

FROM WASHINGTON OFFICE
W. BARRY GARRETT, REGIONAL EDITOR
1628—16th St., N. W., Washington, 9, D. C.
Telephone: ADams 2-1760

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Urges Waking Up
To Needs Of Aging

WASHINGTON ---(BP)--- Southern Baptists are still infants when it comes to planning for the aging.

"If we don't wake up to what others are doing we are going to find ourselves buried and forgotten in the 20th century," Foy D. Valentine of Nashville, executive secretary of the Convention's Christian Life Commission said.

"We do not have the vernacular or the ability to discuss these areas intelligently," commented Albert McClellan of Nashville, program planning secretary of the SBC Executive Committee.

"Other religious groups selected delegates who were sharp, who knew what they were talking about. We need some way to get some training done," added James Basden of Dallas, secretary of the Human Welfare Commission of the Baptist General Convention of Texas.

These remarks were among those given by Baptist delegates to the White House Conference on the Aging here. The Conference, attended by more than 2500 delegates, was under the guidance of the Department of Health, Education and Welfare of the Government.

The Baptist delegates met together to discuss their views on the Conference and its significance to Southern Baptists.

John T. Sisemore of Nashville, superintendent of adult Sunday school work for the Baptist Sunday School Board, agreed with Basden that churches need adult directors just as they have youth directors.

"At the Sunday School Board we have a worker for every 41 months of life up to age 25," Sisemore continued. "Then we have one field worker for the rest of life... and 80 per cent of the total prospects for Sunday schools are adults."

"We can't solve our problems just by a magazine for every new need or by simply building more homes for the aging in every state," Valentine declared.

Leroy Ford, editor of adult Training Union quarterlies for the Baptist Sunday School Board, Nashville, said, "I came to the Conference to try to find out how much material on the problems of the aging we should work into the periodicals of the Sunday School Board. During the past four years we have had only two programs along this line."

Mrs. C. Gordon Maddry of Ahoskie, N. C., a prominent Baptist churchwoman, came to the White House Conference as a delegate appointed by the governor of North Carolina rather than directly because of her church connections.

A member of the SBC Executive Committee, Mrs. Maddry said she found in her section of the Conference that the church's role in the care for the aging was ignored. "I was distressed," she added.

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Those who attended the other sections (of the 20 into which the Conference was divided) said the church was passed by in some and praised in others. One section of the Conference had "religion" as its subject area.

At least three Southern Baptists were discussion leaders in this section-- Valentine; T. B. Maston, Fort Worth, professor at Southwestern Baptist Theological Seminary, and Olin T. Binkley, Wake Forest, N. C., professor at Southeastern Baptist Theological Seminary.

Maston and Binkley could not attend the informal gathering of Southern Baptist leaders.

Robert A. Proctor, Jr., of the Southern Baptist Theological Seminary faculty, Louisville, came as a delegate (state-appointed) from Kentucky. He wanted to study adult education needs, especially those in adult religious education.

He said Baptists need to plan programs for the aging before the needs arise. "We have tended to follow others and to project plans only on present needs," according to Proctor. "The needs of adults have changed much in the past few years."

Clyde L. Davis, Sr., Raleigh, Brotherhood secretary of Baptist State Convention of North Carolina, reported that the SBC is not making use of its laymen who are qualified to speak in the field of care for the aging.

John D. Bloskas, editor for the Annuity Board of the SBC, Dallas, said that more needs to be done to prepare people for retirement. "They sometimes change their whole outlook on life because of problems they encounter in retirement years," he said. The Annuity Board handles retirement plans for employees of Baptist agencies and churches.

Elmer L. Howell, Brotherhood secretary for Mississippi Baptist Convention, Jackson, a state-appointed delegate; James M. Sapp, promotion director, SBC Brotherhood Commission, Memphis, and McClellan concurred that the manner in which the Conference was conducted was important.

"Some of the ideas will be used in our national conference for Southern Baptist men in September," Sapp said.

