

August 17, 1961

Home Board Reports  
First Travel Death

ATLANTA (BP)--James C. Peck, 45, of Atlanta, a pioneer in industrial and institutional chaplaincy for the Home Mission Board of the Southern Baptist Convention, was killed Aug. 13 in an automobile accident near Dallas, Ga.

Peck was 30 miles from home when he evidently lost control of his car and it went over an embankment sometime shortly after midnight. He was returning from Glorieta Baptist Assembly in New Mexico, 1500 miles away, where he had attended the annual Home Missions Week.

In his brief career, Peck pioneered in the field of civilian chaplaincy, as a student in New Orleans Baptist Theological Seminary, as a chaplain intern at North Carolina Baptist Hospital in Winston-Salem and as a chaplain in the Broyhill Furniture Co. in Lenoir, N. C.

In 1959, he was elected the first secretary of industrial and institutional chaplaincy in the chaplaincy division of the mission board. He worked with prisons, industry and institutions other than hospitals in seeking to establish chaplaincy programs.

Possessed of a keen sense of humor, he constantly referred in his reports that he had been "in prison again."

George Cummins of Atlanta, director of the chaplaincy division, said, "Jim was most effective in the field of the industrial and institutional chaplaincy, and in all of his endeavors he remained a pastor and minister at heart."

Funeral services were held Aug. 14 at the Briarcliff Baptist Church in Atlanta where he was a member. Officiating were his pastor, Glen Waldrop; Courts Redford, executive secretary of the mission board, Cummins, and E. L. Ackiss, all of Atlanta. Ackiss is secretary of military personnel ministries in the chaplaincy division.

"Peck was one of our most faithful workers, and was ever ready to give his best to kingdom interests," said Redford.

According to Redford, Peck is the first staff member the mission board has lost in a transportation accident in the more than 114 years of service to the denomination.

Interment was in Lafayette, La., on Aug. 16. Peck is a native of Lafayette and his parents and a brother and sister live there.

One of Peck's most recent reports at chapel services at the mission board was that he baptized his father. He came from a Roman Catholic background.

Peck went into pastoral work after receiving a bachelor of science degree in mechanical engineering at Southwestern Louisiana Institute in Lafayette. He did research work with Westinghouse in Pennsylvania and Ohio.

Following a term in the Merchant Marines, he served as director of the Baptist Student Union at his alma mater and as associate pastor at Second Baptist Church, Ranger, Tex.

He undertook seminary work at Southwestern Baptist Theological Seminary in Fort Worth and at New Orleans Seminary, from which he received the master of religious education degree. He later graduated from the school of pastoral care at North Carolina Baptist Hospital.

Survivors include his wife, the former Helen Dykes; a daughter, Katherine and son, Jimmie, Decatur; his parents, Mr. and Mrs. W. J. Peck Sr., Lafayette; a brother, W. J. Peck Jr., Lafayette, and a sister, Mrs. Clyde Sebastain, Lafayette.

In lieu of flowers, the family requested contributions be made to the school of pastoral care, North Carolina Baptist Hospital.

Warns Control Pills  
May Change Morals

GLORIETA, N. M. (BP)--New birth control "pills" can be a great asset to planned parenthood, but they may spell a drastic change in morals among America's youth, a Kansas City counselor warned here.

R. Lofton Hudson, director of counseling for the Midwest Counseling Center, Kansas City, Mo., said the pills will force churches to develop better reasons for sexual purity than the fear of pregnancy.

"When these pills become available across the counter, young people will have no fear of pre-marital sex relations," he said.

His remarks were made in a conference on "Birth Control and Planned Parenthood," one of a series conducted by the Southern Baptist Christian Life Commission.

Several hundred Southern Baptists grappled with such problems as teenage marriages, working wives and mothers, the Christian family and its aged members and the divorce problem. Theme for the conferences was "Christian Answers to Family Problems."

Hudson urged churches to exert stronger leadership roles in training youth and parents in important social and moral problems.

"A church need not give ex-cathedra answers in moral problems, but should instruct on the principles involved, a 'do this or be-damned' attitude simply will not work with teenagers," he said.

