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Youth Opinions Aired At  
World Conference, Berne

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By W. C. Fields  
Director, Baptist Press

BERNE, Switzerland (BP)--Their parents back home may want to argue the point, but most of the 5,600 young people at the 7th Baptist Youth World Conference were not wild-eyed radicals ready to throw paving stones at the Establishment.

They manned no barricades here in the Swiss federal capital of Berne. No marches were organized in the middle of the night to storm the ramparts of Zurich's fat-cat banking firms. No effigies were burned, although there were a lot of scorching words in the air at times. The good "bürgers," in whose homes many of them stayed, were not berated for their middle-class conformity.

In fact the youth opinions--the real news of such a group from 60 countries--turn out to be, with a few notable exceptions, suprisingly tame. But they had opinions--on everything!

Most of the speakers for the plenary sessions of the seven-day meeting were adults, which dismayed some. But the adults were locked out of the daily dialog sessions in 200 small groups meeting in five of the city's schools. There among their peers, the young people (17-30) ranged unhampered back and forth across the whole contemporary world.

Robert S. Denny of Washington, D. C., Baptist World Alliance staff member in charge of these meetings every five years, explained at the outset that the conference was not structured to handle resolutions. Some delegations came with statements prepared for ratification. Others wanted action taken on various subjects--Vietnam, race, poverty, ecumenism, etc.;--but the rule prevailed.

Even so, their views were expressed--from the platform, in song, in mimeographed statements distributed, in earnest side-walk conversations, on streetcars, and through the late night hours.

At the close of the week about 300 representatives of these discussion groups met with the conference organizer and the BWA Youth Department Chairman Gunnar Høglund of Chicago to give them a sample of views expressed during the week.

A young pastor from Florence, Italy called for later youth conferences to give more attention to finding Christian solutions to world problems. His colleague from Rome spoke in favor of issuing timely political resolutions.

A German student in the University of Frankfurt urged other young men to join him in becoming conscientious objectors to military service. An American student declared that he, too, was a conscientious objector. He was immediately challenged by another American who accused him of not facing reality.

A German student expressed his embarrassment as a Baptist that the Southern Baptist Convention had not taken a more forthright stand on race relations. When Denny told him of the far-reaching action on race taken by the SBC at its Houston meeting in June the student said that he had not heard about that.

An American speaker said that Baptists from America should "apologize for the fact that our churches are way behind because of their feeling of racial prejudice."

A white South African faced critical questioning from fellow delegates on the racial policy of his homeland. In reply, he said that closing of churches and jailing of believers could result if some of the student suggestions were put into effect in South Africa. He said, "We must follow our government as our leaders."

An American living in Hong Kong strongly favored adoption of resolutions on racial prejudice, as well as on poverty and war.

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Italian participants distributed a mimeograph statement to the crowd leaving Berne's Festhalle at the close of a morning session. It said, "The world's troubles are not the poor but the rich, not the unemployed but the employers, not the hungry but those who make business, not the revolutionary students but those who come to Berne for fellowship and holidays."

Further, the statement said, "Five years have gone by since the last congress. In the meantime, how many died in Vietnam? In Indonesia? How many tragedies? Shall we talk of this or only of baptisms and conversions?"

The statement concluded with an observation that Christ said, "You are the salt of the earth," but Christians are saying, "We are the mothballs of the world."

A Danish delegate married to a Spanish girl and living in Africa said, "I don't agree that Christ was political. He was not political. He did not tell Rome that it should not occupy Israel."

Over 4,000 of the 5,600 conference participants were from the United States. This imbalance was criticized by the Americans as much as others. Denny explained that 23 of the 29 million Baptists around the world are from the USA and that the USA quota of delegates was actually less than it might have been on a proportionate basis.

Funds were provided from many sources in the USA for students from other parts of the world to attend the meeting.

Several delegates complained that other registrants were more interested in taking sightseeing tours over Switzerland than they were in attending the conference sessions and discussion groups.

