BAPTIST PRESS

A BAPTIST NEWS SERVICE
Concise, thorough, accurate, and current news reports about Baptists or of special concern to the Baptist people.

FROM WASHINGTON OFFICE
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October 6, 1960

North American Baptist
Heads Jubilee Advance

WASHINGTON ---(BP)--- Frank W. Woyke, executive secretary of the North American Baptist General Conference, was elected as chairman of the Baptist Jubilee Advance at a meeting of the joint committee of the cooperating conventions. He succeeds Mrs. Howard Roach, American Baptist, of Plainfield, Iowa. Casper C. Warren, Southern Baptist, was the first chairman.

The Baptist Jubilee Advance is a cooperative undertaking of seven Baptist denominations in the United States and Canada with the climax coming in 1964 in a joint meeting at Atlantic City to celebrate the 150th anniversary of the founding of the Triennial Convention in 1814.

Special programs and emphases have been outlined for the five year period, preceding the 1964 celebration. The slogan for the BJA is "For Liberty and Light" and the 1961 emphasis will be on "Stewardship and Enlistment." Theme for the year is, "I Will Be Faithful," based on I Corinthians 4:2.

A major development of the BJA meeting was the report of a special committee headed by Davis C. Wooley, executive secretary of the Historical Commission of the Southern Baptist Convention, on the publication of a book to be available in 1964, presenting an account of Baptists in North America for the past 150 years.

The book entitled, "Baptist Advance," will be a historical document of some 600 pages. It will include a section of Baptist backgrounds followed by accounts of specific Baptist groups and their agencies. It will cover the entire area of Baptist activity and interest in the United States and Canada.

Edwin H. Tuller, executive secretary of the General Council of the American Baptist Convention, was named chairman of the 1964 Jubilee celebration committee to take the place of the late Reuben E. Nelson, former executive secretary of the ABC's General Council. Each of the seven cooperating conventions in the Baptist Jubilee Advance will select up to three persons to serve on the 1964 committee.

An encouraging progress report was made on the proposed Baptist oratorio to be presented at Atlantic City at the 1964 celebration. The production will sing of Baptist history in North America and will be performed by a professional orchestra and singers supported by choirs from Baptist colleges throughout the continent.

Following the Jubilee celebration the oratorio in whole or in parts will be available to choirs and musical groups for presentation in the churches. The production is expected to cost $15,000.

A new chairman of the evangelism committee of the Baptist Jubilee Advance was named. C. E. Autrey, secretary of evangelism for the Southern Baptist Home Mission Board, was named to succeed Leonard Sanderson, who resigned to accept a pastorate.

It was proposed that a contribution toward better understanding among Baptists would be an exchange appearance of the denominational leaders of the various groups. The committee for the fourth year of the Jubilee Advance was instructed to implement the suggestion.

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News Service of the Southern Baptist Convention. W. C. Fields, director; Theo Sommerkamp, assistant director; 127 Ninth Ave., No., Nashville 3, Tenn.

NOTE TO EDITORS: A picture of the new BJA chairman will be forthcoming from Theo Sommerkamp. It may be that the picture will include new chairman and the two past chairmen.

Catholic Laymen Stand
For Religious Liberty (10-6-60)

WASHINGTON ---(BP)--- A five-point declaration favoring religious liberty, not only in the United States but in all parts of the world, has been issued by 165 prominent Roman Catholic laymen.

The statement, issued without consulting members of the Roman Catholic hierarchy, was signed by a representative sampling of Catholic lay leaders from the fields of education, business, science, politics, labor and arts.

At a press conference where the statement was released it was explained that the purpose was to clarify the position of American Catholic lay people on religious liberty and church-state relations. William J. Nagle, executive director, Operations and Policy Research, Inc., Washington, D. C., said that the position taken by Senator Kennedy was not an exception but that it represented the opinion of most Catholic laymen in the United States.

