

Eternal Justice Demands Civic Justice

To do righteousness and justice is more acceptable to the Lord than sacrifice.—Proverbs 21:3 (RSV)

Thus says the Lord: "Keep justice, and do righteousness, for soon my salvation will come, and my deliverance be revealed."—Isaiah 56:1 (RSV)

"We, the people of the United States, in order to . . . establish justice, . . . do ordain and establish this Constitution for the United States of America."—Preamble to the Constitution.



REPORT FROM THE CAPITAL

AUGUST 1965

Cover Story

Justice Department—Freedom Under Law

Among other things, the Constitution sets forth national aims of justice, domestic tranquility, the common defense and the blessings of liberty. Under the executive branch of the Government the Department of Justice is set up for the protection of the people, to help assure to them the freedom of the Bill of Rights, and to enforce laws enacted by Congress.

The Attorney General has the following to help him: the Deputy Attorney General, the Solicitor General, 10 Assistant Attorneys General, the Director of the Federal Bureau of Investigation, the Director of the Federal Bureau of Prisons, the Pardon Attorney, the Commissioner of the Immigration and Naturalization Service, the Board of Immigration Appeals, the Federal Board of Parole, the Executive Assistant to the Attorney General and the Director of Public Information.

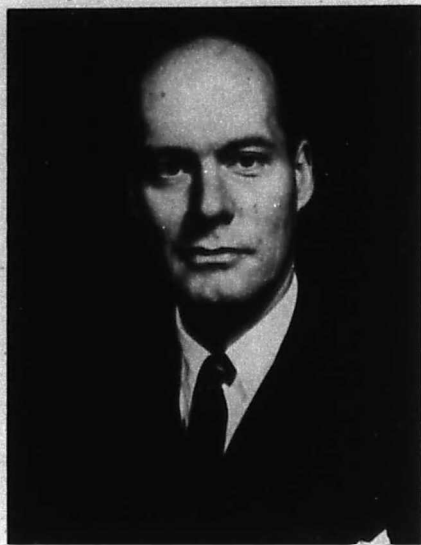
In addition there are 94 United States Attorneys and their assistants and clerical employees, 94 United States Marshals and their deputies and clerical employees in the field, as well as the personnel in the field offices of the Federal Bureau of Investigation, and in the field of the Bureau of Prisons and the Immigration and Naturalization Service.

Two illustrations of the work of the Department of Justice:

Cover Picture

The Department of Justice Building, Washington, D. C., was erected at a cost of \$12 million and dedicated October 23, 1934. It covers an entire city block and houses what has been described as the largest law office in the world.

When the Department of Justice was created by Act of Congress in 1789 the Attorney General provided his own quarters, fuel, stationery and clerk out of his meager salary of \$1,500 a year. Due to the growth of the nation and with increased responsibilities added by Congress the Department now employs more than 30,000 persons throughout the Nation and its territories.



Nicholas deB. Katzenbach
U. S. Attorney General

1. The Internal Security Division is charged with enforcement of laws relating to treason, espionage, sabotage, sedition, subversive activities in general, atomic energy, port security, the registration of foreign agents and the registration of Communist organizations and individuals.

2. The Civil Rights Division is responsible for the enforcement of the laws in the general field of civil rights, including laws relating to voting, elections, and corrupt practices; illegal deprivations of rights of citizens; obstruction of justice; espionage and slavery; illegal use of search warrants, custody, escape and sentence of federal prisoners; and the protection of merchant seamen.

The Justice Department administers the Federal prison system, conducts programs for the rehabilitation of criminals and for the solution of juvenile delinquency problems, and operates an antitrust division to preserve freedom in the nation's competitive economic system.

Attorney General Is Outstanding Lawyer

Nicholas deBellville Katzenbach is the 65th Attorney General of the United States. He was appointed by President Johnson in January of this year.

Katzenbach's father was Attorney General of New Jersey. His mother recently was president of the New Jersey Board of Education. His wife is the former Lydia Phelps Stokes, daughter of Harold Phelps Stokes, editorial writer for the New York Times.

Following World War II in which he served with the Army Air Force, he became an outstanding student of law. He engaged in private law practice, and taught international law, trial practice and commercial law at the University of Chicago. Before going to the Department of Justice in 1961 he was an attorney-adviser and consultant to the Secretary of the Air Force in the Pentagon.

