

September 14, 1960

**All Alaskan Churches
To Hold Crusades**

ATLANTA, Ga.--(BP)--Alaska's Southern Baptist churches and missions from Ketchikan to Kotzebue and from Anchorage to Fort Yukon will conduct simultaneous revivals this fall.

Thirty-six pastors and 10 musicians from Southern Baptist churches in 13 states will serve as visiting evangelists and singers in the two-week crusade from Sept. 25 to Oct. 9, according to Vernon Yearby of Dallas, Tex.

Yearby, who will direct the crusade, is an associate in the evangelism division of the denomination's Home Mission Board. He said the Alaskan churches range in size from a handful to more than 1000 members.

The evangelists and singers, chosen because of their evangelistic ministry and the missionary concept of their churches, represented 13 states. Their expenses to and from Alaska will be paid by their local churches, and expenses while there by the Alaska churches.

This is the 11th annual simultaneous crusade in Alaska with all the Southern Baptist churches participating, Yearby said. The revival plan book, which was prepared by the Home Mission Board's evangelism division, and has been used successfully throughout the Southern Baptist Convention, will be followed to the extent possible during this crusade.

Southern Baptist churches and missions are scattered over Alaska's almost 600,000 square miles, extending as far north as Fort Yukon. Most of the churches are located in towns, with the exception of native missions in outlying areas.

The churches are divided into associations by location: (1) The Chugach Association, located in the Anchorage-Seward area, holds one half of the churches; (2) The Tanana Valley Association, which is far north and takes in Fairbanks and Fort Yukon, has 10 preaching stations; and (3) the Southeastern Area Association includes Ketchikan, Sitka, and Juneau, the capital, and has the remainder of the churches.

Baptists make up the second largest religious body in Alaska, with Catholics being the largest.

Southern Baptist work began in Alaska in 1943, when military Chaplain Aubrey Halsell started a church in Anchorage. The work grew and the Alaska Baptist Convention was formed in 1946. The Home Mission Board began appointing missionaries and appropriating money for church building construction in 1949, at the request of the Southern Baptist Convention. The present work in Alaska is on a co-operative basis between the board and the Alaska Convention such as that in operation in other states.

Personnel for the Alaska-wide crusade will leave their homes in Indiana, Alabama, North and South Carolina, Tennessee, Texas, Kentucky, Missouri, Georgia, Oklahoma, Louisiana, Virginia, and Mississippi, on Sept. 23.

Those going from various states include:

Alabama--Hugh O. Chambliss, John L. Norman, and Milton H. Pope, Birmingham; Ralph Longshore, Montgomery; John Oldenberg, Saraland, and John Warner, Atmore.

Alaska--Bill Carlson and L. A. Watson, Anchorage.

Georgia--Paul Aiken, Victor T. Glass, Arthur Hinson, and Floyd F. Roebuck, Atlanta; Lawrence V. Bradley, Augusta; Lewis H. Brazell, Carrollton; Robert T. Farrall and Douglas Reddick, Valdosta; Fred W. Hood, Moultrie, and E. B. Toles, Rome.

Indiana--Charles E. Smith, Indianapolis.

Kentucky--Jack Altman, Jr., Covington, and Orrin W. Stites, Louisville.

Louisiana--D. O. Foster, West Monroe; H. A. Hunderup, Jr., New Orleans, and E. E. Taylor, Shreveport.

Mississippi--J. B. Betts, Natchez, and David Larrimore, Meridian.

Missouri--Kenneth C. Parks and Ray E. Walker, St. Louis; Eugene T. Pratt, Jefferson City.

North Carolina--A. B. Bumgarner, Wilmington; Howard G. Dawkins, Kinston; W. R. Griggs, Raleigh, and A. Leroy Parker, Greensboro.

Oklahoma--Chester L. Mason, Sand Springs, and Wyatt Needham, Oklahoma City.