A Frenchman advocated having a meeting for the youth of Berne in their own language, German. There being no Baptist church in the city, the general public was invited to hear Billy Graham's message on Sunday morning closing the conference.

An American, in an apparent reference to Swiss Baptist hopes to establish a Baptist church in the capitol city as a result of interest created by the Youth Conference, said, "Let's leave something in Berne besides our dollars."

At the suggestion of Gerhard Claas, executive secretary of the German Baptist Union, an offering was taken for the relief fund of the Baptist World Alliance. It amounted to over \$3,000.

A student from Great Britain later observed, "Taking a relief offering is fine but it's not enough." More Baptist young people should volunteer to give a year on the mission fields, he felt.

A London girl perhaps voiced the feelings of the majority who had no complaints: "My discussion group has had very interesting discussions all week. We disagreed on some points, but we've had fellowship with one another."

All in all, the throng of young people turned out to be clean-cut, healthy-looking, dynamic and cheerful phenomena.

Ernest Hegner, director of the Berne Tourist Bureau, which did a magnificent job of hosting the Baptist youth invasion paid them a glowing tribute at the end of the week. He said to the crowd, "You have conquered the city!"

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Billy Graham Tells Youth  
Christianity is Radical

8/1/68

BERNE, Switzerland (BP)--Billy Graham called upon Baptist youth in session here to go to the Bible and find there the radical nature of the Christian movement.

Speaking to the closing worship service of the 7th Baptist Youth World Conference, he told the young people from 60 nations that there is an even deeper affinity between Jesus and today's youth than the fact that he wore long hair, a beard and walked about with a group of followers.

In Berne's Festhalle, with many German-speaking Bernese present, Graham said, "I would like to see young people reassert New Testament Christianity in all of its audacity and challenge."

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"Nearly all of the great movements of history have started with young people," he observed.

"Then the adults get a hold on the movement, intellectualize it, put it into an institution, then the movement dies," he said.

In calling the young people to live a vigorous Christianity, he warned, "We are like toothless tigers, going about talking of Christianity and knowing nothing of it."

Asking the group of Baptists from around the world to dare greatly for their faith, he stated, "When you learn how to die you learn how to live!"

He compared the revolt of youth in various parts of the world to the discord of a symphony orchestra tuning up. When Christ is the conductor and is allowed to step to the center of the stage to lead the talents of youth, he said, "discord becomes glorious music."

Graham spoke to the international gathering of young Christians of the believer's certainty of triumph in the cause of right and justice.

"Martin Luther King's great dream will come true," he said. "The lamb and the lion will lie down together, and little black children and little white children in Alabama will walk together, and poverty will be eliminated."

About 250 young people and adults responded to Graham's invitation for a public commitment to new zeal "in service to Christ as Saviour and Lord."

He spoke through an interpreter for the German-speaking portion of the audience, which included many of the citizens of Berne who were specially invited to this closing session of the conference.

Graham's daughter is married to a Swiss and lives at Vevey on Lake Geneva. He spoke with pride of his three Swiss-born grandchildren.

Earlier at a press conference, Graham stated that governments are justified in using force to stop violence such as that which occurred in rioting at Cleveland, Ohio.

"People demand law and order," he said. "If the need for order is not met through freedom, the desire for order could produce dictatorship in America."

"I call upon all churches to get back to preaching the Gospel. That way they would be really getting at the world's basic problem," the evangelist concluded.

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Youth Called to Social  
Action and Evangelism

8/1/68

BERNE, Switzerland (BP)--Revolutionary times like these call for Christian efforts in the regeneration of the individual and also in the restructuring of society, Baptist youth from around the world were told here.

Addressing the 7th Baptist Youth World Conference, Kenneth L. Chafin, professor at Southern Baptist Theological Seminary, Louisville, Ky., said, "Our (Baptist) tradition has tended to be more individualistic. This is a valid emphasis but not exhaustive."

Chafin told the youth delegates in Berne's Festhalle, "We must be sensitive to the person as an individual for whom Christ died. But we must see him as a part of an imperfect society which needs so desperately to be influenced by Christians."