Some of the major duties of the Attorney General are: renders legal opinions to the President of the United States and to the heads of the Executive Departments of the Government; supervises the administration of the Department of Justice; directs special matters relating to national defense; directs 28 Federal penal institutions;

Supervises the work of the United States Attorneys and their assistants, and United States Marshals, and deputy Marshals; approves abstracts of title for lands acquired by the Government for national parks, slum clearance projects, post office sites and such installations as air fields, camp sites and naval bases;

Supervises all litigation in the courts, civil or criminal, to which the Government is a party; represents the United States in legal matters generally; appears in the Supreme Court of the United States in cases of exceptional importance; and provides special counsel for the United States in certain cases or when the character of the interests involved requires such action.

REPORT FROM THE CAPITAL—a bulletin published 10 months during the year by the Baptist Joint Committee on Public Affairs, 200 Maryland Ave., N.E., Washington, D.C. 20002. A purpose of the bulletin is to set forth information and interpretation about public affairs that are relevant to Baptist principles.

The Baptist Joint Committee on Public Affairs is a denominational agency maintained by the American Baptist Convention, Baptist Federation of Canada, Baptist General Conference, National Baptist Convention, National Baptist Convention, Inc., North American Baptist General Conference, Seventh Day Baptist General Conference, and the Southern Baptist Convention.

Executive Staff of the Committee: C. Emanuel Carlson, executive director; W. Barry Garrett, director of information services and editor of Report From The Capital; James M. Sapp, director of correlation services; and Walfred H. Peterson, director of research services.

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AUGUST 1965—Volume 20, Number 8



Washington Observations

News — Views — Trends

July 26, 1965



ROMAN CATHOLIC BISHOPS IN SPAIN are feeling the heat of world public opinion as well as the pressure of Vatican Council II for religious liberty for all groups. However, they will move slowly in implementing either a declaration from the Council or in rigid interpretation of any law passed in Spain.

AN EXAMPLE OF A FEARFUL VIEW OF FREEDOM was reflected recently by Casimiro Gonzalez, Archbishop of Madrid. He said that any law on religious liberty must not affect the Catholic unity of Spain. He further said that it is "difficult to draw from Holy Scripture a conclusion favorable to complete religious liberty."

WHILE STATING THAT CATHOLICS "must, out of humility and charity, be tolerant," the Archbishop said that "our separated brethren must abstain from any form of proselytism or attempt to evangelize Spain." Will his fellow bishops share his enthusiasm for Spanish nationalism and culture?

THE HOUSE OF REPRESENTATIVES IN WASHINGTON overwhelmingly defeated an amendment to the Administration's anti-poverty programs offered by an Alabama Republican. Rep. John H. Buchanan, Jr. offered an amendment which would prohibit grants to or contracts with "any church or other religious body" under the community action programs.

GRANTS IN THE ANTI-POVERTY PROGRAM are not made to churches, but they may be made to public agencies which in turn may contract with private agencies. Also some church groups have formed public corporations which may be eligible for grants.

DURING THE DEBATE THE SPEAKER OF THE HOUSE, Rep. John W. McCormack (D., Mass.) denied that there was a question of separation of church and state in the legislation. He called the Buchanan amendment "unnecessary and unwise."

HEARINGS ARE SCHEDULED BY THE HOUSE WAYS AND MEANS COMMITTEE beginning August 2 on HR 8282, a bill to extend Federal unemployment benefits. The new bill would include many employees in church-related institutions that are now exempt.

WILL THE NEW ELEMENTARY AND SECONDARY EDUCATION ACT (P.L. 89-10, now included in P.L. 81-874 as amended) be operational for the school year 1965-66? The answer hinges on two inter-related problems -- the need for administrative regulations and the need for appropriations.

USUALLY APPROPRIATIONS COME FIRST and then the regulations. However, reports are that regulations could be given priority in this case. A good set of regulations might well smooth the way for an adequate appropriation.

Ways For Baptists To Speak On Public Issues

There are several ways for Baptists to speak. Public expression of our position is only one. And yet that one may have many reasons behind it. Many times, spokesmen seek to be heard by public officials. Sometimes, the motivation does not rise above a mere desire to gain headlines in the local press. Again, while speaking publicly, the spokesman really seeks to be heard by his own constituency.