South Carolina--Jesse M. Hill, Greenville, and Robert W. Major, Charleston.

Tennessee--F. M. Dowell, Jr., Nashville; Jack C. Duvall, Union City; Dudley Johnson, Dyersburg, and Thomas P. Lane, Memphis.

Texas--James W. Carraway, Colorado City; James T. Draper, Marshall; T. James Efird, Tahoka, and Vernon Yearby, Dallas.

Virginia--Herman H. Mauch, Norfolk.

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Board Launches Church Development Program

(9-14-60)

ATLANTA, Ga.--(BP)--A national program for church development has been launched by the associational missions department of the Southern Baptist Home Mission Board and state Baptist conventions.

The program, which includes recognition of the outstanding pastor and church participating in the emphasis, will stress development toward church growth, a better community, and a better world.

Texas, North Carolina, and Oklahoma have sponsored similar programs during recent years. In Texas, 792 churches are participating this year. Each of these states recognized during its annual convention the outstanding church and pastor in the program.

Lewis Newman of Atlanta, Ga., associate secretary of the associational missions department, has led in formalizing the program, which has come from pastors, laymen, and denominational leaders throughout the Southern Baptist Convention.

Newman, who was employed by the Home Mission Board this year to lead in this and an in-service training program for colleges and universities, announced that Baptists in Mississippi, Oklahoma, and Georgia, in a preview look at the program, have endorsed it enthusiastically and will implement it immediately.

Chester L. Quarles, of Jackson, Miss., executive secretary of the Mississippi Baptist Convention Board, said, "We have here a program that I believe all Southern Baptists can rally around, promote, and use. Any church using this program will definitely be strengthened. If a large percentage of our churches use it, we will see our whole Baptist way of life rise to new heights of spiritual achievement."

Though first designed as a means to help develop churches in small towns and rural areas, the program has since been adapted for any size of church in any type of community.

Garland Hendricks of Wake Forest, N. C., professor of church community development at Southeastern Baptist Theological Seminary, said, "If our churches are to make progress it is necessary to engage in community survey, self-study, and planning. The church development program of the Home Mission Board is a plan whereby any church can do this."

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Olympic Wrestler
Champs Baptists

STILLWATER, Okla.--(BP)--When it comes to wrestling with church problems, Shelpy Wilson, 23-year-old ministerial student, will have some weight on his side.

The Baptist minister was one of three Oklahomans to win a gold medal in free style wrestling at the Olympic Games which recently ended in Rome, Italy.

A student at Oklahoma State University here, Wilson will complete his degree work soon and will coach wrestling at Ponca City, Okla., High School.

He won the lightweight wrestling title in the 1960 Olympics by defeating Mystafa Tajiki of Iran.

Ordained to the Baptist ministry in 1957, Wilson served as pastor of Ponca Indian Baptist Church that year and was a student missionary for the Southern Baptist Convention Home Mission Board.

He has been supplying pulpits while attending college, and belongs to Hillcrest Baptist Church here. He also has spoken to Baptist youth groups.

Another gold medal winner in an Olympic wrestling competition, Doug Blubaugh, of Ponca City, is a Baptist.

FROM WASHINGTON OFFICE
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September 14, 1960

Baptist Leaders Study
Church Tax Problems

WASHINGTON ---(BP)--- Tax exemption for churches does not impair their freedom, but a hard look needs to be taken at tax exemption for other church properties and church businesses.

This was the "expression of our best thinking at this time" by the participants of the fourth annual Religious Liberty Conference, sponsored by the Baptist Joint Committee on Public Affairs. C. Emanuel Carlson is the executive director.

The theme of the conference was "The Churches and American Tax Policies." The three-day conference was attended by 85 Baptist leaders from four major Baptist conventions throughout the United States. They studied the church-state problems that are involved in the taxation or exemption of church properties and businesses, and in the income tax laws.

The conference agreed that church properties used for worship and religious education and "church related income" should be exempt from taxation, but that church properties and income derived from "unrelated businesses" should be taxed.

