life on this planet. There is a lot of excellent preaching taking place each week on themes that support the agenda of this office. They should be shared with a broader audience. We invite readers to submit for consideration for publication sermons preached on themes such as religious liberty, public witness, justice for the oppressed and the poor. Please stay within 1000 words (self-editing may be necessary). George M. Dawson, whose vision inspired the founding of this office, was first and foremost an outstanding pastor and preacher. Let his example be our challenge.

Victor Tupitza

EVIDENCE IS MOUNTING that the New Right is already becoming disenchanted with President Reagan's new administration over the absence of right-wing appointments. Spokesmen for the movement are complaining openly that not a single Cabinet seat was offered to what they are calling genuine Reaganites.

During a meeting for ministers sponsored by The Roundtable, several political strategists of the New Right warned that hard-line conservatives must follow up on gains registered in November's elections by putting pressure on Reagan to live up to his campaign pledges not only on economic and military questions but on volatile social matters such as abortion, homosexuality and prayer in the schools.

Coming in for particular criticism by Conservative Causus head Howard Phillips were Reagan's appointments of Alexander Haig as Secretary of State, Casper Weinberger at Defense, Donald Regan at Treasury, Samuel Pierce at Housing and Urban Development, and Terrel Bell at Education. ■

THE NEW HEAD of the Baptist Joint Committee on Public Affairs says he is "realistic but hopeful" about the future of church-state relations in the United States in spite of a president and political party publicly committed to profound changes in the area.

James M. Dunn, who became the fourth executive director of the Washington-based Baptist agency Jan. 1, pledged to "applaud and support" initiatives of President Ronald Reagan's administration for church-state separation and human rights.

"The responsibility of this agency to bear Christian witness to questions of public policy, specifically religious freedom, is so consistent and so overwhelming and so overriding," he declared, "that the relative difference in the way we relate to one administration or the other is very unimportant." ■

POLITICS OF THE stripe that accents opposition to candidates on the basis of an arbitrary "moral" voting record (Re: John Buchanan, "A Southern Baptist minister needed to be replaced") will continue in fashion, a recent seminar on political involvement indicated.

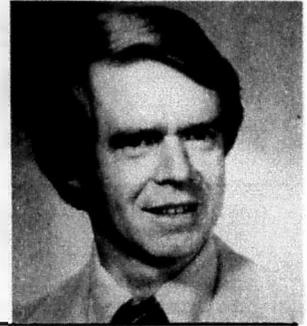
Pastors and religious leaders labeling themselves "pro-family" and New Right political heads joined in a pep rally type seminar sponsored by the Roundtable to hear addresses and presentations by four New Right spokesmen on the "how to" aspect of political activity.

The evident consensus of the seminar, held in conjunction with a joint convention of the National Religious Broadcasters and the National Association of Evangelicals, was firm except over references to the desirability of the separation of church and state:

James Kennedy, president of Evangelism Explosion called it the "official doctrine of the Soviet Union," and a "perversion of the First Amendment." He said the concept was "foreign" to the Constitution. ■

E. Glenn Hinson

The Baptist Tradition: An Endangered Species



Baptists are experiencing an identity crisis today. They need desperately to rediscover the Baptist tradition. They are not alone in this. The crisis is nearly universal among religious groups in the West. Various factors contribute to it.

One factor is the growing pluralism of modern societies—not merely religious but human pluralism. At one time Americans thought chiefly in terms of Protestant and Catholic, with the former a clear majority. Today they must reckon with all the major faiths—Christianity, Judaism, Islam, Hinduism, Buddhism, Taoism—plus a multiplicity of mixes and offshoots from any of these.

A correlate of this kind of "over-choice" is the growth of latitudinarian attitudes. "One faith is as good as another. All lead to the same place. All have their good points." Such attitudes, of course, have a positive side. They lessen prospects of intolerance and enhance those of mutual appreciation and engagement. At the same time, however, they blur self-understanding.

Augmenting the blurring effect among religious groups today is the so-called "electronic Church." Though the "ministers" in electronic churches profess some kind of denominational affiliation, they deliberately downplay it so as to enlist a wider audience. Inasmuch as they reach a huge segment of the church populace (ten of them draw about 47% of the American adult population each Sunday.), it does not require a lot of expertise to calculate a decided maladjustment in the focus of the identity of denominations.

The Baptist tradition is particularly vulnerable here, for Baptists have not spent a lot of time trying to establish who they are and do not designate persons or offices which might speak for them. Indeed, many Baptists would dispute vigorously whether there is a "Baptist tradition." "Tradition" is something which Baptists have often despised and scorned and rejected. To their minds it has represented the

same thing as convention—meaningless recitation of creedal formulae, wooden repetition of rites and rituals, conformity to decadent ecclesiastical programs and structures. In brief, "tradition" is that which stands over against the Word of God.

There is another way in which tradition may be defined, however; that is, as the *essence* of a religious movement. Seen thus, tradition is the vital and vibrant center which motivates and mobilizes a group. It is, as the Orthodox would say, the Spirit operative within the corporate life.

Wherein lies the essence, the center, the spirit of the Baptist corporate experience? This is an exceedingly difficult question to answer, and it may be unanswerable. Yet answer it we must if we hope to continue to make a contribution to world Christianity or to human civilization in the future as in the past.

There is a significant clue to the Baptist tradition in the attitude toward tradition stated above. Baptists were born, it should be remembered, in the era of religious establishments and of religious wars and persecutions which wracked Europe during the early seventeenth century. Their forebears tasted repression, imprisonment, and death for conscience's sake. Baptists, therefore, came forth from the womb crying for liberty of conscience, for freedom to preach the Word as they understood it, for the right to organize and to worship according to the dictates of conscience, and for non-interference of magistrates and monarchs in religious affairs.

In trying to understand the Baptist tradition, it is important to note two cultural coincidences. One is the way Baptist and Enlightenment mentalities meshed with one another. Baptists quaffed heavily of Enlightenment individualism and accent on religious experience. Their insistence on baptism of believers only attests to this. They also welcomed the push the Enlightenment gave to liberty.

The other is the way Baptist and North American perceptions blended into one another. It is an easily demonstrated fact that Baptists have fared much better numerically in North America than in any other part of the world. Today there are roughly 30 million Baptists in the U.S., 4 million elsewhere. Why? Is this not due, as Winthrop S. Hudson has suggested in explaining the rapid growth of Baptists after the American Revolution, because they "were so closely in tune with the temper of the time that they had no difficulty in regarding themselves and being regarded by others as a truly American church"?¹ The Baptist tradition—accent on liberty—coincided with the American tradition—accent on liberty!

There are no grounds for boasting, of course, in these coincidences; however, they do help Baptists discover who they are in essence and why they have acted as they have in certain political and social contexts. Examined in these contexts, what the Baptist tradition boils down to is this conviction: *To be valid, human response to the Word of God must be voluntary. Faith, if genuine, must be free.* Stated from the opposite point of view, there is no place for coercion in religion.

Throughout their history Baptists have left many evidences confirming the centrality of this conviction. As prominent as the practice of believers' baptism has been in the Baptist heritage, it has pointed to something deeper still, namely, the voluntary

Dr. Hinson, a patristics and New Testament scholar, is David T. Porter Professor of Church History at Southern Seminary. He writes extensively for religious periodicals and is the author of eleven books. Among them, one deals with the problem of developing a devotional life within a technological society, and another with church integrity and renewal.