The laymen's statement acknowledged that the Roman Catholic Church has contributed to public doubts about their intentions. They said, "To the extent that many Catholics have failed to make known their devotion to religious liberty for all, to the extent that they at times have appeared to seek sectarian advantage, we must admit that we have contributed to doubts about our intentions."

Here is a summary of the five-point statement.

1. Catholic laymen believe in freedom of the religious conscience and in the Catholic's obligation to guarantee full freedom of belief and worship as a civil right. It is the Catholic duty to achieve this freedom in every nation.

2. Catholic laymen deplore the denial of religious freedom in any land, especially where Catholics constitute a majority.

3. Constitutional separation of church and state offers the best guarantee both for religious freedom and civic peace. Efforts to undermine the principle should be resisted.

4. Religious liberty means, among other things, the freedom of a church to teach its members and the freedom of its members to accept the teachings of their church. Civil society's legitimate interest is limited to the public acts of the believer as they affect the whole community.

5. In his public acts as they affect the whole community the Catholic is bound in conscience to promote the common good and to avoid any seeking of a merely sectarian advantage.

At the press conference in which six prominent signers of the statement answered questions, the group declined to comment on their attitude on the efforts of the Roman Catholic church to secure tax funds for their institutions and on the development of a Catholic political party in Puerto Rico, which may be the 51st state in the Union.

The reasons given for declining to comment on these issues were that they were irrelevant, that there are individual differences among Catholics on these questions, and that this panel had no authority to take positions on specific problems for the entire group of signers of the religious liberty document.

The press conference panel said that there is no Roman Catholic "dogma" on church-state relations, that the subject is still under discussion in the church, that Catholics are free to choose between the traditional position of the church and the modern approach to separation.

Among the signers of the statement are Clare Booth Luce, former Ambassador to Italy; Senator Eugene J. McCarthy (Minn.); Victor F. Hess, Nobel prize winner in physics; Phyllis McGinley, poet and essayist; Gen. J. Lawton Collins, U.S.A, ret.; Dr. Harry J. Carman, Dean Emeritus, Columbia College, Columbia University; J. W. Simmons, President, Simmons Cotton Oil Mills, Dallas; Edward Bennett Williams, Washington, D.C., attorney; and James B. Carey, President, International Union of Electrical, Radio and Machine Workers, AFL-CIO, Washington, D. C.

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Cranford Named Chairman
Of Public Affairs Group

WASHINGTON ---(BP)--- Clarence W. Cranford, pastor of the Calvary Baptist Church here, was re-elected chairman of the Baptist Joint Committee on Public Affairs at its annual meeting. C. Emanuel Carlson is the executive director.

Other officers are Walter Pope Binns, Liberty, Mo., first vice chairman, and J. K. Zeman, Weston, Ontario, Canada, second vice chairman. Foy Valentine, Nashville, Tenn., is recording secretary.

The Baptist Joint Committee on Public Affairs is a cooperative endeavor of seven major Baptist bodies in the United States and Canada, whose chief interest is religious liberty and separation of church and state.

Actions of the Committee included:

(1) Commendation of the findings of the recent Religious Liberty Conference on the Churches and American Tax Policies to the churches, the constituent Baptist bodies, their agencies and publications for study and response.

(2) Decided that the subject of next year's Religious Liberty Conference be the church-state issues involved in the response of the churches to human need at home and throughout the world. This would involve the relationship of the churches to the governments in providing for human needs. The date for the conference will be October 4-6, 1961.

(3) That a full study of the development of a Roman Catholic political party in Puerto Rico be made and reported back to the March meeting of the Public Affairs Committee.

(4) That a Religious Liberty Sunday followed by a Baptist Heritage Week be suggested to the constituent Baptist bodies for inclusion in the denominational calendars.

The Public Affairs Committee gave final approval to the details of a "Baptist Public Affairs Internship" program, which would work with qualified persons on leave of absence for special research in Washington on specific church-state projects. More detailed announcement of this program will be made later.