Whatever the reason for the public expression of our views, we can easily miss an opportunity to persuade or assist the right people to change their views or to alter their positions.

Of course, no spokesman for a Baptist witness should ever be selected by his peers without careful determination that his background on the current issue is adequate. He will need to know the ruling, law or ordinance involved. He will need to have studied and discussed the issues and alternative positions with qualified fellow Baptist leaders. He may need to have the benefit of, competent legal advice. Above all, he should be aware of the consensus and the reasons for such consensus of the constituency for which he proposes to speak.

Therefore, Baptists need to learn to speak in more than one way. Let us examine several ways that Baptist may speak to our cherished Baptist principles.

One way we speak is in the context of a public hearing.

The groups responsible for giving voice to a Baptist witness in public affairs must be competent to communicate with public officials at the right place and at the right time. This does not mean that one person can speak for Baptists, even in an association. But it does mean a continuing strategy by an appropriate group. It could mean that an able attorney who knows the facts, who has a grasp of the gospel message of God's way with men and man's adequate response to God, should be selected as the one to sit down with public officials in an open hearing and bring to bear the Baptist position on a given issue.

Or, it might mean that a respected businessman who is recognized for his fairness, objectivity and Christian perspective would

be the most likely Christian witness in the entire city on the issue at hand.

Of course, it may mean that two or three pastors should be called upon to represent the Baptist view on a specific issue.

Another way we speak is in the context of a private hearing.

This way of speaking may or may not be for the record. The opportunity may come in the form of an invitation from a public committee or council for expertise on an issue with church-state overtones.

On the contrary, it may be secured by the initiative of a selected representative of a Baptist group or of a Protestant group to intervene with an appeal to a key public official or his aide.

Regardless of whether or not the meeting is covered by the press, the witness in this kind of testimony is for the benefit of the public body or official. The approach is never in the attitude of threatening, but a positive seeking to be of assistance in reaching the right decision.

Still another way we speak is to become known as a proven resource.

This manner of speaking is perhaps the highest level of stewardship of influence as a Christian witness to religious liberty. A person who becomes known as a reliable resource may find that a newspaper reporter or editor seeks out his judgment on a specific issue. Such a person frequently finds opportunities to talk with public leaders or their aides to exchange informal opinions on current crises.

Once an individual or a group has proven its positive, intelligent approach to issues, and has demonstrated willingness to be a part of the solution and not simply a "hornet with its stinger out," or a perennial headline seeker, the open door to serve as resource can become meaningful and effective.

Indeed, such doors to public leaders, administrative assistants, legal counsels, and other staff personnel make possible contributions to legislation and administrative rulings at the pencil and eraser stage which no other method of speaking to public affairs can possibly match.

Conference Theme: 'Church, State, And Public Funds'

The 1965 Religious Liberty Conference theme is "Church, State and Public Funds." This is the ninth annual conference sponsored by the Baptist Joint Committee on Public Affairs.

As the October dates approach, the materials are beginning to shape up and the far-reaching issues are coming into view. A number of Baptist leaders have urged that the problems of the colleges be given adequate attention. Several state conventions that operate colleges are carefully analyzing

their institutional policies to see how their programs should be related to the federal sources of support.

Comparable concerns have been expressed by those responsible for hospitals, homes for the aging, and orphanages. Increasingly these leaders find it necessary to ask why Baptists operate institutions. Are they designed to minister to human need and the common good, or are they evangelistic in nature and aimed to express a Christian witness?

The conference could find Baptists engaged in one of their most searching experiences. "Separation of church and state" is no longer a self-defining idea, but neither is the phrase "cooperation of church and state." Baptists will be seeking the genius of their own movement and trying to find policies and words by which to declare their understanding of the gospel. The "affirmation of truth," rather than "creeds in conflict" will be the aspiration of the three day conference.

A record participation is predicted.

Baptist Conventions Pass Resolutions On Public Affairs

(Editor's Note: This space each month is reserved for a "depth" article related to current issues in public affairs and religious liberty. Baptist groups that met this year took significant positions in a number of areas related to public affairs. These should be studied carefully in the light of the Baptist witness to today's world.)