¹*Baptists in Transition* (Valley Forge: Judson Press, 1979), p. 80.

principle. Early Baptists questioned baptism of infants on account of its coercive implications; an infant has no opportunity to decide for herself or himself; yet that is the essence of fulfilling the call of the scriptures to faith.

The Baptist roll contains countless names of those who willingly paid a price for the voluntary exercise of "soul liberty." John Bunyan stands out. In the Restoration under Charles II he could have avoided twelve and a half years imprisonment had he agreed to stop unlicensed preaching. Why didn't he, if not for his own sake, then for the sake of his blind daughter? Was it only obstinacy? Or was it for the sake of the principle which burned within his breast—that faith must be free?

Baptists penned the most remarkable documents demanding complete religious liberty regardless of belief and denying to civil powers the right to rule in spiritual realms. Thomas Helwys, leader of the first band of General Baptists in England, raised the ire of King James I enough to be remanded to Newgate Prison for his reminder that "The King is a mortall man, and not God; therefore hath no power over ye immortall soules of his subjects, . . ." ² Roger Williams, the first to take up the Baptist banner in the American colonies, was still more explicit: "It is the will and command of God," he wrote, "that (since the coming of his Sonne the Lord Jesus) a permission of the most Paganish, Jewish, Turkish, or Antichristian consciences and worships, bee granted to all men in all Nations and Countries; and they are onely to bee fought against with that Sword which is only (in Soule matters) able to conquer, to wit, the Sword of Gods Spirit, the Word of God."³

In the American colonies the struggle for religious liberty elevated the idea of separation of church and state virtually to the level of the Baptist tradition itself. It is not, of course, but it has been demonstrated to be effective in conserving voluntarism in religion, and no one should be surprised to hear Baptists invoke it as "dogma." Far more surprising is it to hear those who label themselves Baptists dispute its applicability, for they are really querying as well as the voluntary principle which underlies it. Thus they would take decisions about the First Amendment guarantees out of the

hands of the Supreme Court when it comes to prayer in public schools.

Those who are aware of the depth of voluntarism in the Baptist soul will not happen unexpectedly upon a certain wariness among Baptists about group social and political action. In theology at least Baptist polity recognizes the headship of no one except Christ himself. On issues settled by vote of a congregation the lowest member thus has the same authority as the highest elected official, whether the pastor or other.

Correspondingly Baptists have entertained strong suspicions of organizations beyond the congregational level. Isaac Backus, one of the giants in the Baptist quest for religious liberty in the American colonies, resisted formation of associations lest they usurp individual or congregational autonomy. Authority issues have resulted in numerous splits.

Baptists have approached ecumenism with similar trepidation. The long range story here is one of participation and cooperation so long as these do not become binding. Baptists have worked out few mergers or unions, even among themselves. They have shown much hesitancy to join ecumenical organizations which might in any way limit their freedom.

Fully in line with the voluntarist perspective likewise is the Baptist preference for individual as opposed to group social or political action. Baptists appreciate too much the hard won principle of complete religious liberty to be able to act corporately on a single issue. In the past they have done so on occasion. For instance, churches, associations, and conventions stumped for prohibition with a great deal of elan. But the issue was one on which they could find nearly complete consensus. Baptist group participation in such organizations as Moral Majority, however, is shocking, for Moral Majority takes a single and inflexible stance on numerous issues on which consensus is unlikely. Even individual involvement in such a group as this is an anomaly for Baptists, for the rigidity of Moral Majority militates against the voluntarist principle.

Confronted with this kind of challenge, Baptists would do well to hope that the Baptist tradition will manifest itself in a new and fresh way. Some may judge that the day of this tradition is past. I would say it has arrived again.

Special Act Protects Native American Religion

Freedom of Religion: The first amendment to the Constitution guarantees that "Congress shall make no law respecting the establishment of religion . . ." That means that Federal, State, or local governments cannot establish and maintain a church or promote one religion over another.

The guarantee of separation of church and state, however, does not apply to tribal governments. In some tribes, such as some of the Pueblos, tribal officials have ties to the traditional religious leaders. This practice is not forbidden by the Indian Civil Rights Act.

The first amendment also provides that Congress cannot "prohibit the free exercise" of religion. The Indian Civil Rights Act also contains this provision, as religious freedom was a major goal of the act. Everyone has the freedom to believe any religion he or she chooses or none at all. This freedom applies to all faiths including members of Indian religious groups such as the Native American Church.

Religious practices, however, are different than beliefs, and the right to practice a religion is not absolute. The government can regulate religious activity and even prohibit some religious practices in order to protect the health, safety, morality, and rights of other persons.

Generally, laws about religious activity should be the least restrictive possible. For example, the government cannot require military combat service of persons whose religious beliefs are against such practices. However, the government can require these persons to perform substitute civilian or community service.

In some cases you can do something for religious purposes that would otherwise be illegal. Federal drug laws specifically allow the use of peyote during religious ceremonies of the Native American Church. The U.S. Supreme Court, however, has not decided whether the religious use of peyote is protected by the U.S. Constitution.

Freedom of religion applies to prisoners as well as anyone else. Recently, the right of Indian prisoners to engage in traditional religious practices and consult spiritual advisers has been recognized, just as it has for prisoners of other faiths.

The American Religious Freedom Act of 1978 was passed to protect Indian religious beliefs and practices.

²Preface to *The Mystery of Iniquity*.

³List of Propositions Discussed in *The Bloudy Tenent of Persecution for Cause of Conscience*.

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.

In these days of high interest rates and super inflation in housing costs, many churches have found it helpful to offer a minister an interest-free loan to help cover the down payment on a home. A question usually arises about the income tax liabilities of the minister who receives such a loan. The Commissioner of Internal Revenue has ruled that such loans confer a financial benefit which is subject to taxation, i.e. an amount equal to fair market interest rate was to be declared as income. In a challenge to that ruling a federal court of appeals has held that, because the Internal Revenue Code permits deduction of interest paid from gross income, an interest-free loan to an employee should not be considered a taxable benefit. *Suttle v. Commissioner of Internal Revenue*, 625 F.2d 1127 (CA 4 1980).

Rhode Island income tax statute allows the deduction from gross income of up to \$500 paid for tuition, transportation, and textbooks for each dependent enrolled in a New England private or public school in grades K-6 and up to \$700 for dependents in grades 7-12. The term "textbooks" includes only secular instructional materials and equipment. The U.S. District Court for Rhode Island held that such deductions had the primary effect of advancing religion and, thus, were unconstitutional.

The state appealed, arguing that a tax benefit to parents whose children attended sectarian schools was not a benefit to the schools themselves and that the ruling in *Walz v. Tax Commission*, 397 U.S. 664 (1970), permitting states to grant property tax exemptions to a broad class of charitable institutions, would also permit states to grant tax deductions for the expenses of sending a child to any school in New England.

The U.S. Court of Appeals for the First Circuit agreed with the decision below and reasoned that there is no requirement of proof that religious schools are directly benefited by the challenged tax deductions—it is sufficient to show that a primary effect of the deductions is the conferring of a special benefit on those parents who choose to send their children to sectarian institutions. Further, because

tuition is charged only in nonpublic schools and 94% of students attending nonpublic schools in Rhode Island and 79% of students attending nonpublic schools in New England attend sectarian schools, the court held that it was proper to conclude that the tax deduction would confer a tax benefit along nearly solid sectarian lines.