The Conference separated into its 20 sections, each of which was assigned a special topic area. It brought back recommendations in its special topic. These section recommendations were linked together at a joint session of all delegates at the end of the Conference.

A number of other outstanding Southern Baptist laymen and churchwomen attended the Conference on the Aging as state-appointed delegates or as delegates of special private organizations other than church-related ones. The SBC was allowed to appoint 13 delegates as denominational representatives.

McClellan summed up the value of the Conference when he concluded:

"The contribution of this Conference to Southern Baptists depends on what this group does when they go back home. We will have more programs on the aging in Training Union and in the Brotherhoods. Southern Baptists will become alert when our organizations become alert."

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Aid To The Aging Raises
Church-State Problems

(1-13-61)

WASHINGTON ---(BP)--- Church-state problems are interwoven throughout the Nation's ministry to the aging.

Both the resources of government, the churches and other private agencies are being fused in meeting the needs of the aging population, according to comments by C. Emanuel Carlson, executive director of the Baptist Joint Committee on Public Affairs. "This obviously creates church-state problems that are difficult to solve."

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Carlson's views were expressed following the White House Conference on Aging which was called by President Eisenhower at the request of the Congress. The Conference was composed of representatives of private organizations, all levels of government and many individuals who are concerned with the problems of older people. It was preceded by many local and state conferences.

The more than 2,500 delegates were divided into 10 groups, 20 sections and 133 workgroups. Eight concurrent special meetings were held in addition to several plenary sessions.

Specifically the purposes of the Conference were "to spell out virtually all the needs and problems of the 50 million Americans who are 45 and older, especially in the fields of health, income, employment, housing, family life, and free-time activities; and to formulate general policies and recommend specific actions to meet those needs."

The complexity of the church-state problems involved in serving the needs of the aging was brought into focus by the Conference, Carlson pointed out. For instance there is the problem of financing programs for the aging. To what extent shall churches look to the government for help with facilities, supplies, medical care, and even direct financing?

Another aspect of the church-state problem arose in the Conference when the matter of taxation of nursing homes was discussed. There were some who advocated an across-the-board tax exemption for those agencies who were rendering services for the aging, but there were others who objected to giving such privileges to profit-making enterprises. Just where shall the line be drawn?

Carlson continued that "the Conference was helpful in church-state relations in that it succeeded in clarifying many of the issues involved, even though it did not spell out the answers to these problems."

One of the major questions on church-state relations that was made clear in this Conference was: "How can the Nation maintain separation of church and state in a socialized economy where the welfare needs of the individual are thought of as one of the primary objectives of government? What is the role of the church under this concept of government?"

The manner in which the churches and the government solve this problem, not only in welfare but also in education and other areas, will spell out the future for church-state relations in America, Carlson concluded.

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BWA Official Seeks City
For '63 Youth Meeting

(1-13-61)

WASHINGTON ---(BP)--- Robert S. Denny, associate secretary of the Baptist World Alliance, will fly to Lebanon January 21 to investigate a possible meeting place for the 1963 Baptist Youth World Conference.

Invitations for the meeting have come from Beirut, the capital of Lebanon, from cities in Australia, and from Hong Kong.

The Alliance Youth Committee, responsible for naming the meeting site, asked Denny to check into both the available facilities and the ability of Baptists in each of the three countries to entertain a world gathering. A. Stuart Arnold, chairman of the European Baptist Youth Committee, will accompany him on his trip to Lebanon.

Decision on the meeting place will be made later in the spring by a vote of the 35-member youth committee, Denny said. Previous world Baptist youth meetings were held in Prague, Stockholm, Zurich, Rio de Janeiro and Toronto.

Many factors enter into selection of a meeting place for these world gatherings, Denny said. In addition to physical facilities like large auditoriums, adjacent small conference rooms, and hotels, heavy consideration must be given also to the size and ability of local groups who will serve as hosts, and to the accessibility of the city to airlines and other means of travel.