Manifesto on Religious Liberty and Human Rights

I. We thank God for the greater opportunities given to many men, women and children for a full, healthy and free life; for the increasing mastery over the powers of nature and their use for the common good; for new facilities for education, communication and travel; for the decrease of discrimination because of race or creed; and for greater civil religious liberty in many parts of the world.

II. We reaffirm our faith that the gospel of God's free salvation in His Son, Jesus Christ, the Way, the Truth, and the Life, is for all men without distinction, and that today as in previous generations it speaks to man's every need, convicting, redeeming, transforming, guarding the human spirit and requiring the ending of exploitation and tyranny, and the provision of full opportunities for its free acceptance and for worship, witness and service.

III. We suffer with our generation in and through the neglect of God and preoccupation with selfish ends; in the misuse of many opportunities and powers; in failure adequately to mobilize human and material resources to meet men's needs; in acquiescence in policies which deny basic human rights and bring suffering to individuals and communities; in lack of concern for those driven from their homes, imprisoned for conscience sake, and stunted in body, mind and spirit.

IV. We appeal to our fellow Baptists and our fellow Christians everywhere to show concern in these matters; to study what the teaching of Christ implies for human freedom and dignity; to manifest this in their relations with one another, both individual and corporate, and to interpret to the world the reconciling and liberating message of God's love. We appeal to the governments of all lands not only to preserve law and order, but also to recognize and guarantee religious and civil liberty, and the right of men to maintain or change religious allegiance and freely to worship, witness, teach and serve.

Adopted June 27 at 11th Baptist World Congress, Miami Beach, Fla.

On Church-State Relations

WHEREAS, the programs and activities of the State in present day society have enlarged to the point that:

- a. Education is apparently moving toward a practical monopoly by the State,
- b. The area of charity and public welfare is being largely preempted by the State,
- c. The dignity of man and the opportunity of minorities are being moved from an area of Christian concern and recognition into an area protected and undergirded by laws, court decrees, and other State functions, and

WHEREAS, the church still maintains its program in these areas, either independent of the State or in co-operation with the State, resulting in an inevitable complexity of the problem of Church-State relations,

NOW THEREFORE BE IT RESOLVED:

1. That Southern Baptists maintain their traditional position on the separation of church and State by having a "free church in a free State"; and that we reaffirm previous actions of Southern Baptist Conventions in expressing opposition to diplomatic relationships being established between the United States and the Vatican;
2. That we urge the leadership of all Baptist institutions to study the principles and issues of Church-State relationship, with the caution to be guided by their concerns for the Christian witness and for the freedom of men;
3. That we commend the Baptist Joint Committee on Public Affairs for keeping Baptists informed and involved in giving a clear contemporary witness with reference to the basis and meaning of freedom; and
4. That we commend Protestants and Other Americans United for calling attention to the need for speaking to the major Church-State issues of our day.

Approved June 4, 1965, Southern Baptist Convention, Dallas, Texas.

Poverty and Education

The American economy is the most highly productive in the world. It affords the highest average level of real income and this real income is growing year by year. While it is true that in an absolute sense poverty has declined substantially since the end of World War II, there still exist millions of families and individuals who have less income than should be acceptable to

those of use who are more fortunate, and less income than the resources and ingenuity of our labor, management and government could provide.

The reduction of poverty involves an increase of education and training. In order to maintain the expanding economy necessary to create more jobs, more highly trained persons are required at all levels. Therefore, our educational programs must take into account especially both those who drop out of college and those who drop out of high school, those who are underemployed as well as those who are unemployed. In order to maintain high levels of employment, the quality of our working force must be improved. Increased investment in our human resources is imperative.

To this end we recommend the following to our churches, to groups of churches working together, and to individual members in places of responsible leadership:

- a. Work for the improvement of public education and increased financial support on all levels—local, state, and national—with particular emphasis on aid for the poorer school districts and with continued regard for our historic principle of separation of church and state.
- b. Establish and/or support pre-school programs specifically designed for the purpose of counteracting the cultural and educational deprivation resulting from poverty situations.
- c. Establish and/or support tutorial services to students who are falling behind in their studies. As a prevention of future drop-outs, continue to work with students through consultative services, guidance, and special programs designed to assist them in efforts to find work or to reenter an educational program.
- d. Establish and support adult literacy programs and fundamental education to enable adults to participate more actively in society and to secure employment.
- e. Urge cooperation among churches, schools and industries to develop the above recommended programs.
- f. Cooperate with community agencies and educators in efforts to promote the purpose of the Economic Opportunity Act of 1964 as they relate to educational provisions of the bill, especially the effective implementation of the community action program.
- g. Support programs, both public and private, designed to make college education

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financially available to those who qualify and need financial aid.

h. Undertake the study of the major general goals of economic growth; high rates of employment, stable price levels and a strong international position for the dollar.