Likewise, Carl H. Lundquist, president of Bethel (Baptist) College and Seminary, St. Paul, Minn., challenged the predominantly student group to work to bring individual piety and social action into a meaningful synthesis.

He told the 5,600 young people from 60 nations that contemplation and activism, "the Marys and the Marthas," the actives and the passives, must move on a scale of perfection that is like Jacob's ladder, with rungs leading both heavenward and earthward.

"Angels as well as saints," he said, "moved in both directions--upward to God and downward to man."

Nelson Fanini, young pastor of a Baptist church near Rio de Janeiro, Brazil, told the group, "God challenges young people to be witnesses to a lost world, a world full of racial rioting, bloodshed in our streets, wars, crimes, poverty, hunger, hate, sex freedom, frustration, tears, death and confusion."

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Chafin stated that conditions of the world today forbid two separated kinds of churches, one which engages in social action and has no word of healing, forgiveness and hope for the individual, and another which prepares men for heaven and cares little that they live in hell now.

"The larger issues of society--peace, justice, race, poverty, morality--are international," he said. "The Christian must not fear to deal with them."

Lundquist told the assembled youths, "Without a prior love toward God, man's love for man is simply a form of humanism. And humanism ultimately is self-defeating because it makes man the measure of all things and it limits him to the here and now."

He characterized the present time as one of revolution, where crisis is a normal way of life. "And Christians in this setting have the opportunity of a lifetime to help develop creative, imaginative and constructive ways to make these dreams come true."

Lundquist said, "The greatest single gift we can bring to our neighbor is the good news of forgiveness through the sacrifice of Christ on the cross." He added that "All programs of social reform, however helpful, have low ceilings unless they begin with a regenerated heart."

Chafin announced a personal discovery at the Berne meeting, "that young people belong to a world fellowship which knows no boundaries and acknowledges no language except the language of youth."

He described today's youth as being more aware of the larger issues of mankind than earlier generations of students, having a greater willingness to commit themselves, and having a greater capacity for religious experience.

He reminded the delegates that "The world will not be changed by angry Christians, mad Christians, informed Christians, or sophisticated Christians. It will be changed by committed Christians."

Lundquist, speaking toward the close of the seven-day conference, pointed to Albert Schweitzer, Tom Dooley and Frank Lauback as examples of the fact that individuals can do something about the vast human needs around the world.

He cited the example of a Baptist doctor who mortgaged his home in America, organized a medical team, then went to Liberia to inoculate its people with a jet gun he had perfected.

Lundquist added, "He freed a nation of smallpox."

The speaker also told of a Baptist dentist who took six months from his practice to go to Assam, India, to establish a dental clinic. The dentist procured the funds, bought equipment and retained nationals in dental hygiene.

Further, he cited the example of a Baptist optometrist, father of one of the delegates present at the Youth Conference, who annually spends four weeks in Ecuador. There he examines the eyes of missionaries and nationals, prescribes correction, then contributes the glasses out of his own funds.

Lundquist concluded, "Christianity is not a creed to be believed or a rite to be performed. Christ is a person to be loved and a life to be lived."

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Church Must Face  
City, WMU Leaders Told

8/1/68

GLORIETA, N. M. (BP)--"The church of Jesus Christ cannot ignore the cities and still be true to the high calling of God in Christ Jesus," delegates to the Southern Baptist Woman's Missionary Union Conference were told here.

As part of a series of talks entitled "Issues and Answers," Foy Valentine of the Southern Baptist Christian Life Commission in Nashville cited 10 possible partial solutions to urban ills:

"Challenging self-help programs, decent education, upgraded housing, regular and adequate family income, stable family life, equitable taxes, improved medical care, good police protection, more playground and imaginative programs of recreation, and meaningful, relative, redemptive church programs."

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Speaking of a specific urban crisis, Valentine told the racially-mixed audience: "Of all the great moral issues of our time there is none as complex as racism."

"Southern Baptists' biggest problem is the race problem because you can't love and hate with the same heart," he said.