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"The primary purpose of our meetings is spiritual," Denny said. "But one must realize that the attractiveness of an area travelwise and the physical accommodations offered are a factor in anyone's decision to travel half way around the world.

"We want to attract all our youth, and we want to give them an abiding spiritual experience. Many of our Christian leaders today credit previous Baptist youth world conferences as turning points in their lives."

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Spanish Baptist Church
Gets Permit to Reopen

(1-13-61)

WASHINGTON ---(BP)--- Spanish government officials have authorized the re-opening of the Baptist church at Seville.

The Seville church was one of five Baptist churches ordered closed by Spanish police in 1958.

The Ministry of Foreign Affairs of the Spanish government communicated news to Erik Ruden, associate secretary of the Baptist World Alliance in London, "that on December 21, the legal functioning of the Baptist church at Sevilla has been authorized."

Ruden then relayed the word to Washington offices of the Alliance.

Ruden has been in conference with Spanish officials the last several months seeking a softening of limitations placed on religious liberty in that country.

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Baptist World Fellowship
Emphasized February 5

(1-13-61)

WASHINGTON ---(BP)--- Baptists will be made aware of their extensive fellowship on Baptist World Alliance Sunday, February 5.

"Baptists of the world are called to proclaim the gospel of Jesus Christ, to minister to human need and to create better understanding among the people of the earth," declared Baptist World Alliance officials in a message heralding the special observance.

John F. Soren of Rio de Janeiro, president of the Alliance, and members of the secretariat wrote that "more than ever before, the Baptist World Alliance is a world fellowship." They pointed out that representatives of 70 nations participated in the Tenth Baptist World Congress in Rio de Janeiro last June-July, and that the Alliance's nine vice-presidents come from all six continents.

Soren, a Rio pastor, is the first president of the Alliance to be chosen from outside North America or Europe.

"The more than 23 million Baptists in 110 countries are united in one great fellowship recognizing, as Paul said, 'one Lord, one faith, one baptism, one God and father of us all' (Ephesians 4:5-6)."

The message reminded Baptists that "it may well be that the difficult and dangerous hour in which we live precedes the dawn of a new day. The gospel does not fluctuate with changing conditions." It said further that "while clouds are gathering over the world, we must stand together in the task of making God known to lost men."

Baptist World Alliance Sunday will be observed in Baptist churches throughout the world. Its observance is traditional on the first Sunday in February of each year.

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W. BARRY GARRETT, REGIONAL EDITOR
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January 13, 1961

Parochial Bus Question
Goes To Supreme Court

WASHINGTON ---(BP)--- The United States Supreme Court has been asked to review a Connecticut state law which permits transportation of students to Catholic parochial schools at taxpayers' expense.

The appeal has been filed by Francis H. Snyder and a group of citizens of Newtown, Conn., who contend that they are being taxed for an unconstitutional purpose.

The Connecticut State Supreme Court ruled against them 4 to 1, when it heard the case, asserting that the bus transportation is primarily a welfare benefit for the children, to protect them from the hazards of traffic and illness due to inclement weather.

The case arose in 1958 when the voters of the township of Newtown voted to provide bus transportation for 217 pupils of newly-established St. Rose's elementary school as well as 1,481 students attending public schools.

The plaintiffs contend that since indoctrination of the Roman Catholic religion is the principal aim of the parochial school, they are being taxed for the support of religion.

They also contend that it uses public tax money to further the plans of the Catholic hierarchy to divide the community along religious lines by giving segregated education to its children in which they are taught that their faith is superior to all others.

They ask the Supreme Court to review its 1942 decision in the case of *Everson v. Board of Education*, in which it upheld parochial bus transportation in New Jersey, in light of its famous decision in *McCullum v. Board of Education* (of Champaign, Ill.) in which it later forbade released-time religious instruction in the public schools.

Justice Felix Frankfurter declared in the *McCullum* case that "children in non-participating sects would have inculcated in them a feeling of separatism where the school should be the training ground for habits of community."