The conferees suggested that studies might be made to determine the costs of various municipal services, such as police and fire protection and other public services, to provide the basis for possible payment by churches for such services.

The opinion was expressed that "property which is not used for the stated religious purposes of the church, and which is in competition with the business establishments of the community might properly be taxed, even though the income from such activities is devoted wholly to the work of the church."

While agreeing that parsonages should be taxed, the conference said that denominational offices should be exempt because they are an extension of the work of the local church. No agreement was reached on the taxation of denominational publishing firms, but the conferees said that parking lots should be exempted unless used for the production of income.

"Unrelated business income" was defined to mean "earnings from businesses which have no direct connection with the religious purposes of the church regardless of how that income is used." Basic to qualifying for tax exemption is the source from which church income comes rather than the use to which it is put, said the conferees.

This led to the opinion that "income earned by securities owned by a religious organization or agency would not be exempt from taxation." Hence, the conference recommended "that the continued study and application of this concept should receive the early and careful attention of the responsible organizations of our several Baptist bodies."

After considering income tax deduction for gifts given to churches the Baptist leaders did not think it to be a violation of separation of church and state, but if the provision is repealed they felt that the churches would be hurt unless there were an accompanying reduction in the entire tax structure.

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Other opinions expressed by the conference were opposition to tax benefits for private education, that church personnel should not have special status but should "stand before the government as any other citizen," and approval for unemployment insurance for non-ministerial employees of churches.

The conference made it clear that the above findings are not to be considered final nor are they an authoritative expression of Baptist position on the subjects discussed. They represent the best thought and the conclusions of a responsible group of Baptists who have sought to discover the principles related to taxation, the churches and religious liberty. Further study and new situations could alter the conclusions reached.

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POAU Issues Statement
On Political Campaign

(9-14-60)

By John J. Hurt, Jr.*

WASHINGTON ---(BP)--- Protestants and Other Americans United for Separation of Church and State said in a formal statement that it is a matter of "self-preservation" for the question of religious liberty to be discussed when a Roman Catholic is a candidate for President of the United States.

The three-page statement followed a meeting of the organization's Board of Trustees who also voted to withhold any endorsement of a presidential candidate and instead continue its policy of "educating the people" on the importance of keeping church and state separate.

The statement said the organization has "repeatedly praised" Senator John F. Kennedy, Democratic nominee for President, for declaring "basic government financial support for parochial schools is unconstitutional," for his opposition to appointment of an American ambassador to the Vatican but added "we are skeptical about his equivocal words on birth control."

Sen. Kennedy's name was not mentioned in the statement but it instead identified him as "the candidate of Roman Catholic faith."

The statement also said Kennedy's "silence" on the official boycott of public schools, the Roman Catholic pressure which has closed evangelical churches in foreign lands, and other factors cause concern.

"What effect," the statement asked, "would election of a Roman Catholic as President have upon governments which practice such suppression with the knowledge and cooperation of the Vatican?"

It added:

"To ask Protestant and Jewish people to take a light view of this matter or to disregard it entirely is to be unrealistic. For us this is a matter of self-preservation."

The statement closed with this paragraph:

"We leave it to our members to decide for themselves, on the basis of all the evidence, whether the election of a Roman Catholic would promote or hinder the historic American principle of church-state separation. We recognize that millions of Roman Catholics in the United States are not only loyal to this American principle, but are also patriotic citizens. We also recognize that there are other issues in this campaign beside the church-state issue, and that it is the duty of the voters to choose the man they consider best fitted to meet all the exacting demands of the office."

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The statement as adopted by the trustees was presented in behalf of Louie D. Newton of Atlanta, President of POAU; J. M. Dawson of Waco, Texas, a vice president; Charles Clayton Morrison, former editor of the Christian Century and honorary president of POAU, and Glenn L. Archer, the executive director.