The court distinguished *Walz* by saying that the pivotal question about tax benefits to a class is the breadth of the class. In *Walz* there was a broad class of nonprofit organizations which had been given tax exemption. In the instant case most of the qualifying schools were sectarian and, absent a class having primarily secular characteristics, the tax deductions could not be upheld.

The court also sustained the district court's holding that providing deductions for textbooks would result in excessive entanglement of church and state and agreed that the transportation deduction was such a minor part of the challenged statute that it could not be severed from the unconstitutional portions. *Rhode Island Federation of Teachers, AFL-CIO v. Norberg*, — F.2d — (1980).

In *Village of Schaumburg v. Citizens for a Better Environment*, 444 U.S. 620 (1980), the Supreme Court said that a community may regulate charitable solicitations in order to serve its legitimate interests, "but it must do so by narrowly drawn regulations designed to serve those interests without necessarily interfering with First Amendment freedoms."

The town of Southington, Connecticut passed an ordinance limiting charitable solicitations to the period between 8:00 a.m. and 6:00 p.m. When the ordinance was challenged on First Amendment grounds, the two argued that the ordinance protects town legitimate interests: crime prevention and the enjoyment of one's home without undue annoyance.

The court held that the ordinance, if declared constitutional, would justify almost any arbitrary time limitation on door-to-door solicitation short of a total ban. It pointed out that most people who work are not at home during the hours when the town permitted solicitation and that less restric-

tive hours could be established while still protecting the interests set out in the ordinance. *Connecticut Citizens Action Group v. Town of Southington*, — F.Supp. — (D. Conn. 1980).

In a suit brought against the Smithsonian Institution, a federally funded organization, the National Foundation for Fairness in Education and National Bible Knowledge, Inc. argued that an exhibition titled the "Emergence of Man" put the Institution in the position of advocating the theory of evolution and, thereby, unconsciously supporting the religion of Secular Humanism. They further argued that, in addition to the theory of evolution, Secular Humanism advocates such causes as the right to divorce, birth control, universal education, and a world community. However, there was no suggestion of a contractual relationship between the Institution and any group espousing Secular Humanism.

The U.S. Court of Appeals for the District of Columbia Circuit sustained a district court decision that the Institution had not gone contrary to the establishment clause of the First Amendment. It pointed out that even if the assumption is made that the theory of evolution cannot be proved "scientifically" and rests ultimately on "faith," such a fact is not material because it would not establish as a matter of law that the exhibition established any religion such as Secular Humanism. The court correctly asserted that the fact that religions involve accepting some ideas on faith without scientific proof does not mean that all beliefs or theories which rest in whole or in part on faith are elements of religion as that term is used in the First Amendment and that government involvement in a subject that is also important to religious groups is not necessarily government support of religion.

Because the exhibition, the court said, did not materially advance the religious theory of Secular Humanism or sufficiently impinge on the organizations' practice of their religion, the Institution had not acted unconstitutionally. *Crowley v. Smithsonian Institution*, — F.2d — (D.C. Cir. 1980).

Wrap-up

New, Conservative Congress Expected To Reconsider Separationist Issues

Prayer in public schools and tuition tax credits head the list of church-state issues likely to be legislative objectives of the conservative-flavored 97th Congress which convened here Jan. 5.

It is unlikely that the new Congress, with a Republican-controlled Senate and a dramatically more conservative orientation, will match the separationist record of the 96th Congress on church-state issues.

Since both the Republican platform and president-elect Reagan support prayer in public schools and tuition tax credits, the question is not whether these issues will surface, but when, and in what form. Such issues may be temporarily pushed aside until the new president and Congress have had a chance to tackle larger issues such as the ailing economy.

Proponents of prayer in schools have made no secret of their plans to push the issue in the 97th Congress.

The Senate soundly rejected an effort by tuition tax credit proponents to extend basic educational opportunity grants to qualifying private elementary and secondary school students. Sen. Ernest F. Hollings, D-S.C., led the challenge against the amendment to a bill extending the higher education act of 1965, calling the rider "foot-in-the-door legislation" which would "establish a precedent for comprehensive federal assistance to private education."

Like the prayer in school issue, chances for tuition tax credit legislation have been enhanced with the new Congress and administration.

On another key church-state matter, the 96th Congress backed away from lobby disclosure legislation requiring religious groups to keep records and report to government on their advocacy efforts.

After intelligence committees in both the House and Senate held extensive hearings on a new intelligence charter, proponents gave up and settled for a limited bill dealing with congressional oversight of the intelligence community. Chances for a legislated ban on the use of clergy by the intelligence community in the 97th Congress are uncertain. The Republican platform appears to lean more in the direction of unleashing the intelligence community rather than restricting it.

Also on the church-state front, Congress passed legislation which preserves the right of denominational workers and missionaries to participate in denominational retirement plans.

In other legislation of interest to Baptists, the 96th Congress:

- Passed a bill during the lame duck session restoring an income tax exclusion for missionaries and other charitable workers.

- Passed President Carter's military draft registration proposal (after deleting registration of women), despite a seven-day filibuster by Sen. Mark O. Hatfield, R-Ore., on legislation funding the process.

- Passed a bill protecting the civil rights of institutionalized persons by granting the U.S. Attorney General specific statutory authority to bring or intervene in suits against a state after determining that there is a "pattern or practice of depriving institutionalized persons of rights guaranteed by law or the Constitution."

- Passed the Refugee Act of 1980, tripling the number of refugee annual admissions to the U.S.

- Failed to complete action on the Fair Housing Amendments Act of 1980 which was overwhelmingly approved in the House. It was described by Senate proponents as "the most important civil rights bill of the past decade."

- Passed numerous anti-abortion amendments to appropriations measures.

—Larry Chesser

Confidential Report Discloses Torture

WASHINGTON—a leaked confidential report of an International Red Cross Committee (ICRC) visit to "Libertad" maximum security prison in Uruguay contradicts government of Uruguay claims that political prisoners are well treated and well fed.

The delegation's report says "Libertad" has the "reputation of bringing about the physical and moral breakdown of the inmates." It is an institution where the military jailers are in "search of every possible means of

hurting the prisoners." The report reveals that before coming to "Libertad", each prisoner has been tortured at some military barrack.

According to the report, about 1,000 male political prisoners are held in cells of one or two persons. No communication with other prisoners or with guards is permitted. Letters are censored. The visits with relatives are through a glass window and telephone (for easier recording). Visits with children take place in a lovely garden area, but the father is punished with a month's solitary confinement and no future visits if he displays any affection toward the child. The child is interviewed afterwards by a guard. The entire atmosphere, according to the report, is designed to maximize tension.

The four ICRC member delegation of Swiss citizens, including one medical doctor, visited prisons in Uruguay, Brazil and Argentina, February 10 through March 3, 1980. Unlike most countries, Uruguay does not allow regular prison visits by the ICRC. This is only the second visit since the military took power in June 1973.

(Wash. Office on Latin America)

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News in Brief



Economy, Not Right Led to Carter Loss

WASHINGTON—Bob Maddox, President Carter's assistant for religious affairs, declared here that fundamentalist preachers such as Jerry Falwell and James Robison had a pronounced effect on some senatorial and congressional races, but did not topple Carter.

The former Georgia pastor attributed the President's surprisingly poor showing to economic factors.

Maddox, who announced plans to be associated with two Greenville, N.C. colleges after Carter leaves office, said the Religious Right is a direct by-product of old-line right-wing political organizations.

Its leadership, he predicted, "is not going to be satisfied with Ronald Reagan." Although he said the movement will give Reagan a "better shake" than it gave Carter, "it's only a matter of time" before the new President fails to live up to its leaders' expectations.