"As a result," said Justice Frankfurter, "the school system of Champaign actively furthers inculcation in the religious tenets of some faiths, and in the process sharpens the consciousness of religious differences (among other) children committed to its welfare..."

He added in that decision that "these are precisely the consequences against which the Constitution was directed when it prohibited a government common to all from becoming embroiled, however innocently, in the destructive religious conflicts of which the history of even this country records some dark pages."

Precisely so, say the citizens of Newtown in their brief, and will the Court now apply this reasoning to the matter of school bus transportation? If so, they contend it will find that a group of children whose religion prohibits them from attending public schools with children of other religious faiths are intermingled on buses with students of those faiths which are scorned.

"Are 'habits of community' likely to be fostered in the confines of a school bus in which one segment may, more or less vociferously, announce its reasons for segre-

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gating itself from the other, especially when those reasons are fortified by the religious faith in which they are indoctrinated," the brief asks.

"The state should not be a party to a method of fostering such disharmony," they declare.

The plaintiffs lost on these arguments, however, in their recent hearing before the Connecticut Supreme Court. Chief Justice (and former U.S. Senator) Raymond E. Baldwin held that the bus transportation did not prefer one religion over another or "force or influence a person to go or remain away from a church against his will."

"It merely aids the parents in sending their children to a school of their choice, as is their right," he ruled, adding that it protects them from traffic, the dangers of illness in bad weather, and fosters the modern-day concept of gathering students in large, modern well-equipped school buildings.

"It primarily serves the public health, safety and welfare, and fosters education," he said, in an opinion in which Justices Murphy, Shea, and King of the state court concurred.

However, another judge, Justice Mellitz, dissented from the Connecticut court, asserting that "The majority opinion does not question that where transportation is required to enable a child to attend school, it is an integral part of the operation of the school, and the payment of the expense of transportation is an expenditure in support of the school."

"The opinion professes to draw a distinction between a form of support which is proscribed and one that is constitutionally permissible," he said, adding, "In my view, all compulsory support is proscribed."

The appellants ask the U.S. Supreme Court to adopt Justice Mellitz' views against those of the majority of the Connecticut court.

An interesting side light to the case is the fact that Chief Justice Baldwin, in upholding the Connecticut law, cited as a strong precedent a decision of the Mississippi state supreme court in the case of *Chance v. Mississippi Textbook Rating and Purchasing Board* (190 Miss. 453) in which distribution of free textbooks to students in all elementary schools in that state was upheld.

Said the Mississippi court: "The religion to which a child of school age adheres is not subject to control by the state...The state is under duty to ignore the child's creed, but not its need. The state which allows a pupil to subscribe to any religious creed should not, because of his exercise of this right, proscribe him from benefits common to all."

The U.S. Supreme Court has taken the Connecticut appeal under advisement and is expected to rule before the end of its present term as to whether it will hear it. If it decides to do so, however, the hearing may not come until next fall because of the Court's crowded docket.

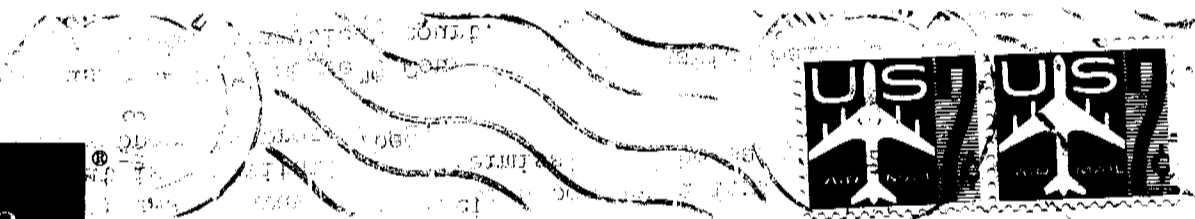
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WASHINGTON 9, D. C.



Theo Sommerkamp
Executive Committee
127 Ninth Avenue, North
Nashville, Tennessee

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