"To many careful observers, the racial situation seems hopeless, buttressed by hate and prejudice, but the ideal of Christian Brotherhood has not been obliterated," he added.

Valentine also dealt with the subject of peace, saying that Christians must realize that peace comes basically from doing God's will.

"Let us understand," he said, "that peace does not wait on God but on God's people who are willing to stand up for the things that make for peace."

A total of 1,680 Woman's Missionary Union leaders attended the week-long meeting at the Southern Baptist assembly grounds here, one of two assemblies owned and operated by the Baptist Sunday School Board.

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#### Pope's Birth Control Decree Denys Freedom, Carlson Says

WASHINGTON (BP)--A Baptist leader here declared that Pope Paul VI's statement reaffirming a ban on artificial methods of birth control for Catholics denys individual freedom and responsibility under God, and ignores the reasoning of Vatican Council II.

"In the name of 'the church' he (the pope) steps in between husbands and wives, and between married couples and their God, to tell them what their freedoms and responsibilities are and what these mean in the most private of human relationships," said C. Emanuel Carlson, executive director of the Baptist Joint Committee on Public Affairs here.

The Baptist leader added that it appears that the pope "finds it impossible to think in terms of human beings who are directly free and responsible under God."

Carlson charged that the pope "largely ignored" the reasoning of Vatican Council II and "unfortunately forgot" the declaration of religious freedom worked out in that council.

The encyclical on birth control raises major issues on religious liberty and church state relations, Carlson observed, and furthermore has prompted a protest from 134 Catholic theologians in the United States who declared the encyclical "is not an infallible teaching."

Carlson added that not only did the pope deny individual freedom of choice, but was not even content to leave Catholics with the teachings of 'the church.' He pointed out that the pope called upon governments to direct these relationships by public authority.

Carlson referred to part of the encyclical where the pontiff appeals to public authorities and which says, in part, the following:

"To rulers, who are those principally responsible for the common good, and who can do so much to safeguard moral customs, we say: do not allow the morality of your peoples to be degraded; do not permit that by legal means practices contrary to the natural and divine law be introduced into that fundamental cell, the family. Quite other is the way in which public authorities can and must contribute to the solution of the demographic problem: namely, the way of a provident policy for the family, of a wise education of peoples in respect of the moral law and the liberty of citizens... May all responsible public authorities--as some are already doing so laudably--generously revive their efforts...."

Thus, observed Carlson, the policies of governments "are subjected to 'the church's interpretation of 'natural law.' And the church's interpretation is subjected to the personal judgments of a man who disavows his study commissions and his scholars."

"With the full stroke of one impossible statement, he (the pope) has left his people little to choose except freedom," Carlson stated.

The Baptist leader cited the controversy within the Catholic Church on the matter of birth control and the protests spelled out by 134 Catholic theologians in the United States following the release of the pope's statement.

This group, representing nearly two-thirds of the Catholic teaching theologians in the nation, issued a statement listing ten criticisms of the pope's stand and the "ecclesiology implied" and "methodology" used in arriving at that stand.

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Carlson said the several points raised for debate within the Catholic Church take on "a vital concern for all people when 'the church's' inadequacies are proposed as guidelines for public authorities and for public policies."

He praised the theologians who, he said, "rose to their responsibilities" and concluded that "spouses may responsibly decide according to their conscience that artificial contraception in some circumstances is permissible and indeed necessary to preserve and foster the values and sacredness of marriage."

Carlson pointed out that while the Catholic theologians in their protests of the pope's statement did not face up to the religious liberty aspects of the encyclical, "they obviously will."

"In the discussions that lie ahead it is earnestly to be desired that objectivity, accuracy and good will prevail. If handled with maturity and responsibility this will be one more chapter in the history of freedom," Carlson concluded.

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Following is the text of a statement by C. Emanuel Carlson, executive director of the Baptist Joint Committee on Public Affairs, Washington, D. C., on Pope Paul's Encyclical on birth control.