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*Mr. Hurt is editor of The Christian Index, Georgia Baptist state paper.

Following is the text of the formal statement issued by Protestants and Other Americans United for Separation of Church and State following a meeting of the trustees:

A STATEMENT FROM DR. LOUIE D. NEWTON, PRESIDENT OF PROTESTANTS AND OTHER AMERICANS UNITED FOR SEPARATION OF CHURCH AND STATE--FOR HIMSELF AND FOR DR. J. M. DAWSON, VICE PRESIDENT OF POAU, DR. CHARLES CLAYTON MORRISON, HONORARY PRESIDENT OF POAU, GLENN L. ARCHER, EXECUTIVE DIRECTOR, AND C. STANLEY LOWELL, EDITOR OF THE ORGANIZATION'S PUBLICATION, CHURCH AND STATE

Unanimously endorsed at semi-annual meeting of the National Board of Trustees, Protestants and Other Americans United for Separation of Church and State, in session September 6, 1960.

Dr. Newton, former President of the Southern Baptist Convention, is pastor of Druid Hills Baptist Church, Atlanta, Ga. Dr. Dawson is the former Executive Director of the Baptist Joint Committee on Public Affairs. Dr. Morrison was founder and for forty years editor of The Christian Century, leading Protestant weekly.

There is a moment for calm analysis and sober speech about the religious issue in the current political campaign. That moment has surely come. All words and actions in this moment must be devoid of bitterness and fanaticism. It should be remembered that our organization is educational and that it has a permanent aim--the preservation of the American tradition of the separation of church and state.

We have consistently criticized literature expressing religious bigotry and scandal. Warnings regarding trash of this sort have frequently gone out from our headquarters. We have opposed the formation of any political party based on religious blocs in the population. We do not support or oppose any specific candidate or party in this or any election. Our members include Republicans, Democrats and Independents. We want all of them to remain loyal to our purpose regardless of their political preference in this election.

Nevertheless, we cannot avoid recognition of the fact that one church in the United States, the largest church operating on American soil, officially supports a world-wide policy of partial union of church and state wherever it has the power to enforce such a policy. In the United States the bishops of this church have specifically rejected the Supreme Court's interpretation of the separation of church and state. In their statement, The Christian in Action, Nov. 21, 1948, they declare that the Supreme Court's interpretation of the First Amendment has reduced separation of church and state to "the shibboleth of doctrinaire secularism." They then state: "We, therefore, hope and pray that the novel interpretation of the First Amendment recently adopted by the Supreme Court will in due process be revised. To that end we shall peacefully, patiently and perseveringly work."

The bishops have further committed themselves in this pronouncement to an interpretation of the Constitution which would permit full tax support for sectarian schools.

The Roman Catholic Church is both a church and a state. It has political representatives at 42 of the world capitals and has many church political parties. The newest of these is a Catholic party called "Christian Action" now operative in Puerto Rico.

We cannot forget that the Roman Catholic Church has forbidden its members in the most specific language to "support any public assistance, either at home or abroad, to promote artificial birth prevention," and that its Canon Law denies to its members the right to send their children to American public schools without special permission. Canon Law 1374 reads: "Catholic children may not attend non-

Catholic, neutral or mixed schools, that is, those which are open also to non-Catholics, and it pertains exclusively to the Ordinary of the place to decide, in accordance with instructions of the Holy See, under what circumstances and with what precautions against the danger of perversion, attendance at such schools may be tolerated." (Bouscaren and Ellis, Canon Law, p. 704.)

These policies are clearly inconsistent with the American concept of separation of church and state, and, to the extent that any candidate supports or endorses them, he is unfitted for the Presidency of the United States. To the extent that he repudiates these policies and demonstrates his independence of clerical control, he is entitled to our praise and encouragement.