Maddox added that he now sees the Religious Right as a real and present danger to the nation, although he agrees with some of their positions. He said its leaders were confused "about law and grace," adding that "a lot of these people are trying to be saved by works."

Conference to Explore Government Intervention

WASHINGTON—Baptists will join representatives of more than 50 U.S. religious groups in a conference on Government Intervention in Religious Affairs Feb. 11-13 at Bethesda, Md., a Washington, D.C. suburb.

With 450 Protestant, Catholic and Jewish participants representing religious bodies totaling more than 121 million adherents, sponsors believe the conference will be one of the most inclusive gatherings in the country's history. The conference will focus on a wide range of issues from tax exemption to governmental restraint on "political" activities of religious bodies.

Harold C. Bennett, executive secretary-treasurer of the SBC Executive Committee and a member of the Baptist Joint Committee on Public Affairs, cited the importance of the conference, calling government intrusion in religious affairs "one of the most

critical issues" facing Baptists and the entire religious community during the decade of the '80s.

"Churches and the denomination must be good citizens," Bennett said, "but we also must be left free to function without government intervention."

Bennett said the conference is needed because "in recent months there have been a number of cases where the government has in fact intervened into the religious affairs of several denominations."

Other participating religious groups include the National Council of the Churches of Christ in the U.S.A., the United States Catholic Conference, the Synagogue Council of America, the National Association of Evangelicals, and the Lutheran Council in the U.S.A.

Admission to the conference is by invitation only. Participating national religious groups are allowed to issue invitations on the basis of their membership totals.

High Court to Hear Flynt Obscenity Case

WASHINGTON—The U.S. Supreme Court announced here it will decide if Cleveland, Ohio police officials went too far in targeting Larry Flynt and his *Hustler* magazine for prosecution on charges of violating a state obscenity law.

Three years ago, invoking an Ohio law forbidding pandering of obscene material, Cleveland officials brought Flynt to trial. But the trial court dismissed the charges after holding an evidentiary hearing, agreeing with Flynt that the complaint against him represented selective and discriminatory prosecution. Flynt's claim was based on the fact that *Hustler* was the only magazine targeted.

On appeal, however, a higher state court reversed the trial court, thus reinstating the charges. The Ohio Supreme Court affirmed.

The nation's high court must now decide whether the charges should be dropped or whether Flynt must face trial.

In a written brief filed with the high court, Flynt's attorneys argued that their client's 14th Amendment equal protection rights were violated when he alone was prosecuted. The statement cited by name several other na-

tionally distributed men's magazines with contents similar to *Hustler's*.

On the other side, the brief for the state of Ohio claims that the Flynt prosecution was designed as a test case with other prosecutions to follow if Flynt is convicted.

Gay Rights Group Wins In Texas A&M Battle

WASHINGTON—A four-year-old controversy between Texas A&M University and an organization of homosexuals ended here when the U.S. Supreme Court let stand a lower ruling that the school unconstitutionally discriminated against the group by denying it official recognition.

Gay Student Services, an organization of homosexual students, took the university to court after officials denied its request for recognition as an on-campus student group, a status which would permit use of campus facilities for meetings and other activities.

The student group charged in federal district court that its First Amendment right to free association was infringed by the university's rejection of the application.

The university has argued throughout the ensuing legal battle that it enjoys immunity from such suits because it is not a "person" under federal law.

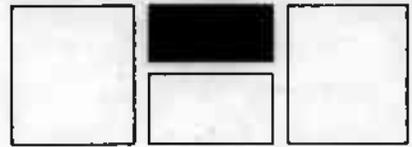
University officials denied the homosexual group's request, according to Texas attorney general Mark White, because such organizations run counter to the "philosophy and goals" of Texas A&M.

Reagan's Pastor Named To Olympic Games Post

LOS ANGELES—The Los Angeles Olympic Organizing Committee has appointed President-elect Reagan's pastor, the Rev. Donn Moomaw, as commissioner of weightlifting events for the 1984 games there.

The Olympic organizing panel has already named nine other eminent city residents to similar posts in an attempt to bring executives, entrepreneurs and other local leaders into the Olympic effort. Moomaw is the pastor of the Bel-Air Presbyterian Church and was an All-American Lineman on the football team of the University of Southern California at Los Angeles.

Like the others, Mr. Moomaw will earn \$5,000 a year at first to attend



sports federation meetings and championship contests in order to acquaint himself with his sport. In 1984, he will take a leave of absence from his church to run the weightlifting competition for which he will be paid an executive level salary of \$70,000.

Bishops, Religious Right May Join Against Abortion

ST. PAUL, Minn.—The possibility of a coalition involving Roman Catholic bishops and fundamentalist leaders of the Moral Majority to seek passage of a Human Life amendment has been suggested by the new president of the National Conference of Catholic Bishops.

In an interview with KTCA-TV, public television station here, Archbishop John R. Roach of the Archdiocese of St. Paul-Minneapolis, said that such a coalition would be "perfectly valid."

He said the bishops would want to "pick and choose" the issues for such a coalition since there is disagreement with some of the Moral Majority positions.

The archbishop was asked if he favored direct lobbying by the bishops with members of the U.S. Senate to seek submission of a Human Life amendment. His reply: "Yes."

He said that abortion has become such "a gross evil" and the solution "so politicized" that the bishops must enter the political arena to right the situation.

AJC Wants Tax Equality for Churches, Their Schools

NEW YORK—Church-related schools should be treated the same as churches for taxation purposes, says a brief filed with the U.S. Supreme Court by the American Jewish Congress.

The brief has been filed in the case of St. Martin Evangelical Lutheran Church v. South Dakota, and involves two schools operated by the Wisconsin Evangelical Lutheran Synod.

Based on a ruling by the U.S. Secretary of Labor, South Dakota has subjected the schools to coverage by the state 'unemployment tax law.' Its position has been upheld by the Supreme Court of South Dakota.

But the American Jewish Congress brief maintains that since churches are

excluded from unemployment coverage, so should church-related schools. It holds that "the First Amendment will not tolerate the drawing of that line, for the attempt to distinguish between the two necessarily leads to excessive entanglement."

Schools May Teach Creationism as Theory

SALEM, Ore.—Public schools in Oregon have a right to teach "scientific creationism" if it is taught as a theory and not as religion, says Attorney General James Brown. He added that schools which teach evolution do not need to give equal teaching time to the theory of creation. Scientific creationism is the theory that life was created by divine act.

The attorney general's opinion was requested by Verne Duncan, state superintendent of schools. "The state should not prescribe what should be taught in the classrooms," he said. "That should be left to the school boards."

One Oregon high school already requires the teaching of "scientific creationism" and several other school systems are under pressure to teach it.

Court Rules for Methodists In Parsonage Tax Dispute

NORWICH, N.Y.—A New York state supreme court justice has ordered the city of Oneonta to return more than \$2,600 in taxes it had collected on a United Methodist district parsonage.

City Assessor Calvert I. Bailey had determined that the Oneonta District parsonage was not used for religious purposes only and the city began collecting taxes on it on October 1979. But denominational officials argued that a district superintendent serves as a pastor to the pastors in a district, and thus the district parsonage should be treated in the same way as the residence of a local church pastor.

A Gift is Not a Gift When Donor Benefits

NEW YORK—The Internal Revenue Service (IRS) says it plans to examine the federal tax returns of 810 persons in the New York area to determine if they are falsely claiming up to 50 percent religious deductions.

