

FROM WASHINGTON OFFICE  
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November 12, 1963

Asks Court Test On  
Church College Aid

WASHINGTON (BP)-- A possible court test on the constitutionality of federal grants and loans to church-related institutions would be provided by a bill introduced in the House of Representatives.

Rep. Edith Green (D., Ore.) introduced a bill providing for judicial review at the same time the House approved the compromise higher education bill.

Judicial review was a point of difference in the original Senate and House versions of the college aid bill. The Senate provided for a possible taxpayer's suit challenging the constitutionality of grants and loans to church-operated colleges. The House opposed such a measure. The compromise bill did not contain a judicial review provision.

The bill introduced by Mrs. Green would provide for judicial review under four programs: (1) the higher education measure just passed by the House and awaiting Senate approval, (2) National Defense Education Act, (3) Hill-Burton Hospital Construction Act, and (4) the newly enacted program for mental retardation facilities and community mental health centers.

The Green bill would allow a public or nonprofit agency or institution to challenge in the courts the constitutionality of grants or loans to any other institution.

The original House higher education bill reported from Mrs. Green's education subcommittee contained a judicial review provision. This was removed in the full committee before the bill was reported to the House.

Mrs. Green made it clear that she did not believe the higher education measure "violates any constitutional provision." She said that federal aid has been going to private institutions for over 100 years.

"However, because some of my colleagues have expressed concern about it, I have introduced this bill today and I hope that the Judiciary Committee will give it the thorough hearings the subject requires," she stated.

Sen. Sam J. Ervin, Jr. (D., N.C.) plans to lead a fight to get the Senate to reject the compromise higher education proposal. Ervin sponsored the judicial review amendment in the original Senate bill.

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Indiana Challenged  
To Double Churches

(11-12-63)

EVANSVILLE, Ind. (BP)--The State Convention of Baptists in Indiana accepted a challenge here to double the number of cooperating Southern Baptist churches in the state.

The convention now has 184 churches. President James W. Abernathy, pastor of the host Calvary Baptist Church, called on the convention to organize 184 more churches in the next five years.

The convention re-elected Abernathy and voted to hold its 1964 convention in East Gary Nov. 12-14.

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In addition to the churches, there are 49 missions. Total membership is estimated at 33,000.

The convention marked its fifth anniversary at its 1963 meeting. It is the newest of 28 state conventions cooperating with the Southern Baptist Convention.

Noel M. Taylor, Carbondale, executive secretary, Illinois Baptist State Association, and Harold G. Sanders, Middletown, executive secretary, Kentucky Baptist Convention, addressed the Indiana group.

The Indiana convention was formed with messengers from 100 churches formerly cooperating with the Illinois and Kentucky bodies.

Marking its fifth anniversary, the convention lauded its own executive secretary, E. Harmon Moore, who has been with it since its founding. Messengers voted to place a portrait of Moore in the new Baptist Building in suburban Indianapolis, expected to be ready to occupy early in January.

The convention adopted a Cooperative Program goal of \$163,500 for 1964, about \$10,000 higher than the 1963 goal. Financial reports through October indicated the convention will reach its 1963 goal.

The SBC will receive 26.1 per cent of Cooperative Program receipts from Indiana churches next year, the balance staying with Indiana. In 1963, the SBC share is 26 per cent.

Taking a long-range look, the convention instructed its executive board to consider the need for a secretary of evangelism and for operating an assembly grounds.

Moore acts as evangelism secretary in addition to his administrative duties. The convention rents locations now for holding camps for members of Royal Ambassadors and Girls' Auxiliary.

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Hawaii Requests SBC  
Churches To Integrate

(11-12-63)

WAHIAWA, Hawaii (BP)--Messengers to the 1963 Hawaii Baptist Convention here passed a resolution calling upon Southern Baptist Churches and institutions to integrate.

The resolution stated the Baptist churches of Hawaii have always been racially integrated and believe this is in accord with the New Testament teaching.

The present racial struggle in the United States received repeated mention in the addresses to the convention, with commendation on the "wonderful race relationships" which exist in Hawaii.

The convention elected a committee to study the administrative structure, and relationships of all the committees and executive board of the convention. The committee will project long-range financial needs both capital and operational. It will report to next year's session.

Dan Liu, chief of police of Honolulu, who has been elected president of the International Association of Chiefs of Police, was commended for his "faithful service and outstanding achievements as a Christian layman." Chief Liu is a long-time member of Olivet Baptist Church of Honolulu.

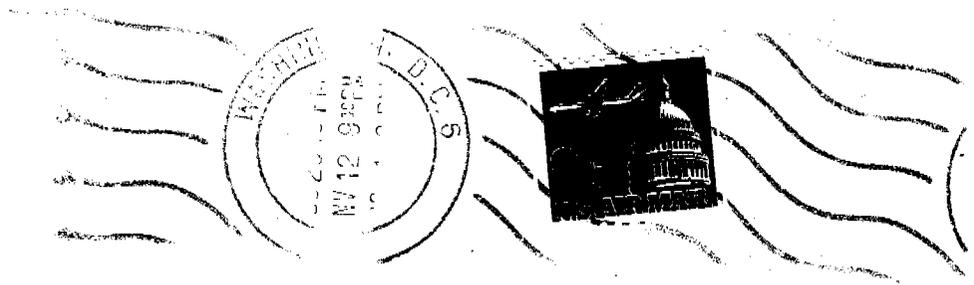
The convention's 1964 budget calls for \$244,734. Twenty-five per cent of Cooperative Program receipts will go to Southern Baptist Convention causes. (While the 1964 Cooperative Program figure was not reported to Baptist Press, Hawaii forwarded \$10,730 to SBC causes through it in 1962.)

