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a sport where families will go where children cannot go because you're not supposed to take children on the race tracks because of the gambling laws and the fact that they serve liquor in those establishments in many cases. And I would assume they'd be serving liquor there on Sunday as well as the other days of the week. And I would hope we would indefinitely postpone this bill and not permit them to have horse racing on Sunday for the sole purpose of raising additional money.

PRESIDENT: Question is, shall LB692 be indefinitely postponed. All those in favor, will vote aye. All those opposed will vote no. The motion is to indefinitely postpone LB692 and a record vote has been asked. Motion is to indefinitely postpone LB692. Have you all voted? It's the Chair's understanding there's four....three? Senator Waldron, did I hear you ask for a Call of the House. Okay.

SENATOR WALDRON: Senator Carpenter advised me this bill can't pass so we'll just let it ride on.

PRESIDENT: Have you all voted? Once again, have you all voted? Clerk will record.

CLERK: Read roll call vote. 20 ayes, 22 nays, 7 not voting.

PRESIDENT: The motion to indefinitely postpone is lost. Senator Murphy, back to you.

SENATOR MURPHY: I suppose probably the principal objection or a fear thereof that might be haunting some of our legislators here is the issue of Sunday. I would pose this question to you. If Sunday is the Sabbath that we are honoring and if this is the occasion for your reluctance to support what otherwise appears to be a rational and practical move, how then do we treat the Sabbath of the Jewish religion which is a Saturday. How do we treat of the Seventh Day Adventist Sabbath which is a Saturday. How do we treat of the Catholic Church's probably largest attended Mass which is now 5:30 on a Saturday. I would read to you from a book I am anything but a man of the gospel but being aware of that failing among others, I went to a book that was written by a Yale professor. A biblical research professor and he spoke thusly of Jesus' rejection of the Pharisaic interpretation of the Sabbath. The question of Sabbath observance as is vital and hotly discussed in the first Christian century as it is today. In the years following the Babylonian exile, the Sabbath had become one of the chief institutions of Judaism. With misguided zeal the latest scribes and rabbis had endeavored to preserve its sanctity by hedging it about with a vast number of rigid regulations. The huge structures of law which they had reared about it had almost entirely obscured its real value and significance. Jesus inspired by his profound appreciation of the paramount importance of developing personality entirely rejected this institutional concept of the Sabbath and estimated it simply on the basis of its social and religious value to the individual. In so doing he took this stand squarely with the earlier prophets in opposition to the institutional interpretations by the priests and the Pharaohs. And as I stand here day after day and listen to Dr. Palmer as he recites a prayer as we begin our meeting, I very much feel that the Man he speaks of certainly would take very little exception to this, a man who in his own time thought that Sunday was a day of rest and recreation for fellow men. Not a day dedicated stringently to the observance to God. It was God's gift to man, not man's gift to God. I have really no further closing on this except to remind you once again that we have a track here in Lincoln that because of the thinness on which they may operate is now asking