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Suggests Neighborhood
Groups to Hear Debates (10-6-60)

By C. Emanuel Carlson

WASHINGTON ---(BP)--- We may safely predict that the political campaign will end up in the election of some new leaders, both for the legislative and the administrative branches. But what else will the campaign do? What will it do to Baptists? What will it do to Catholics? What will it do to Communism? What will it do to Americanism? What will it do to inter-personal relations in our country?

These are important and difficult questions. The answers to them will be worked out in the campaign itself but the results will not be apparent at the close of election day.

A political campaign is a great educational opportunity. That opportunity is often missed because the statements made are lacking in honest data and good will. The public senses this compromise. Perhaps also we miss the opportunity because we do not expect educational results and therefore fail to plan for them.

The Adult Education Association of the U.S.A. has proposed a plan for utilizing the debates between the two candidates for educational purposes. They propose that groups be gathered by any or all organizations. Each would form a listening group and then change itself into a discussion group. In this way they propose to shift the emphasis from the evaluation of the candidate to the analysis and the discussion of the issues.

Among Baptists this kind of study group should be a very interesting experience. It could terminate in a cup of coffee which is brewed to local standards. In all probability the discussion would branch out even beyond the direct presentations of the screen.

The Baptist Joint Committee on Public Affairs has sought to encourage discussion of the meaning of religious liberty when applied to current public policies. It is to be hoped that both candidates will make their positions clear in the field. If not,

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the groups can discuss what they have heard previously. If we succeed in having nation-wide discussion groups on this matter it should greatly help us in the renewal of the spiritual insights and principles for which we stand as we seek to be New Testament Christians in the twentieth century.

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Dr. Carlson is executive director of the Baptist Joint Committee on Public Affairs, Washington, D. C.

Voter Concern Demands
Opinions by Candidates (10-6-60)

By C. Emanuel Carlson

WASHINGTON ---(BP)--- Why does one candidate speak on a particular topic and another remain silent? That is an interesting question pressed frequently on this writer as the political campaign progresses, especially so regarding the church-state issues.

When one attempts a fair and understanding answer to that question one moves quickly into the intricacies of practical politics and strategy. No one can prevent voter speculation regarding the meaning and the motives of candidates. On the other hand, no one can prove that his interpretation of the candidates' motives is correct. As a result political campaigners find that it does not pay to question sincerity or motives. Ordinarily such questionings lose more votes than they gain. Among the seasoned and alert political operators such efforts are left to the grass roots whispering campaigns, but even there the success is debatable.

That a Roman Catholic candidate should need to convince the American public on the subject of church-state policies is easily understandable. The reason for a Quaker's silence on the subject of public policies in this field may be less obvious. To imply that Quakerism is not relevant to the public issues in this field would seem to be an unfair estimate of a great spiritual movement.

In this instance the silence may be a better measure of the public concern than speech is. For decades church-state relations have been taken for granted with the assurance that we have "separation." In recent years some Americans have become aware that this can no longer be taken for granted, but the number who are thus concerned may not yet be large enough to require expressed policy formulations for candidates who can avoid a defensive position in the field.

The history of recent administrations, both Democratic and Republican, has demonstrated that much uncertainty is now present in the minds of administrators and legislators as to the importance and the meaning of this provision for religious liberty. Cannot this concern be cultivated in both parties and at all levels of government? If the voters are interested the candidates will speak.

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Dr. Carlson is the executive director of the Baptist Joint Committee on Public Affairs, Washington, D. C.

Nixon's Education Program
Raises Church-State Issue (10-6-60)

WASHINGTON ---(BP)--- Vice President Nixon recommends an aid-to-education program that includes Federal grants to sectarian colleges.

The proposal was made known in a "position paper" on education prepared by the Vice President and released by Herbert G. Klein, his press secretary, and distributed by the Republican National Committee.