In a session, "the church and family...competitors or colleagues," he warned against churches planning so many activities that loyal members have no time for family relationships.

T. B. Maston, professor of Christian ethics at Southwestern Baptist Theological Seminary, Fort Worth, Tex., said parents are often responsible for teenage marriages.

Poor home environments, lack of discipline, and overemphasis on sex are prime reasons for the increase in teenage marriages, he said.

"Some families are so ambitious for their children to be accepted socially," he said, "that they force them into too early dating, which may lead to an early marriage."

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Interfaith Day Again  
Appears In Senate

(8-17-61)

WASHINGTON (BP)--The Senate committee on the judiciary has approved a joint resolution designating the fourth Sunday in each year as Interfaith Day.

The resolution, offered in previous sessions of Congress by Sen. Kenneth B. Keating (R., N. Y.), was approved by the Senate in the 86th Congress. The House, however, never acted upon it.

The current resolution is a revised version of the one passed by the Senate in the last Congress. The earlier one, in effect, charged the diversity among religious groups of the country contributed to national disunity in the face of the Communist threat.

The new resolution states that "the United States of America was founded on the twin bases of freedom of thought and conscience, and separation of church and state." On the basis of this freedom, it continues, the United States "has provided a welcome to a great diversity and plurality of religious faiths."

If the Interfaith Day resolution passes both houses of Congress it will "authorize and request" the president of the United States to proclaim such a day. The proclamation would call on all the people of the United States and all religious groups to participate in its observance.

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In the committee report it is seen that the resolution is an "anti-Communist" gesture rather than an effort toward Christian unity. In a naive way, it seeks to identify the churches with American culture and heritage. It would accomplish this by the pressure of governmental proclamations.

There is no indication in the resolution or in the report that the religious leaders of America have been consulted or that they desire such an Interfaith Day.

In times past, Washington representatives of religious groups have indicated that if the churches want an interfaith day they would prefer to decide upon it themselves rather than to have it developed through governmental action.

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Following is complete text of Senate Joint Resolution 107:

"Designating the fourth Sunday in September of each year as 'Interfaith Day.'

"Whereas it ought to be, and is hereby declared to be, the policy of Congress to encourage the mutual understanding of all Americans of good will; and

"Whereas the United States of America was founded on the twin bases of freedom of thought and conscience, and separation of church and state; and

"Whereas the United States, on this foundation of religious freedom, has provided a welcome to a great diversity and plurality of religious faiths; and

"Whereas the people of the United States have enjoyed the benefits both of religious freedom and a wide degree of voluntary religious cooperation for the common good; and

"Whereas Congress desires to encourage the principle of voluntary cooperation for the common good: therefore be it

"Resolved by the Senate and House of Representatives of the United States of America in Congress assembled, that the fourth Sunday in September of each year is hereby designated as 'Interfaith Day,' and the President of the United States is authorized and requested to issue annually a proclamation calling on the people of the United States to observe such day, and urging the participation of all Americans and all religious groups in the United States, regardless of sect or creed, to participate in the observance of such day to the extent and by such means as they may deem appropriate."

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#### Catholic Leaders Clash Over Parochial Schools

(8-17-61)

WASHINGTON (BP)--Two prominent Roman Catholic leaders have differed publicly over the future of their elementary parochial school system.

Msgr. George W. Casey, a regular columnist on the editorial page of the Pilot, official organ of the Archdiocese of Boston, proposed the Roman Catholic elementary schools be "quietly and gradually" eliminated. The Church should then focus on high school and college education for Catholic youth, he said.

Msgr. Frederick G. Hochwalt, director of education for the National Catholic Welfare Conference, said "no" to the proposal.

Casey's three major reasons for doing away with Catholic elementary schools are:

(1) It is clear Catholic schools will not get financial aid from the federal government. He said, "Since we cannot staff or finance schools for Catholics from the cradle to the grave, we should invest our resources where they will yield the best return."

(2) With the population explosion Catholics must look around for other solutions to their education problems.

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(3) The times have changed and now the most formative years in a pupil's life are during his high school and college days.