It said the probe will examine tax returns of persons who obtain ministerial credentials by mail, turn their income over to a church organization, and then claim substantial tax exemptions.

These individuals are reimbursed by their churches with such benefits as residence, automobile and living costs. But Joseph Jelonek of the IRS stressed that "if an individual makes a contribution to a church and receives any benefit for it, that is not deductible."

Too Many Churches, Says City Planner

LAS VEGAS, Nev.—A planning commissioner who thinks there are too many churches in North Las Vegas is trying to do something about it.

"I should not be able to look out my door and see half a dozen or a dozen churches," said Commissioner Preston Bluiett. "I just don't believe every time a minister gets ordained, he should go out and get a church."

Mr. Bluiett is annoyed at the number of churches that have been requesting exemptions to city code requirements recently. He said one, the Most High Church of God in Christ, asked the city to pay for its curbs and gutters even though it had been violating city codes for more than 10 years.

"If we can't control churches the citizens hold the city responsible for violations," the commissioner said. "It affects neighboring property values. If we enforce codes on one business, we have to enforce them on others."

Denying that he was out to "eliminate churches," Mr. Bluiett said, "They are good for the community if they provide a service to the community."

Pray But Pay, Student Groups Told

ROCHESTER, Minn.—Public school officials here have barred two non-denominational student prayer groups from using public school space without paying.

One of the groups had been meeting in a public school for more than a year.

Max Walton, assistant superintendent, said school officials were concerned that prayer meetings held in classrooms before school violated prohibitions against mixing church and state.

Arthur S. Flemming

Chairman of the U.S. Commission on Civil Rights, Mr. Flemming has served government under six presidents. He was president of the U. of Oregon and of Macalester College following a term as secretary of Health, Education and Welfare from 1958-1961. An active churchman, Mr. Flemming was president of the National Council of Churches of Christ in 1966.



Attack on Justice

In 1957 the Congress passed the first Civil Rights Act since the Post-Civil War period. Included in this Act was provision for the establishment of a U.S. Commission on Civil Rights as an independent, bipartisan, fact-finding agency. Since then, the Commission has monitored the progress this Nation has made to protect the civil rights of all its citizens.

During the 1960's and 1970's the protections afforded by the Congress in the form of historic civil rights laws resulted from thoughtful and extensive consideration of the causes and effects of discrimination against women and racial, ethnic, and religious minorities. In recent years, however, a serious effort has been made by Congress to weaken those civil rights laws through amendments attached to appropriations bills that fund Federal agencies. Restrictive and highly controversial amendments have been proposed and some have been added to appropriations bills for civil rights enforcement agencies, usually without committee hearings and with only minimal floor debate. This most disturbing "back door" legislative response to significant social policy threatens to erode the civil rights gains of the last twenty-five years.

The use of limitation amendments which prevent Federal agencies from carrying out certain responsibilities in various areas, including civil rights, has been steadily increasing.

In 1964 only two of eleven such amendments offered on the floor of the house were adopted; in 1979 the House accepted 26 of 43 limiting amendments. By September 26, 1980 the House already had considered 67 restrictive amendments and approved 50, nearly double the number of amendments adopted in any previous

year. The regressive impact of many of those amendments was tempered somewhat in the past by a Senate unwilling to support some of the more objectionable House actions. That restraint may be less evident in the 97th Congress as a result of the increased conservative strength in the Senate.

A review of the nature and status of the anti-civil rights amendments at issue in the 96th Congress will demonstrate the dimensions of the current civil rights struggle.

The Commission on Civil Rights was particularly concerned with eight amendments to fiscal year 1981 appropriations bills for the Departments of Justice, Treasury, Labor, Health and Human Services, and Education. Should all these amendments become law, among their effects would be to prohibit efforts by the Departments of Education and Justice to desegregate public schools through student transportation; to prevent the Treasury Department from determining whether private schools are racially discriminatory and, therefore, not eligible for tax-exempt status; and to undermine Federal support for the still necessary practice of affirmative action, both in employment and higher education admissions.

The difficult task of desegregating the Nation's public schools began in 1954 with the Supreme Court decision in *Brown v. Board of Education*. That decision recognized what has become a crucial civil rights concept: that, to quote from the opinion in *Brown v. Board of Education*, separate educational facilities are "inherently unequal." The ability of the executive branch of government to progress further toward breaking up segregated school districts is seriously threatened by several of these appropriation bill riders.

For three years, Congress has prevented the Department of Health, Education, and Welfare from requiring student transportation even when that was the last available means to desegregate school systems in violation of Title VI of the Civil Rights Act of 1964. That restriction, originally intro-

duced by Senators Thomas Eagleton and Joseph Biden, now limits the Department of Education. The constitutionality of the Eagleton-Biden amendment was upheld by the Federal District Court and Court of Appeals because it was still possible to refer such Title VI cases to the Department of Justice for litigation.

However, for the first time, both House and Senate have approved an amendment to the Justice Department appropriation bill, offered by Representative James Collins and Senator Strom Thurmond, that would prevent that department from bringing action "to require directly or indirectly the transportation of any student to a school other than the school which is nearest the student's home." Not only could the Justice Department not litigate Title VI cases that may result in student transportation; it could not act to enforce transportation orders by the Federal courts. If such an amendment should become law, its effect, together with the restrictive language of the Eagleton-Biden amendment, would be to require the Federal government to continue funding unconstitutionally segregated school systems where student reassignment and transportation was the last available desegregation remedy.

President Carter vetoed the Justice Department appropriation bill with the Collins/Thurmond amendment attached because it represented "an unprecedented prohibition on the power of the President and the Attorney General to seek a particular remedy in the Federal courts that in some cases may be necessary to ensure that our Constitution and laws are faithfully executed." That veto is consistent with President Eisenhower's position, which he expressed on the evening of the day that he sent troops to Little Rock, Arkansas in 1958 to enforce a federal court's desegregation decision, namely, that the very basis of our individual rights rest on the certainty that the decisions of the federal courts are carried out with all the means at the President's command." President-elect Reagan has indicated he supports the



-'Back door' legislative response to significant social policy threatens to erode the civil rights gains of the last twenty-five years.

Collins/Thurmond amendment and would have signed the bill.

Two amendments to the appropriation bill for the Treasury Department also undermine the Federal government's responsibility to further school desegregation and make certain it does not support racially discriminatory institutions. These amendments, offered by Representatives Robert Dornan and John Ashbrook, prevent the Internal Revenue Service from withdrawing tax-exempt status from private schools that are found to be racially discriminatory. Already public law for one year, these restrictions are included in the continuing resolution that will fund the Treasury Department until Congress passes its fiscal year 1981 appropriation bill.

The internal revenue regulations proposed by the Internal Revenue Service were consistent with a federal court's 1971 *Green v. Conally* decision which set out guidelines to determine whether certain private schools in Mississippi with few or no minority students were eligible for tax-exemption. In 1980 a Federal district court order required that private schools in Mississippi not receive tax-exemptions if they were found to be discriminatory or were created or substantially expanded at the time of local school desegregation, and were operated on a segregated basis. With this latest *Green* decision, and with the Ashbrook/Dornan amendments still in place, the nation essentially has two standards by which to determine eligibility for tax-exempt status—one for Mississippi and one for the remaining 49 states.