By C. Emanuel Carlson

On July 29, 1968, Pope Paul VI released his long anticipated conclusions regarding birth control and responsible parenthood. In his statement he forthrightly rejected the findings of the special study commission appointed by John XXIII. He reaffirmed and narrowed the traditional interpretations made by Pope Pius XI, and largely ignored the reasoning of Vatican Council II.

The full text merits careful reading by Protestants as well as by Roman Catholics because its reasoning speaks clearly of the pontiff's conception of the Roman Catholic Church.

The primary thrust of the pope was to instruct the clergy and the people who make up the Roman Catholic Church. In this context his views have brought immediate and vigorous protest. More than 130 teaching theologians quickly agreed to a ten-point indictment of the pope's statement.

#### I. DEBATE WITHIN.

Speaking from inside the church the theologians rose to their responsibilities and concluded "that spouses may responsibly decide according to their conscience that artificial contraception in some circumstances is permissible and indeed necessary to preserve and foster the values and sacredness of marriage."

Their ten criticisms were as follows:

1. "...We take exception to the ecclesiology implied and the methodology used by Paul VI...." They are said to be incompatible with the church's self-awareness as expressed in Vatican Council II, specifically, they challenge the pope's assumption that "the church" is identical with the hierarchical office, and plead for an awareness of "the witness of separate Christian churches and ecclesial communities."

2. "Furthermore, the encyclical betrays a narrow and positivistic notion of papal authority..." as seen in the rejection of the findings of the commission and of Catholic theologians in the world.

3. "...We take exception to some of the specific ethical conclusions contained in the encyclical. They are based on an inadequate conception of natural law...."

4. The statement contains an "overemphasis on the biological aspects of conjugal relations as ethically normative."

5. Also the encyclical gives "undue stress on sexual acts and on the faculty of sex viewed in itself, apart from the person and the couple."

6. They charged also "a static world-view which downplays the historical and evolutionary character of humanity in its finite existence...."

7. The statement contains "unfounded assumptions about 'the evil consequences of methods of artificial birth control.'"

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8. They found the pope to be indifferent to Vatican II's findings that faithfulness and fruitfulness may be imperiled by prolonged sexual abstinence.

9. They charged "an almost total disregard for the dignity of millions of human beings brought into the world without the slightest possibility of being fed and educated decently."

10. In short, they found that the encyclical "demonstrates no development over the teaching of Pius XI's *Casti Connubii* whose conclusions have been called into question for grave and serious reasons."

Hence the 134 theologians seem glad to declare that the encyclical "is not an infallible teaching," and to enumerate previous inadequacies and errors on such subjects as religious liberty, interest-taking, the right to silence and the ends of marriage.

Protestants will read with interest of this defense of freedom within the church, and the theologians have made it clear that something has happened to the old myth about monolithic authority. The bearing which many of the above points have on ecumenical relations will give a practical reason for careful reading and listening, even though the affairs within the church are left for debate with those involved.

## II. THE DEBATE WITH THE LARGER WORLD.

The several points raised for debate within "the church" take on a vital concern for all people when "the church's" inadequacies are proposed as guidelines for public authorities and for public policies. Unfortunately, the pope also forgot the declaration of religious freedom so laboriously worked out in Vatican II. Among the pope's fears we find this passage:

"Let it be considered also that a dangerous weapon would thus be placed in the hands of those public authorities who take no heed of moral exigencies. Who could blame a government for applying to the solution of the problems of the community those means acknowledged to be licit for married couples in the solution of a family problem? Who will stop rulers from favoring, from even imposing upon their peoples, if they were to consider it necessary, the method of contraception which they judge to be most efficacious? In such a way men, wishing to avoid individual, family or social difficulties encountered in the observance of the divine law, would reach the point of placing at the mercy of the intervention of public authorities the most personal and most reserved sector of conjugal intimacy.