We have repeatedly praised the candidate of Roman Catholic faith in this campaign for declaring frankly that basic government financial support for parochial schools is unconstitutional. We have likewise praised him for his opposition to the appointment of an American ambassador to the Vatican. We are skeptical about his equivocal words on birth control. We find that he has at no time stated simply that if Congress passed a law providing for aid in this matter that he would not hesitate to sign and administer it. We are concerned, too, about his silence in regard to the official boycott of public schools contained in the Canon Law of his church. We remain uneasy about the persistent denial of religious liberty to non-Catholics in some Roman Catholic countries such as Colombia and Spain, for we know that the Roman Catholic Church is everywhere committed to the doctrine that "error has no rights" theoretically. We know that in Spain 22 Protestant churches open for worship under the Republic have since been closed by police and remain closed. We know that the Protestant seminary in Madrid was closed by police and cannot obtain permission to reopen. We know that two-thirds of the area of Colombia has been "roped off" from Protestant activity and more than 200 Protestant schools in this territory have been closed by police. What effect, we wonder, would the election of a Roman Catholic as President have upon governments which practice such suppression with the knowledge and cooperation of the Vatican? To ask Protestant and Jewish people to take a light view of this matter, or to disregard it entirely, is to be unrealistic. For us this is a matter of self-preservation.

We commend that section of the press which has forthrightly and maturely dealt with the religious issue in this campaign. We regret the evasive journalism which, in other cases, has declined to face its responsibility in this respect. Some editors do not even recognize the elementary fact that one church in the United States has for centuries pursued a policy of partial union of church and state, and that the adoption of such a policy in this country would be a calamity of the first magnitude. When a candidate belongs to an organization which champions such a policy, it is not bigotry or prejudice to examine his credentials with the utmost care and frankness, and to ask how far his commitment goes.

We leave it to our members to decide for themselves, on the basis of all the evidence, whether the election of a Roman Catholic would promote or hinder the historic American principle of church-state separation. We recognize that millions of Roman Catholics in the United States are not only loyal to this American principle, but are also patriotic citizens. We also recognize that there are other issues in this campaign beside the church-state issue, and that it is the duty of the voters to choose the man they consider best fitted to meet all the exacting demands of the office.

BAPTIST PRESS

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X

THE WASHINGTON OFFICE OF THE BAPTIST PRESS

WATCH FOR THE (BP) CREDIT LINE

FOR YOUR INFORMATION FROM THE OFFICE OF THE BAPTIST JOINT COMMITTEE ON PUBLIC AFFAIRS,
WASHINGTON, D. C.

NOTE: Due to the national attention that has been given to the "Jess Moody Incident" we are sending for your information two articles, which will speak for themselves. Mr. Moody has been in contact with our office and he is mailing a statement to present his viewpoint. If it does not arrive in time to be included in this mailing, we will send it in the next release.

W. Barry Garrett

From The New York Times, August 31, 1960:

Let the Reader Beware
From Now On

By James Reston

WASHINGTON, Aug. 30--Sometimes a small incident tells more about what is happening in the politics of the nation than all the contrived propaganda of both parties. Here is a little story that illustrates both the cunning and the weakness of the anti-Catholic campaign against Senator Kennedy.

Last week Senator John J. Sparkman of Alabama received a copy of a Baptist paper from Alvin H. Hopson, preacher of the First Baptist Church of Huntsville, Ala. This paper, called the Messenger, carried an article by Jess Moody of the First Baptist Church of Owensboro, Ky., entitled, "Thomas Jefferson, the Bigot."

The article read as follows:

"Perhaps the most widely quoted statement by Thomas Jefferson--'I have sworn upon the altar of God eternal hostility against every form of tyranny over the mind of man'--needs to be quoted in its full context.

"They who stand on political rostrums this fall should be aware as to whom Jefferson was referring when he wrote the words.

"Writing to a Dr. Rush in 1800, Jefferson said: 'They (the Boston Catholic clergy) believe that any portion of power confided to me will be exerted in opposition to their schemes. And they believe rightly; for I have sworn upon the altar of God eternal hostility against every form of tyranny over the mind of man. But this is all they have to fear from me, and enough too, in their opinion.'"