The convention elected Dan Kong, pastor, Olivet Church, Honolulu, president for the new year. The 1964 convention will meet Nov. 11-13 with Olivet Church as host.

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Catholic Bishops Vote  
On Virgin Mary Schema

By W. Barry Garrett

ROME (BP)-- The week I arrived in Rome as a Baptist news reporter on Vatican Council II two important votes were taken by the council fathers. One was on the place of the schema (proposal) on the Virgin Mary in the council decrees. The other was on the authority of bishops in the church. This report will deal only with the Mary schema.

Outwardly, the vote was on the apparently simple question as to whether there should be a separate schema on Mary or whether it should be included as one of the chapters in the schema on "The Church." Underneath this simple question were torrents of meaning both to Catholics themselves and in the relation of Catholics with other Christians.

If there were to be a separate schema on Mary this could mean a further exalting of the mother of Jesus and an acceleration of her adoration among the faithful. Already the church has declared that she was immaculately conceived and did not share in the sin of the human race, that she is one of the saints through whom grace is mediated, and that at her death she was bodily taken up into heaven. Some of the terms applied to her are Mother of God, Queen of Heaven, Mediatrix of all Graces and Co-Redemptrix.

The extent to which Mariology has developed has proven to be an embarrassment to many Catholics. To Protestants the exaltation of Mary has seemed to diminish the role of Jesus Christ in the redemption of sinners. One Catholic commentator at a press conference said that it seems to many Protestants that "we Catholics are trying to make Mary the fourth person in the Trinity."

On the other hand, it was argued that if the schema were to be written into the one on the church, this would more clearly show her relationship to the church as the people of God, would put her in perspective as a type of the church, and would be less offensive to Protestants and thus would contribute toward the unity of the Christian world.

The closeness of the vote indicates the differences of opinion on Mariology that exist within the Catholic church. The "progressives" or "liberals" largely favored putting the Mary schema with that of the church. The "traditionalists" or "fundamentalists" largely favored the separate schema. There was some crossing of the lines for various reasons.

When the vote was announced the proposal to incorporate the doctrine of Mary in the schema on the church carried only by a 51 per cent majority. Out of a total of 2,188 voting, 1,114 voted in favor and 1,074 voted against the proposal. There were five null votes.

The schema on the church with the additional chapter on the Virgin Mary now goes back to the Theology Commission for rewriting before coming before the council again for final action.

In the U.S. bishops' press panel following the vote on Mary, it was pointed out that this action in no way changes Roman Catholic doctrine, because once a dogma is proclaimed it can never be changed. However, it was said that there are new ways of explaining old truths so as to make them more understandable by non-Catholics. This is a sophisticated way of changing the unchangeable without seeming to deny the original positions.

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It would not be correct to say that Roman Catholics have reversed directions in their doctrine of Mary. But it would be correct to say that a step was taken in the direction of lessening the extremes to which this doctrine has led many Catholics. Thus, with an increasing emphasis on the place of Mary in some Protestant quarters, doors toward a closer relationship now seem to be opening slightly.

To a Baptist who views the New Testament as the sole rule of faith and practice both the immaculate conception and the bodily assumption of Mary are foreign to the revelation of God in Christ. Likewise, the adoration of Mary as the mother of God, praying to God through the mediation of Mary, and the many so-called "appearances" and miracles by the "Blessed Virgin" are beyond the scope of faith for a Baptist.

Before the vote on Mary was taken two bishops were appointed to summarize the arguments on each side. Rufino Cardinal Santos, Archbishop of Manila, Philippines, cited eight reasons for a distinct schema on Mary. Using 16-cylinder theological words, among other things he said:

"It is incorrect to reduce Mariology to Ecclesiology, since it is very closely related also with Christology and Soteriology: with Soteriology because of her co-operation, even on a subordinate plane, with Redemption, with Christology because recognizing Mary in her true light illuminates the mystery of the Incarnation, whereby we acknowledge Christ as the Son of God and the Brother of men."

Cardinal Santos concluded by saying:

"The dignity of the Mother of God and her role in the divine economy of salvation deserve to be given special treatment, and not to be simply inserted into an already long schema on the church or put into a brief appendix, as if it were something of only secondary importance. Nor should it be forgotten that cutting down on this schema on the Blessed Virgin Mary, which was already announced after approval by the Co-ordinating Commission, would cause wonderment and might be interpreted as a lessening of the honor due to the Blessed Virgin, and would also call attention to controversies existing among Catholics which seems imprudent."

Franz Cardinal Koenig, Archbishop of Vienna, gave the reasons for including Mary in the schema on the church. He presented theological, historical, pastoral and ecumenical reasons. Under his ecumenical heading he said:

"If we include the treatise on the Blessed Virgin Mary in the schema on the church, the Orientals will the more easily recognize the venerable 'Theotokos,' and non-Catholic Christians will with less difficulty acknowledge the foundations of devotion to the Blessed Virgin in the testimony of Sacred Scripture and ancient tradition."

"Besides," he continued, "the theme 'Mary-People of Israel-Church' is today being studied not only by Catholic but also by non-Catholic theologians, especially in the light of Sacred Scripture. And not a few present-day Protestants hold that Luke 1, 12, John 19, 25, and Apocalypse 12 present Mary as a figure of the Church."

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NOTE TO EDITORS:

If you desire to use only a part of this article a convenient place to cut it is at the end of paragraph 11, which ends "...beyond the scope of faith for a Baptist." The reason that I included the quotes from the two bishops is that I knew you would be interested in these special remarks.

W. Barry Garrett