Adopted by American Baptist Convention, May 19-23, 1965, San Francisco, Calif.

Public Welfare Programs

We urge the churches to engage in systematic efforts at education of church members about the facts of our basic public welfare programs at county, state and national levels.

We recommend that churches take positions of responsible leadership in initiating and continuing serious and systematic examinations of alternatives to current basic welfare programs and study and support such proposals as:

a. A new federal amendment to the Social Security Act prohibiting all residence restrictions as a condition for the receipt of federal grants-in-aid for state programs.

b. Extension of federal funds to state operated general assistance programs.

c. Measures at the federal level taken to assure state public assistance payments consistent with a national standard of health and well-being.

Adopted by American Baptist Convention, May 19-23, 1965, San Francisco, Calif.

Extremism

American Baptists reaffirm their belief in the traditional freedoms and civil liberties which have been part of our American heritage. Baptists have always stood for freedom, for the right of each man to examine his own conscience, to seek facts for himself, to defend his position and to agree or disagree with current trends of thought.

Among the perils which democracy faces are these:

a. The peril of communism which seeks to win the hearts and minds of mankind and boasts that it has the only answer to the economic, social and political problems of our day.

b. And the peril from those who in their efforts to fight communism would adopt methods that abandon our traditional freedoms and liberties.

American Baptists stand against both of these perils and call upon their membership to demonstrate their belief in the basic vi-

talities and strength of our democracy by living confidently in freedom, certain that as we live and practice our freedom we can meet internal threats and demonstrate to the world the value of democracy. Let us therefore:

a. Defend the right of all our citizens to enjoy and practice the basic liberties guaranteed in our Constitution.

b. Recognize that there is room in a democracy for differing points of view.

c. Realize that debate of issues is healthy and movements that would shut off debate of issues by simply labeling them subversive are detrimental to the welfare of our country.

d. Seek the truth even though it may be difficult rather than accepting easy answers and solutions.

e. Repudiate the methods of those who, in the name of patriotism and in their zeal to protect us against the threat of communism, employ fear, intimidation and suspicion which divide and weaken the real strength of our democracy.

We request the Division of Christian Social Concern to:

a. Try to identify the political parties which endanger the democratic processes in the United States of America.

b. Find the motivations that drive people to extremism, both right and left.

c. Provide documentary evidence covering the propaganda techniques used.

d. Identify the sources of leadership and propaganda.

Adopted by American Baptist Convention, May 19-23, 1965, San Francisco, Calif.

Religious Practices In Totalitarian Countries

We express our great concern that millions of people living under control of communist and other totalitarian regimes are denied their civil rights, and particularly the unalienable right to express their beliefs in religious practices by governments engaged in systematic suppression of religion and in attempts to create atheistic generations of people. We refer also to the denial by such regimes of the civil rights of freedom of speech and the press, of peaceful assembly, of free elections and self-government. We pledge to all those held captive by such governments that we as American Baptists and American citizens will never forget to pray, and to work by every peaceful means, for the establishment of their freedom and civil liberties. To that end, we urge the United States government to continue discussions

with regimes with which our nation has relations, urging such regimes to abide by promises and treaties made for free elections and other rights, particularly freedom of conscience and religious practices.

Adopted by American Baptist Convention, May 19-23, 1965, San Francisco, Calif.

Nation Faces Decisions In Future of Education

WASHINGTON (BPA)—Current public policy in providing financial assistance for higher education is forcing parents to send their children to public colleges regardless of their wishes, an educator said here.

At a two-day White House Conference on Education, Christopher Jencks said that as long as most public funds go to state institutions in preference to private ones this trend will increase.

Jencks, a fellow of the Institute for Policy Studies here, was a consultant to one of the conference panels at the White House Conference on Education. He presented his views in a paper on "Diversity in Higher Education." There were eighteen such papers on various subjects in the education field.