"Consequently, if the mission of generating life is not to be exposed to the arbitrary will of men, one must necessarily recognize insurmountable limits to the possibility of man's domination over his own body and its functions; limits which no man, whether a private individual or one invested with authority, may licitly surpass. And such limits cannot be determined otherwise than by the respect due to the integrity of the human organism and its functions, according to the principles recalled earlier, and also according to the correct understanding of the "principle of totality" illustrated by our predecessor Pope Pius XII."

Since the pope finds it impossible to think in terms of human beings who are directly free and responsible under God, in the name of "the church" he steps in between husbands and wives, and between married couples and their God, to tell them what their freedoms and responsibilities are and what these mean in the most private of human relationships. Nor is he at ease to leave them with the teachings of "the church". He also calls upon governments to direct these relationships by public authority. He could scarcely be more clear. The encyclical states:

"To rulers, who are those principally responsible for the common good, and who can do so much to safeguard moral customs, we say: do not allow the morality of your peoples to be degraded; do not permit that by legal means practices contrary to the natural and divine law be introduced into that fundamental cell, the family. Quite other is the way in which public authorities can and must contribute to the solution of the demographic problem: namely, the way of a provident policy for the family, of a wise education of peoples in respect of the moral law and the liberty of citizens.... May all responsible public authorities--as some are already doing so laudably--generously revive their efforts."

Thus human freedom and responsibility in marriage are subjected to the authority of governments. The policies of governments are subjected to "the church's" interpretation of "natural law." And the church's interpretation is subjected to the personal judgments of a man who disavows his study commissions and his scholars. With such clarity the pope has now spoken to the subjects of religious liberty and of church-state relations. With the full stroke of one impossible statement he has left his people little to choose except freedom.

While the Roman Catholic theologians have not yet faced up to the religious liberty aspects of the encyclical, they obviously will. In the discussions that lie ahead it is earnestly to be desired that objectivity, accuracy, and good will prevail. If handled with maturity and responsibility this will be one more chapter in the history of freedom.

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North American Baptist  
Laymen's Meet Proposed

8/1/68

RIO De JANEIRO, Brazil (BP)--About 40 Baptist laymen from North America voted here to hold an evangelism congress for laymen from all Baptist bodies in North America during the July 4 weekend of 1969.

Details for the proposed evangelism congress for laymen were not outlined, but a five-man committee was appointed to map plans for the meeting and report them to laymen who attend the Crusade of Americas Continental Congress in Washington, D. C., Oct. 10-13.

The action came at an afternoon small group session for laymen from North America during the Pan American Baptist Laymen's Evangelism Congress here.

Named chairman of the committee to plan the meeting in North America next July 4 was Owen Cooper, president of the Mississippi Chemical Corp., in Yazoo City, Miss., who also planned and organized the Pan American (hemisphere-wide) Laymen's Congress here.

It was Cooper who proposed the idea of the July 4 congress for laymen in North America, as a regional expression of the hemisphere-wide laymen's organization set up by the Pan American Baptist Laymen's Congress.

No new organization was formed, however, and the North American Laymen's Congress will be planned and staged by the five-man ad hoc committee named by the unofficial laymen's group here.

Cooper said he felt that the North American laymen's congress should emphasize evangelism. "We agree on evangelism," he said. "We might not agree on other things, but we do on evangelism."

In introducing the idea, Cooper proposed that each of the 42 laymen present for the small group session here enlist nine other laymen to attend the Continental Congress in Washington and that they each enlist ten laymen to attend the July 4 laymen's meeting. Thus 420 laymen would attend the Continental Congress and 4,200 proposed laymen's meeting in July of 1969.

Named to the committee to plan the meeting were Cooper as chairman; S. E. Grinstead of Nashville, public relations director for the National Baptist Convention, U. S. A., Ind.; Clyde Sitton, an American Baptist layman and farmer from Chowchilla, Calif.; Kenneth R. Kennedy, executive secretary of the General Association of General Baptists, Poplar Bluff, Mo.; and B. T. Henderson, a Southern Baptist layman from **Winston-Salem, N. C.**

Cooper said that the committee would meet in September to begin to map plans for the meeting.

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