There are four other amendments contained in the House-passed version of the appropriation bill for the Departments of Labor, Health and Human Services, and Education that pose serious threats to civil rights progress. That bill did not reach the Senate floor during the 96th Congress and the agencies it covered will be funded by a continuing resolution through June 5, 1981.

The most sweeping of these amendments, sponsored by Representative Robert Walker, would prohibit the expenditure of funds by those departments to issue, implement or enforce any program which includes ratios, quotas, or other numerical requirements in employment or admissions policies or practices. By preventing the use of numerical standards to remedy race, ethnic, religious, and sex discrimination, the Walker amendment would jeopardize the government's ability to enforce Title VI of the 1964 Civil Rights Act and Title IX of the Education Amendments of 1972. Moreover, the amendment would seriously undermine the Department of Labor's implementation of an equal employment Executive order which includes the development and implementation of affirmative action plans by employers. If it should prohibit Federal agencies from using numerically-based formulas to end discrimination and mitigate its effects, the Congress would be in direct conflict with the recognition on the part of the executive and judicial branches of the need for such remedies to combat racial, ethnic, religious, and sex discrimination.

The first of three amendments proposed by Representative John Ashbrook would prohibit the Department of Education from spending funds, other than those specified for bilingual education, to require State and local education agencies to comply with new bilingual education regulations. The Department issued new proposed regulations in 1980 that were based on the principle that *children must be taught in a language they understand until they learn English well enough to keep pace with their peers in English-only classrooms*. Both House and Senate excluded this amendment from the continuing resolution, but the resolution does ban implementation of these new regulations through June 5, 1981.

Another Ashbrook amendment would prevent spending by the Department of Education to enforce existing regulations. (under Title IX of the Education Amendments of 1972)

that prohibit educational institutions from discriminating against their female employees, including teaching, coaching, and administrative staff. There have been conflicting Circuit Court decisions as to whether Title IX was intended to cover employment discrimination, but this amendment would short-circuit the appropriate process of judicial review and set national policy in this area before the Supreme Court decides the issue. Without the enforcement of nondiscrimination in employment under Title IX by the Department of Education, the government's responsiveness to the discriminatory effects of employment practices in education will be diminished.

A third Ashbrook amendment approved by the House would prohibit any Federal spending under court order or injunction for any purposes specifically prohibited by the Labor, Health and Human Services, and Education Departments appropriation bill. The amendment's sponsor has stated that this amendment will be offered for every appropriation bill, so the danger of this effort to insulate restrictive amendments from effective judicial review cannot be overemphasized. This amendment would erect an obstacle to the Federal Judiciary's fundamental and historic authority to interpret and to assure compliance with Federal law, including civil rights law, in accordance with the Constitution.

The U.S. Commission on Civil Rights believes it is important for the public to understand the breadth and depth of this regressive movement to undermine this Nation's commitment to the achievement of equal opportunity for all Americans.

The continued attempts by some members of Congress to diminish the enforcement of civil rights laws through appropriation bill amendments must be seen in its true light, namely, as an effort to convince the nation that it should turn its back on both moral and constitutional imperatives. This effort should not and must not succeed.

INTERNATIONAL DATELINE



Dissenters Fare Poorly

LONDON—Half the countries of the world jail people for their political or religious beliefs, and torture, summary trials and executions are common, says Amnesty International (AI).

The victims include peasant families in El Salvador and Guatemala, members of political, religious and ethnic groups in Iraq, Iran and Ethiopia; and people in all walks of life in countries as far apart as Afghanistan, Chile and the Philippines, Ireland and Israel.

The report describes the use of restrictive laws, labor camps and psychiatric abuse to punish dissenters in the Soviet Union.

No country surveyed came away un tarnished in the AI report. In the United States, AI alleged, "Police brutality, especially toward members of ethnic minorities, is widespread and severe, resulting in death in many cases. Although it is probably not due to official policy, it is undoubtedly able to occur so frequently because it is officially tolerated."

Church-State Rift Seen

PORT-AU-PRINCE, Haiti—Roman Catholic Archbishop Francis Wolf Ligonde has criticized the government and pro-government news media for muffling dissent and warned them not to "condemn their brothers . . ."

The archbishop, a cousin of the wife of President-for-Life Jean-Claude Duvalier, voiced his criticism in a statement published by Panorama, a newspaper usually favorable to the Duvalier government.

Some observers felt the statement might presage a rift between church and government, since Archbishop Ligonde is believed not to favor a human rights petition signed earlier by 1,475 religious activists.

"We ask the government not to condemn Haitians, their brothers, without judgment," the archbishop's statement said. He also criticized pro-government newspapers and radio and television stations which have labeled those arrested as communists and terrorists.

Need 'Organized Goodness'

JOHANNESBURG—"There is no greater menace in the church than a born-again Christian without a social conscience. But I am also convinced that the social activist Christian without a personal experience and commitment to Christ is as great a menace", Dr. Alan Walker told a recent session of the Methodist Conference of South Africa as he concluded a month-long evangelistic campaign in this country.

Dr. Walker, the Australian director of world evangelism for the World Methodist Council, has been outspoken in his condemnation of the apartheid policies of the South African government during all of his campaign.

Dr. Walker also said "No government could ban or imprison a whole church if it set out to rid South Africa of the scourge of racism". But, he believed, the Church must plan and act quickly as "unorganized goodness is no match for organized evil." (EPS)

Board Adopts Resolution

VALLEY FORGE—The Board of International Ministries, American Baptist Churches, USA, approved a resolution which called for settlement of the differences existing in Arab-Israeli negotiations.

The resolution dealt with six specific conclusions: direct negotiations among all parties to the conflict; agreement to desist from all terror and violence; commitment to respect the sovereignty and territorial integrity of all parties; full recognition of the State of Israel as a sovereign state; full recognition that the Palestinian Arab people have the right to self-determination; and security agreements endorsed by all parties, as well as the United Nations and backed by the major powers. (ABNS)

Force, Violence Different

VATICAN CITY—Pope John Paul II, distinguishing between force and vio-

lence, said here that force was "an essential instrument" for law, while violence was a violation of human dignity.

"Violence is the radical antithesis of law," said the pontiff. "Force is the means or essential instrument for positive law, and when it is organized and executed in an orderly way for the goal of law, it is above all justice in the concrete."

Underscoring the "precise distinction" between force and violence, the pope said that force was an acceptable, even necessary, way to insure justice and that governments have the right to make laws, including penal codes, that will protect rights.

French View PLO, FLN Alike

NEW YORK—French government support for Palestinian nationalism stems not from anti-Semitic feeling but from its own experience in waging and losing a war with Algerian nationalists, the leader of France's Jews said here.

Baron Guy de Rothschild, who heads the French branch of the legendary banking family and is the senior layman in France's 700,000-member Jewish community, explained that his nation's government "has kept in mind what happens when you try to oppose a nationalist movement" as France did in the 1950s in Algeria.

France believes Israel will eventually have to make peace with the PLO just as it had to make peace with the Algerian nationalists, he said.

"The trouble is that France refuses to see the difference between Algeria's FLN movement and the PLO. The PLO is fighting for the complete destruction of Israel. Its policies and methods are not similar to those of the FLN." (RNS)

Poet Gains Release

SEOUL—Kim Chi Ha, noted Korean poet and one of the country's most prominent political prisoners, has been released from imprisonment.

The 39-year-old dissident who had received international attention for his satirical anti-government writings was freed Dec. 11—together with seven other political prisoners—in what an



official described as an effort to promote "national unity."