The education conference was called by President Johnson to "examine critical issues in education upon which the nation should concentrate as it faces increasing school enrollments, urban expansion, and the demands of economic growth and world leadership."

Featured speakers at the general sessions of the conference included Vice President Hubert H. Humphrey; Anthony J. Celebrezze, U. S. Secretary of Health, Education, and Welfare; and Francis Keppel, U. S. Commissioner of Education.

Eighteen panels were set up in nine problem areas. Some 500 leaders in government, education, business, labor and other public groups attended. Another 150 served as panelists and conference leaders. John W. Gardner, president of the Carnegie Corporation of New York, was conference chairman.

The nine areas selected for discussion were: innovations in education, education for world responsibility, education and the world of work, expanding educational opportunities, partnership in education, big city schools, higher education, and education of the special student.

In his paper on diversity in higher education, Jencks said that the present policy of allocating funds between public and non-public institutions "is leading to extremely

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Guest Editorial

Baptists And Institutional Policy

By O. L. Bayless, Editor
Rocky Mountain Baptist

(Editor's note: The editorial below appeared in the July 16, 1965 issue of the Rocky Mountain Baptist, Denver, Colorado. It approaches a problem of such intense importance and raises such pertinent questions that we are happy to share it with the readers of the Report From The Capital.)

In the United States the churches have carried a major role in higher education. Seeing a need for trained leadership and higher education the Churches brought into existence our nations first colleges and universities.

Of the 246 colleges in the United States by 1860 only 17 were state financed institutions.

Denominationally owned and operated colleges are now seriously facing the question of their future. As school administrators, state and SBC committees are endeavoring to find a solution to the problem we raise questions which Baptists must face and answer.

1. What is the New Testament Church and her mission?

2. What institutions are needed and in harmony with the nature of New Testament Churches to carry out that mission?

3. Are these institutions the same in every age, in every country, under all social and political conditions? Or is the institutional expression of the unchanging nature and mission of New Testament churches a changing and adjustable policy?

4. Who should decide Baptist institutional policy as it affects their interpretation of the Gospel and their witness to the world?

The National Council of Churches?
No!

National Conference of Christians and Jews? No!

Government? State or national? No!

POAU? ACLU? Jews? Unitarians?

No!

Baptist institutions themselves? Only partly.

Conditions or developments in the Catholic Church? No!

Democratic or Republican parties;

White citizens councils or John Birchites, etc? No!

Cultural enslavement or entanglement?
No!

Then Who? Baptists themselves for themselves according to their insights into the nature of God's dealing with man and in harmony with the nature and mission of New Testament churches.

5. Have Baptists always really believed in religious liberty and separation of church and state, or have we used these principles to denounce another group, and now that Baptist institutions face the same needs will we stand by principle or by expediency?

6. What can or should we do with the institutions we now have? In answering this question, time must be given to the studies now being conducted by Texas, Georgia and the SBC Education Commission. The findings of these will affect all our institutions, not just our schools.

7. What new institutions should Baptists develop? More of the same kind that we now have? If so, will this help solve our problems? If not, what types of institutions are needed to face the new age?

Much imagination, praying and study are needed by Baptists as we seek to find God's will and way for His people in the time of institutional crisis.

Nation Faces Decisions

(Continued from page 6)

rapid growth in the public sector and comparatively slow growth in the private sector."

Jencks advocated a shift in emphasis in providing public funds for higher education. He suggested that more "subsidies" be provided "in the form of scholarships and loans, less in the form of institutional support." Scholarships would give students a freer choice about the kind of institution they attend, he said.

The conclusion of the conference was summarized as being that the American school system is in need of a complete renovation, not just repairs. The conference was not designed to provide specific legislative recommendations, but reports were given to President Johnson for consideration.

The President said he was asking Gardner and the vice chairmen of the conference to serve as a task force to advise him on legislative proposals in education. Gardner was chairman of the 1964 task force on education.

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Recent Developments In Church-State Affairs

Wants A World Standard

GENEVA (RNS) — An international standard of religious liberty that would not be contravened by the constitution or law of any nation was proposed by the Commission of the Churches on International Affairs (CCIA), an agency of the World Council of Churches.