Dr. Moody's article then concludes by saying:

"Thomas Jefferson, the founder of the Democratic party, had nothing but hostility for the Boston Catholic clergy. The present day Democratic party just nominated the Boston Catholic leadership as the candidate for the position of Commander in Chief of the Government of the United States. Times do change, don't they?"

The Cropped Quotation

Of course, the only thing wrong with this quotation is that Mr. Jefferson did not mention "the Boston Catholic clergy" in his letter to Dr. Rush. The letter was written to Dr. Benjamin Rush from Monticello on Sept. 23, 1800. He was arguing against the establishment of a national church which would give any denomination a favored position over any other, and in no way suggested anything about the Roman Catholic church.

On the contrary, he singled out "the Episcopalians and the Congregationalists" for censure, all of which was omitted from the Moody article quoted above.

Incidentally, Dr. Moody was not in his study at the First Baptist Church of Owensboro, Ky., today. He was in the office of Senator Thruston Morton, the Republican National Chairman, here in Washington, and explained that he got the quotation out of a book by Saul K. Padover.

"To be honest," he said, "I have not read the complete letter from Mr. Jefferson. If you knew me, you would know I am not attempting to create any division.

I certainly don't want to do that. In fact, I am spearheading a project to soft-pedal this bigotry, for I fear it will backlash against Mr. Nixon."

Dr. Moody, who is staying at the Texas Gas suite in the Shoreham Hotel, said he came here at his own expense to discuss some ideas he sent to Mr. Nixon, he said, on the subject of religion.

That 'Oath' Again

Nevertheless, this illustrates what is going on. Today's mail brings one more printed copy of the bogus and infamous "Oath of the Knights of Columbus" described as a "Roman Catholic secret order." To give it authenticity, the "oath" is presented as coming from the Congressional Record of Feb. 15, 1913.

Like the Moody quote from Jefferson, however, this one fails to mention that it was put in the Congressional Record as an example of "false and libelous" campaigning and described in the Record as "spurious."

Fortunately, the anti-Catholic campaign is now so widespread and so savage that it is beginning to boomerang. There is a law of politics, similar to the law of dynamics, that every pressure creates a counter pressure, and that is now beginning to happen.

For this kind of thing affronts fair-minded people in the South as it does in the North, and while it may help the Vice President in some areas of the South, it could easily solidify Kennedy's strength in the large states of the North, where the election will undoubtedly be won or lost.

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From the Washington Post, September 1, 1960:

Minister Apologizes For His Error
In Quoting Jefferson On Catholics

By Carroll Kilpatrick

A Southern Baptist minister who circulated an anti-Catholic statement falsely attributed to Thomas Jefferson yesterday apologized when confronted with evidence of his mistake.

Expressing "deep regret and humility," the minister told the Washington Post that "we Southern Baptists did not intend to come out on this (religious) issue as strongly as we have."

He charged that "big businessmen who have an economic interest in Nixon's election are using Southern Baptist preachers. They (the businessmen) may even defeat Nixon."

The Rev. Jess Moody, pastor of the First Baptist Church of Owensboro, Ky., came to Washington Tuesday to confer with Republican National Chairman Thruston B. Morton about a registration scheme he thinks will help the Nixon-Lodge ticket.

Religious Talk Denied

Both said, however, they did not talk about the religious issue, and Morton deplored the circulation by the minister of the spurious anti-Catholic statement attributed to Jefferson.

While in Washington Mr. Moody stayed in the Shoreman Hotel suite of the Texas Gas Transmission Co., which has headquarters at Owensboro. He said there were "no political implications at all" in the fact that he was offered the company's hotel suite. The minister returned to Kentucky yesterday.