In a press conference to answer questions on Nixon's program Secretary Arthur S. Fleming of the Department of Health, Education and Welfare said that he was "absolutely convinced" that no constitutional question would be involved in classroom construction grants to church-affiliated colleges.

Fleming called Nixon's suggestions "a practical, realistic program in terms of what you can get through the Congress of the United States."

In another proposal that would aid both public and private colleges Nixon said, "I believe that the next time Congress acts on tax reform legislation it should consider extending tax credits or deductions to cover tuition and other costs for higher education."

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Although Nixon's income tax proposal does not include parochial schools, there were a number of bills introduced in the last Congress to provide Federal aid to parochial education through the route of income tax credits or deductions.

Nixon's paper outlines the need for rapid advances in education in order to head off the advances of Communism. He said that the Federal government will not solve all of the problems in education, "but it must fulfill its traditional role of calling the nation's total resources, in all their local and private centers of authority, to effective action."

Endorsing an extensive program of classroom construction with Federal funds matched by the States, Nixon stopped short of advocating direct support of teachers' salaries from the Federal treasury. His program of aid to elementary and secondary schools would be implemented through grants to the States.

The major targets in Nixon's aid-to-education program are: enhancing the teaching profession by rewarding salaries and by greater prestige for teachers, improvement in the art of teaching, adequate facilities and adequate budgets, and the establishment of standards of excellence.

In reply to his own question, "What role can and should the federal government play," Nixon proposes a ten-point program:

1. Aid for elementary and secondary schools. This would be done through matching grants to the States to help pay for construction costs of schools. He thus hopes to increase teachers' salaries by releasing local and state funds.

2. Aid for colleges and universities. This program would apply both to public and private schools, would expand the Federal program of low-cost loans for dormitories, and would provide matching grants for classrooms, laboratories and libraries.

3. Strengthening the teaching process. Nixon suggests a combination of Federal loans and grants for research in the development of teaching aids, purchase of technical equipment, guidance and counseling services, administrative procedures, and institutes to improve secondary school instruction.

4. Loans, scholarships and fellowships. This involves expansion of the student loan program for college students, initiation of a national scholarship program, and legislation for income tax credit for tuition paid for higher education.

5. Incentives for teachers. Nixon proposes increasing the number of graduate fellowships under the National Defense Education Act, forgiveness of loans up to 50 per cent for those teaching in higher education as well as for those in elementary and secondary schools, and tax allowances for teachers wanting further training.

6. Medical education. The proposal calls for matching grants to increase the facilities for medical, nursing and public health education. This would include both public and private institutions.

7. Vocational education. The Nixon paper asks for a step-up in the Federal programs in support of vocational education.

8. Education for the handicapped. Federal grants to State agencies and private research organizations are involved in this suggestion.

9. Adult education. Nixon said, "The modest start we have made in supporting adult education programs must be accelerated."

10. Libraries. He proposes a continuance of Federal grants for rural "bookmobiles" and for library facilities.

In addition to his aid-to-education program Nixon proposes the establishment of a Commission on Education to "provide a continuous evaluation of what is being done in every field of education." He said that this Commission "should help focus the interest of all Americans on the quality of our total educational effort, from kindergarten to graduate school."

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A Statement On Religious Liberty
By American Catholic Laymen

WASHINGTON ---(BP)--- Following is the text of the statement by 165 Roman Catholic laymen on religious liberty:

The present controversy about the Catholic Church and the Presidency proves once again that large numbers of our fellow-citizens seriously doubt the commitment of Catholics to the principles of a free society. This fact creates problems which extend far beyond this year's elections and threaten to make permanent, bitter divisions in our national life. Such a result would obviously be tragic from the standpoints both of religious tolerance and of civic peace.

In order to avert this, we ask all Americans to examine (more carefully, perhaps, than they have in the past) the relationship between religious conscience and civil society. We think that, in the present situation, Catholics especially are obliged to make their position clear.