The resolution said that the standard "should not be restrictively interpreted to make it conform to existing national constitutions and laws, but every effort should be made to cause national constitutions and laws to conform to the international standard."

It further said that religious liberty "included freedom to change one's religion or belief without consequent social, economic and political disabilities . . . freedom to manifest religion or belief" through worship, teaching, practice and observance; and "freedom to maintain individual or collective bonds with religious communities or associations, the character of which transcends national boundaries. It also includes freedom to express opinions or convictions and to impart information and ideas through any media and regardless of frontiers."

Vatican Liberty Declaration

GENEVA (RNS)—The Executive Committee of the World Council of Churches expressed hope here that the Second Vatican Council will adopt the statement on religious liberty now before it, without diluting its contents or application.

"Because of the importance of (religious liberty) and for the sake of better understanding between the Churches," the WCC resolution expressed "the hope that the declaration on religious liberty which will be before the next session of the Second Vatican Council will be adopted and promulgated without weakening of its content and without restricted interpretation."

The religious liberty declaration was given preliminary approval by Roman Catholic prelates at the 1964 session, but final passage was delayed until the session beginning September 14.

Recognition For Orthodoxy?

WASHINGTON (BP)—A resolution in the United States Senate officially to recognize the Eastern Orthodox Church as the fourth major faith in the U. S. A. faces no

immediate action, according to information from the Senate Judiciary Committee staff.

This resolution, if approved, would make it mandatory that all references by federal agencies to major faiths in the U. S. include the Orthodox Church.

Sponsored by Senators R. Clifford Case (R., N. J.) and Jacob K. Javits (R., N. Y.) the resolution has been offered as a routine matter for several years. It is referred to the Senate Judiciary Committee of which Sen. James O. Eastland (D., Miss.) is chairman.

Commenting on the proposal, C. Emanuel Carlson, executive director of the Baptist Joint Committee on Public Affairs, asked why such a resolution should be considered. "The United States government does not 'recognize' any faith," he said. "Why should the Eastern Orthodox Church be singled out for special recognition?"

Hits Communism Study

WASHINGTON (BP)—A Baptist leader here said that a study on "The Church and State Under Communism" released by the Senate Subcommittee on Internal Security is "rather superficial" in its treatment of the subject.

Joseph Nordenhaug, general secretary of the Baptist World Alliance, pointed out that in relation to the Baptists in Russia the incorrect use of language and the sources quoted in the Senate committee report are not satisfactory.

Specifically, the report says of the Baptists in Russia. "No information is available on the fate of the Baptist Church since 1960."

Nordenhaug said that he has been connected with the Baptist World Alliance only since 1960 and that he has compiled a file eight inches thick on the Baptist situation in Russia. He added that as far as he knows those who prepared the special study made no contact with the Baptist World Alliance for information about Baptists in Russia.

The special study was prepared by the Law Library of the Library of Congress. It was released by Sen. Thomas J. Dodd (D., Conn.), vice chairman of the Senate subcommittee.

In a foreword to the publication the Senator says that it gives "a detailed account of various forms of harassment and persecution to which the religions of the U.S.S.R. have been subjected."

In a previous study "the present legal situation of the church in the U.S.S.R. was discussed," Dodd recalled. Following closely on the heels of the Russian study was another one on the situation in Lithuania, Latvia and Estonia.

Commenting on the series of studies, Dodd said in a foreword to the fourth volume that "it is to be hoped that the present series of studies will help to establish the truth about the status of religion under communism."

A further objective Dodd hoped for was that the study "will throw some light on the efforts of clerical authorities in communist countries to extend their sphere of influence and control over related communities in other parts of the world."

Russian Baptist leaders attended the Congress of the Baptist World Alliance both in Rio de Janeiro in 1960 and in Miami Beach in 1965. Yakov I. Zhidkov, president of the Baptist Union of the U.S.S.R., served as a vice president of the Alliance for the past five years.

Since 1960 Russian Baptist leaders have attended meetings of the executive committee of the Baptist World Alliance. Several Baptist leaders from other parts of the world have visited Baptists in Russia in recent years.

Confronted with the charge that the Baptists from Russia attending the Baptist World Congress in Miami Beach are communists, Ivan Motorin in a press conference flatly denied that there are any communists in the Baptist churches in Russia.