A letter from Mr. Moody, published in various Southern Baptist publications, said that Jefferson's famous declaration swearing eternal hostility against every form of tyranny over the mind of man was directed against "the Boston Catholic clergy."

Actually, Jefferson was writing about the clergy in general. He did not mention the Catholics. He did single out the Episcopal and Congregationalist clergy for criticism.

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Morton Attacks Smears

Ironically, shortly before the minister acknowledged his error in an interview with The Post, Morton told a press conference that "a lot of people who have nothing to do with either party become active every two years and develop" smear literature. This often backfires, Morton said.

Sen. John J. Sparkman (D-Ala.) first spotted the Moody statement in The Messenger, a publication of the First Baptist Church of Huntsville, Ala., and gave it to The New York Times, which yesterday printed Mr. Moody's version and the correct Jefferson letter.

"Perhaps the most widely quoted statement by Thomas Jefferson...needs to be quoted in its full context," the Moody letter said. "They who stand on political rostrums this fall should be aware as to whom Jefferson was referring when he wrote the words.

"Writing to a Dr. Rush in 1800, Jefferson said: 'They (the Boston Catholic clergy) believe that any portion of power confided to me will be exerted in opposition to their schemes. And they believe rightly: for I have sworn upon the altar of God eternal hostility against every form of tyranny over the mind of man. But this is all they have to fear from me, and enough too in their opinion.'

"Thomas Jefferson, the founder of the Democratic Party, had nothing but hostility for the Boston Catholic clergy.

"The present day Democratic Party just nominated the Boston Catholic leadership as the candidate for the position of commander-in-chief of the Government of the United States.

"Times do change, don't they?"

Jefferson's letter, written to Dr. Benjamin Rush on Sept. 23, 1800, complained that various sects, "especially the Episcopalians and Congregationalists," were trying to obtain an established church in America. But Jefferson said the "good sense of our country threatens abortion to their hopes," and that he was opposed to their schemes.

Admits His Error

"I made the journalistic mistake of quoting the quote without checking it," the Owensboro minister told The Post.

"I'm definitely writing a retraction and sending it to every publication that carried my article."

Mr. Moody said he was in an "embarrassing and untenable position."

"I am a moderate among Southern Baptists and think both sides go too far," he said. "Now I am one of the culprits. I want to moderate this issue."

"Only a small section" of the Baptist clergy is putting out "a large amount" of anti-Catholic material, the minister said.

"Our concern was over the large number of Wisconsin Catholics who voted for Sen. Kennedy in the primary.

"I fear the Catholic approach to tax money. I decry the use of a church, Catholic or Protestant, to push for political ends."

The 35-year-old minister's plan for a registration program was described by Morton as "good but too expensive." Morton, the junior Senator from Kentucky, said he wasn't sure of the minister's party affiliation but had met him several times.

Mr. Moody said he was for Vice President Richard M. Nixon and had voted twice for President Eisenhower.

Statement By Jess Moody, Pastor, First Baptist Church, Owensboro, Ky.:

"When one writes to meet a deadline, the possibility of error is a nagging eventuality.

"Recently I wrote a series of articles under the title, 'Thomas Jefferson, the Bigot,' in which I quoted Mr. Jefferson more than two dozen times.

"In one of the articles I inadvertently credited the founder of the Democratic party with condemning the Catholic church for its desire to become a national church. I later discovered a complete copy of Mr. Jefferson's letter which revealed that he was not referring to Catholics only, but to all who aspire to become a national church.

"I am deeply grateful to Mr. James Reston, famous New York Times columnist, for calling this to my attention.

"I regret this error and sincerely request charitable understanding and treatment at the hands of Catholics and Protestants alike.

"Those who know me best realize that I deplore misrepresentation--therefore, I am happy to correct the false impression I have caused to come into being.

"After 17 years of journalistic effort, this is the first time I have had to be corrected on my authentication, and I accept it in all good grace.

"Did you ever slip on a banana peeling with 180 million people looking on?"