Hochwalt disagreed and said Catholic community and parent pressures are now demanding a separate school system for their children.

He further said, "I don't agree that the (federal aid) battle is lost. If it doesn't happen this year, it will happen in some future year."

In asking for a shift in the Catholic education emphasis, Casey said, "Let us face it, the chief reason for the Catholic school system is the preservation of the faith. And I, for one, have never seen a child lose its faith in the elementary grades, unless the parents lost it for him."

Although there has not been much publicity on it, Roman Catholic educators have had this shift of emphasis in their education program under discussion for some time. This exchange between Casey and Hochwalt will not end the discussion.

Casey listed other benefits of a change in Catholic educational policy.

He said, "We will all be relieved of the financial strain that so distorts our devotions and parish programs"; the clergy will be freed from fund-raising to devote their energies "to spiritual accounts"; and the parishes will not have to "erect the enormous bingo signs that disfigure all the church lawns in certain areas" nor will they have to "run a lot of Novenas for palpably profit motives."

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Reports Funds For '62  
School Lunch Program

(8-17-61)

WASHINGTON (BP)--Private schools will have \$5,923,004 available in direct federal aid through the National School Lunch Act for the fiscal year ending June 30, 1962, according to a report in the Federal Register.

During fiscal 1961 the school lunch program channeled \$5,374,401 in direct aid to private schools.

Under the National School Lunch Act, private schools in states prohibiting their use of public funds are served directly through the Agricultural Marketing Service of the Department of Agriculture of the states and territories of the United States, 29 prohibit private school use of public funds, and 25 allow such use of funds.

For the current year a total of \$92,676,996 has been designated for administration through state agencies. How much of this will go indirectly to private schools cannot be determined.

Total funds available through the National School Lunch Act for fiscal 1962 are \$98,600,000. This is an increase of \$4,853,696 over total 1961 allocations.

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Allen Outlines Role  
Of Church On Issues

By Lloyd Wright

GLORIETA, N. M. (BP)--Southern Baptists were urged in a conference here to take more active roles in government and politics.

At the same Christian Life Conference at Glorieta Baptist Assembly, a Texas Baptist leader declared they have lost the opportunity to exert initiative in finding solutions to mounting racial tensions.

Addressing the group, Jimmy Allen of Dallas, director of the Christian Life Commission of the Baptist General Convention of Texas said:

"Government was never in greater need of leadership by men with the Godly touch.

"Still prevalent," he said, "is the idea politics is a dirty business to be avoided by Christians. But the world of politics needs the cleansing touch of Christian leaders."

Insisting that Baptists should avoid building a political pressure group, he called for intelligent participation in politics beginning at the precinct level.

"Not in a generation has the relationship between church and state been such a burning issue," he said. "And Baptists are still leading the fight for church-state separation.

"But this does not mean individual Baptists should shun participation in politics and government."

At another point in the week-long conference, Allen noted concerning the segregation issue:

"The role of the white Christian must now be one of a mediator in trying to lessen clashes as pressures for social and cultural changes are exerted."

Discussing the church's role in racial tension, Allen chided Southern Baptists for "becoming much more concerned about the African Negro's relationship with God than the American Negro's."

He said churches today should speak to the real problem in racial tension which is "our attitude of Christian love and whether the word of God really means what it says about loving men of all races."

A major contribution of the church, he said, should be in instructing members about the true meanings of desegregation and integration.

"Segregation and desegregation are legal concepts," he said. "Integration is a social term, a personal matter. The major goal of Negro leaders today is for the removing of legal barriers to free access, not integration.

"The real battleground in racial tension today is not in public meetings but in the individual heart," Allen concluded.

August 17, 1961

Baptist Press Outline

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JUST THEIR TYPE--James R. Newton met Miss Pat Tullos over the Southern Baptist Teletype System. Newton, a news writer for Texas Baptists in Dallas, and Miss Tullos, chief teletypist for Mississippi Baptists in Jackson, found they were each other's type. They plan to wed in Clinton, Miss., Oct. 7. (BP) Photo.