The release of Kim Chi Ha heightened international concern about the fate of opposition leader Kim Dae Jung, whose appeal against the death sentence was being weighed by South Korea's Supreme Court.

The Park government charged that the poet was a communist who had infiltrated the Catholic Church.

At Odds With State

OSLO—The government plans to prosecute a Lutheran pastor who refused to perform his official duties in the government-controlled church as a protest against national laws permitting abortion.

For nearly two years, the Rev. Boree Knudsen, pastor of the (Lutheran) Church of Norway parish in Balsfjord, has returned his civil servant's salary and refused to conduct church marriages or maintain church registers. He has also returned mail from government officials, all with the intention of asserting his claim that the abortion law violates the constitution.

If the government wins its case, Mr. Knudsen would lose his pastorate and the right to function anywhere else in the church.

Irked by Bible Smuggling

BUDAPEST—The Hungarian Bible Council has complained that an unauthorized edition of the Bible is being illegally imported into the country and posing problems for official Bible distribution work.

In a message to the London-based United Bible Societies, the Hungarian agency stressed that Scriptures are already available throughout the country. It asked the UBS to "make every effort to stop the piracy and the illegal importation of Scriptures into Hungary."

More than a half-dozen groups have been operating for the past two decades to smuggle Scriptures into communist countries. They assert that there are restrictions on Bible distribu-

tion in communist countries and that in some cases owners of Bibles are targeted for harassment.

Church Influence Urged

ROME—High-placed Vatican officials held two separate meetings with Soviet diplomats recently and were assured that there would be no invasion of Poland if the Vatican would use its influence to "stem the ardor of the Polish strikers," an Italian newspaper has reported.

Quoting a "reliable Vatican source," the Turin daily *La Stampa* reported that Vadim Zagladin, vice-secretary of foreign affairs of the Communist Party's central committee, met with a high-placed Vatican official Dec. 9.

The front-page article said that at the meeting, Mr. Zagladin had told the unnamed Vatican official that "Moscow did not intend to invade Poland, but that the church should continue to use its influence so that certain situations do not escalate." (RNS)

Clergy Await Decision

MANAGUA—The bishops of Nicaragua have deferred any decision about whether three priests may remain in the Nicaraguan cabinet. The positions of several other priests who occupy lesser government posts are not under discussion.

Newspaper reports and remarks of individual bishops had previously given the impression that the priests had to leave the cabinet by last December 31. However, Archbishop Miguel Obando told journalists that the bishops might possibly meet to consider the problem. The Vatican has indicated through the nunciature in Managua that it would back whatever the bishops decide.

The uncertainty began last May when the bishops declared publicly that the national emergency justifying the presence of priests in the government had passed and that laymen

could and should be found to replace them.

Israel's Greatest Challenge

BALTIMORE—Ezer Weizman, the former defense minister of Israel and outspoken political foe of Prime Minister Menachem Begin, said that the "greatest challenge" facing his country is the "opening to the Arab world."

"Do we want to live with" the new opportunities? "Will we be guilty of mismanaging" the Zionist "inheritance?"

Mr. Weizman is considered a moderate in Israel, where he has pitted himself against hawkish policies of the Begin government.

"Sometimes" controversial stands within Israel lead to "waves of emotion" against those positions elsewhere in the world. And "sometimes it's anti-Semitism," he said.

Journalists Hear Bishop

PRETORIA—Bishop Desmond Tutu, general Secretary of the South African Council of Churches, in an address entitled, "Where I stand," challenged journalists to live up to the high calling of their vocation, that being "searchers after truth," they are called to be "watchdogs for the nation, especially for the little men and women who can be manipulated and treated shabbily by those who have power."

He noted that the journalistic community had chosen a "very costly and demanding" vocation because "the powerful are not loath to use their power to crush those who may possess truth about them which could have embarrassing or disastrous consequences for them."

Bishop Tutu appealed to members of the Press Club: "... You must be the eyes of a society that can be lulled into complacency ... and see how God's children are shunted from pillar to post ... to starve because a racist ideology decrees that that community must be destroyed because it is a black spot on someone's white land."

Hollis Calls For WHCF Support

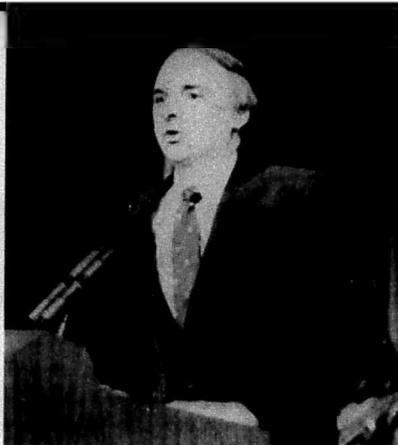
Leaders of the White House Conference on Families (WHCF) challenged members of the Religious Community to continue and increase their support of the American family during a one-day briefing here.

WHCF Chairman Jim Guy Tucker and Southern Baptist Family Life Specialist Harry N. Hollis, Jr. joined in calling churches and synagogues "the best friends families have," and urged religious leaders to maintain their support.

Despite the controversy surrounding the WHCF over such emotionally volatile issues as abortion and the definition of family, delegates reached a consensus on a remarkable range of issues from responsible treatment of family by the media to the need to combat drug abuse to sensitivity to the impact of government on the family.

Recalling a picket sign outside the Baltimore meeting which labeled the WHCF "anti-God," Hollis urged the religious leaders to "read the report" and to "praise or blame the conference according to the report, not according to the picketers."

"Don't judge the White House Conference," Hollis further cautioned, "by



the press releases of opportunistic critics trying to raise money for their ego-centered kingdoms."

During his presentation Hollis explained the importance of examining the impact of American institutions on the family, emphasizing the necessity of looking at the impact of religion as well as that of government.

Hollis pointed to the media as another institution with a large effect on the family and called for more pressure on the networks to produce programming more favorable to the family.

"There is a stampede for deregulation now in Washington, but the American family cannot stand an unregulated, unprincipled media," Hollis said.

—Larry Chesser

CO Notation Permitted

The Selective Service System has indicated that they will accept registration cards that have notation on the card that the person is a conscientious objector even though the card provides no specific provision for that.

However, the National Interreligious Service Board for Conscientious Objectors (NISBCO) warns that for those registrants who do indicate that they are COs on the card that this is not an application for CO status.

The Selective Service System stresses that the current draft registration is for registration of name, social security number, addresses, and phone number only and does not entail any classification process at this point.

The purpose of printing on the draft registration card and any future change of address cards that one is a CO is to notify the system of one's position at the outset and have it microfilmed along with the other information on the card. This early indication of one's position could be helpful for a claim in the future although not necessarily.

NISBCO advises registrants to make their notation on the front of the card to register their anti-war position because only that area of the card will be micro-filmed.

Please send the following:

STAFF REPORTS

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

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- Religious Liberty and the Bill of Rights
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James M. Dunn
Executive Director



REFLECTIONS

Two men lived in a houseboat tied to a waterfront dock. One night while they slept, a storm came up. The boat broke from its moorings and drifted out to sea. Next morning one of them got up early and went out on the deck. He was shocked. Rushing to rouse his friend he cried, "Wake up, wake up, we're not here anymore." Ernest Campbell's story grasps precisely a feeling with which many of us can identify.

"Not here anymore", describes the changed scene in Washington. We have a new President, a Republican controlled Senate for the first time in 25 years, a House of Representatives with a different flavor. There is a new cast of characters in the Cabinet. The bureaucracy is taking on a different look. The Supreme Court is almost certain to change soon. Justices Marshall and Brennan are rumored to have plans for retirement in the next few years. Baptists will miss them as two of the strongest defenders of religious liberty.