There is much bigotry abroad in the land, some of it masquerading under the name of "freedom." There is also genuine concern. To the extent that many Catholics have failed to make known their devotion to religious liberty for all, to the extent that they at times have appeared to seek sectarian advantage, we must admit that we have contributed to doubts about our intentions. It is our hope that this statement may help to dispel such doubts.

To this end we make the following declarations of our convictions about religion and the free society. We do this with an uncompromised and uncompromising loyalty both to the Catholic Church and to the American Republic.

1. We believe in the freedom of the religious conscience and in the Catholic's obligation to guarantee full freedom of belief and worship as a civil right. This obligation follows from basic Christian convictions about the dignity of the human person and the inviolability of the individual conscience. And we believe that Catholics have a special duty to work for the realization of the principle of freedom of religion in every nation, whether they are a minority or a majority of the citizens.

2. We deplore the denial of religious freedom in any land. We especially deplore this denial in countries where Catholics constitute a majority--even an overwhelming majority. In the words of Giacomo Cardinal Lercaro, the present Archbishop of Bologna: "Christian teaching concerning the presence of God in the human soul and belief in the transcendent value in history of the human person lays the foundation for use of persuasive methods in matters of religious faith and forbids coercion and violence." The Catholic's commitment to religious liberty, therefore, he says, "is not a concession suggested by prudence and grudgingly made to the spirit of the times." Rather, it is rooted "in the permanent principles of Catholicism."

3. We believe constitutional separation of church and state offers the best guarantee both of religious freedom and of civic peace. The principle of separation is part of our American heritage, and as citizens who are Catholics we value it as an integral part of our national life. Efforts which tend to undermine the principle of separation, whether they come from Catholics, Protestants or Jews, believers or unbelievers, should be resisted no matter how well-intentioned such efforts might be.

4. We believe that among the fundamentals of religious liberty are the freedom of a church to reach its members and the freedom of its members to accept the teachings of their church. These freedoms should be invulnerable to the pressures of conformity. For civil society to dictate how a citizen forms his conscience would be a gross violation of freedom. Civil society's legitimate interest is limited to the public acts of the believer as they affect the whole community.

5. In his public acts as they affect the whole community the Catholic is bound in conscience to promote the common good and to avoid any seeking of a merely sectarian advantage. He is bound also to recognize the proper scope or independence of the political order. As Jacques Maritain has pointed out, the Church provides Catholics with certain general principles to guide us in our life as citizens. It directs us to the pursuit of justice and the promotion of the common good in our attitudes toward both domestic and international problems. But it is as individual citizens and officeholders, not as a religious bloc, that we make the specific application of these principles in political life. Here we function not as "Catholic citizens" but as citizens who are Catholics. It is in this spirit that we submit this statement to our fellow Americans.

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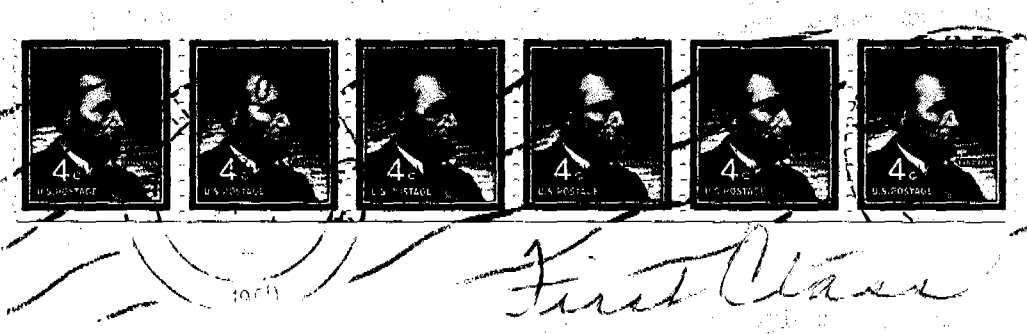

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