"We're not here anymore," also could apply to the ways in which religious bodies are now relating to public policy. There is a new activism, involvement and interest at the local church level in what takes place in politics.

This could be healthy if folks of all sorts will think for themselves and refuse to take their cues from the entrepreneurs of electronic religion. The television peddlers of providence seem to have a "take the money and run" approach. It is not they who counsel, marry, bury, and work to make the neighborhood liveable. Yet, riding with the tides of the times a significant portion of the big budget political preachers are woefully out of touch with the American way in church, state and society.

Baptists have understood that the best thing the state can do for the church is to leave it alone. But now some who are branded Baptists are supporting direct or indirect use of public money for parochial, sectarian schools. Other Baptist Christians would alter the Bill of Rights and with a variety of excuses change the Constitutional guarantees that Baptists so significantly shaped originally. Some Baptists have gone back on their basic doctrine of prayer and have joined the cacophony calling for "school prayers." Baptists have grasped the spiritual nature of Christianity. No one can be permitted to pray or prevented from praying.

The Baptist Joint Committee on Public Affairs could say "we're not here anymore." We're deeply concerned with defending the free exercise clause of the First Amendment these days. We joined this month with Jews, Catholics and other Christians of all stripes in a

conference challenging government intrusion in religion.

In 1980, the Baptist Joint Committee worked for months with others in correcting a government goof that would have subjected all church pension plans to reorganization, unnecessary expenditures, and government interference. We also provided counsel, background information, news services and liaison with Congress in restoring the foreign earned income exclusion for missionaries. These are two examples of government intrusion that would have ultimately cost Baptists alone millions of dollars had corrective legislation not been passed.

In both instances, this agency was but one of many actors in the political process. In each of these victories, Phil Strickland, outstanding specialist in government relations, brought to the cause the needed edge in expertise. In these two cases, Baptists as a whole had to work too long, spend too much money, and come too close to losing.

How can we at BJCPA change that?

We can work harder at knowing our constituencies: the persons in government and the leaders in the nine Baptist denominations that look to us for help. We can improve the efficiency of our operation by getting the tools we need to do the job: travel dollars, word processing equipment, a telephone network. We can major on multiplying the person-hours put in on the projects we take on: more volunteers at work across the nation. We can continue to tell the truth about what's going on in Washington in news releases, *REPORT from the CAPITAL*, and dozens of other communication and educational approaches.

As denominations and churches try to find channels through which their interest in government may flow, we want to be there. As the 30 million Baptists in 9 national bodies seeks a megaphone to magnify their public witness we are going to be there. As the age of solid-state, transistorized relationships seem to represent the church's life, we are there. Let's take up the new challenges together. This new director of the Baptist Joint Committee wants Baptists in the United States and Canada to remember that they have some of their own in Washington, D.C. and to use our offices.

We are here.

A handwritten signature in dark ink that reads "James M. Dunn". The signature is written in a cursive, flowing style.

REVIEWS



LIVING MORE WITH LESS

By Doris Janzen Longacre, 288 pp. Scottsdale, Pa.: Herald Press, \$6.95 (In Canada, \$8.05)

Critical
of the rich
Sympathetic
toward the poor
Comfortable
with being in the middle

Then
Blocks of burned-out buildings
dirty streets in all directions
men and women without work
and children with no future
took the blinders from my eyes

Being in the middle
is rich
and Jesus said
a camel goes through the eye of
a needle easier than
a rich person enters the kingdom.

Doris Longacre's book will take the blinders off every aspect of the daily life of North Americans with insights from dismayed visitors from other cultures and suggestions from Mennonite missionaries. There are hundreds of practical reports of how others have simplified yet magnified their lifestyles out of a conviction that Christian stewardship means cherishing our resources and cherishing people. It shows a fine sensitivity for ways of deepening family and human relationships and enriching the quality of life. For example, sharing a newspaper subscription with a neighbor means less waste and more human contact.

"Americans grow up with several cars at a time . . . They curse them, praise them, polish them, repair them, and sacrifice to make payments and keep them running. They aren't ready to do the same for friends."

By the time you sift through examples of how to clean without a closet full of cleaning products, how they keep cool in India without air conditioning, how a missionary was asked to give up one of her two pairs of slacks for a girl who had none, suggestions for meaningful vacations, funerals and birthday parties, etc., you will find you have taken a new look at almost every aspect of your lifestyle—and been challenged to make it more Christlike.

It's a powerful book! Don't read it unless you are willing to look at yourself! (Mrs. Longacre died of cancer before completing the book—a task her friends undertook with equal commitment)

(GF)

CALLED TO HOLY WORDLINESS

By Richard J. Mouw, 144 pp. Philadelphia: Fortress Press, \$5.50 (Paper)

Richard Mouw challenges laypersons to be "Called to Holy Wordliness" from the perspective of one who has chosen to witness to his faith as a layman, and with insights into the complimentary roles of clergy and laity

Of the "conviction that a clear grasp of the calling of the laity can be attained only by a careful examination of the meaning of the Scriptures," Mouw adds that Biblical texts, alone, will not supply all the answers to the difficult contemporary questions.

A major thesis holds that "there is no way that Christians can escape from a concern for the corporate dimensions of human life—from social, political, economic, and ecological concerns." And in the midst of all the debate about the nature of evangelism, he declares that "Evangelism cannot be divorced from social, political, and economic change . . ." Again, "The laity has a ministry to conduct in society; we are called to engage in what some have called a "ministry to the structures of society."

The chapter on theology and laity discerns the need for a theology of the laity and a theology by the laity." Mouw accurately notes the dearth of lay input into past theological formulation. This book represents an encouragement to laypersons to become actively engaged in the total theological enterprise.

One of the concerns that gave rise to this volume and to an organization called *Laity Exchange* is the apparent slow pace of the lay movement in the churches. While this may be due to the uncertainty of the people regarding their understanding of the message of

their Christian calling, as Editor Mark Gibbs suggests in his Introduction, it may also be because of the failure of the laity to do its own hard theological thinking while at the same time ignoring the hard thinking of others. (VT)

Power Tool

Congress functions through committees. Perhaps the most important form of committee is the standing or permanent committee. The House Armed Services Committee is an example. This committee holds in-depth hearings on bills relating to the armed forces and is responsible for overseeing those forces. It authorizes expenditures and establishes, maintains, or deletes programs. But it does not set recommended appropriations. This is done by the Appropriations Committee—another standing committee, this one skilled in drawing together a unified spending package.

In a number of instances these experts and the in-depth hearings process have been bypassed by the legislative maneuver of adding a rider to an appropriations bill forbidding the affected executive agency to spend any appropriated funds on a particular activity. The activities at which these riders are aimed usually involve emotional issues such as school busing or some action by the Internal Revenue Service. Because Congress usually runs late in the fiscal year in passing appropriations bills, pressure is on it to act rapidly. There is often very little substantive debate on such a rider, and the subject matter experts have only "on the floor" chances to make input to the bill.

This procedure is becoming a serious problem. It is a powerful tool of special interest groups and is, in essence, a "short-circuiting" of the democratic legislative process. Arthur Flemming, on pages 10, 11, points out how the procedure has been used to obliterate parts of the achievements of the civil rights movement. It can be and has been used to restrict religious liberty. It should be watched closely.

—John W. Baker

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