

# Report from the In Capital

NOVEMBER-DECEMBER  
1968



## CHRISTIANS

## HAVE WORLD

## RESPONSIBILITY

Christian responsibility extends to human problems throughout the world and to all peoples, according to a consensus of 144 Baptist leaders gathered from seven major Baptist bodies in North America.

Beyond this general agreement opinions varied widely and extended to sharp disagreement on such subjects as conscientious objection to wars, foreign aid, the settlement of international disputes and the relation of the gospel to culture and nationalism.

The 12th annual Religious Liberty Conference sponsored by the Baptist Joint Committee on Public Affairs drew participants from the Southern Baptist Convention (72), American Baptist Convention (34), North American Baptist General Conference (8), Progressive National Baptist Convention, Inc. (7), National Baptist Convention, USA, Inc. (5), Baptist General Conference (2), and the Baptist Federation of Canada (1). Fifteen others were from churches affiliated with both the American and Southern Baptist conventions.

The theme of the three-day conclave was "The Role of the Christian through Church and State in International Relations."

Next year's conference will be on "The Church and Emerging Patterns of Rights and Responsibilities." Major attention will be focused on the problems of dissent and conscientious objectors.

James M. Sapp, director of correlation services for the Baptist Joint Committee, was the conference correlator. He pointed out that none of the findings of the Conference were official or binding on any Baptist or on any Baptist body. The Conference reports are given to the Baptist Joint Committee for whatever help it may find in them in the consideration of future policy.

The purpose of the annual conferences for the past decade has been to provide a forum for discussion of principles and practices by Baptists on current church-state issues facing the denominations, according to C. Emmanuel Carlson, executive director of the Baptist Joint Committee.

The Conference section on personal freedom agreed on five basic principles to guide the Christian in relation to public and international issues:

1. "The freedom of the Christian is limited by the dual love commandment of Jesus." This principle, the section said, not only grants to other persons equal freedom, but also often voluntarily restricts the exercise of one's personal freedom.

2. "A Christian is obligated to obey and respect the laws of the state except that where the demands of God conflict with said laws the Christian must give priority to God."

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## Housing and Urban Development Act of 1968

A "break-through" piece of legislation enacted by the 90th Congress is the Housing and Urban Development Act of 1968. So far-reaching is this Act for the future of the nation, including many aspects of church-state relations, that it will be the subject of careful study in the months and years ahead.

So voluminous and comprehensive is this Act that it is impossible in the limited space available here to present even a general summary. Hence, at this stage we present only a summary of the major features of the HUD Act of 1968 (Public Law 90-448). Further discussions will no doubt emerge from the Baptist Joint Committee on Public Affairs.

### Major Features, HUD Act of 1968

#### *Aids for homeownership and rental housing*

It authorizes new programs of subsidies to reduce mortgage interest rates on behalf of lower income families to as low as 1 percent in order to assist them in purchasing or renting new or existing housing which they could not otherwise afford.

Eligibility to participate in this program is limited to families whose incomes do not exceed 135 percent of the incomes set for admission to low-rent public housing in the area, except that 20 percent of the funds for this program may be used for families with higher incomes which do not exceed 90 percent of the limits for 221(d) (3) below market interest rate housing.

A deduction of \$300 per child is permitted in determining family income. It also provides substantially increased funding for the existing public housing and rent supplement programs.

#### *Liberalized FHA financing*

It establishes a special high-risk insurance fund in FHA to encourage FHA to approve home-loan applications from buyers who cannot meet full standards and to make

insured loans available in neighborhoods which do not meet present mortgage insurance requirements.

#### *Aids to housing sponsors*

It authorizes interest-free loans to cover preconstruction expenses of nonprofit housing sponsors and also creates a National Homeownership Foundation to provide grants or loans to housing sponsors.

#### *New communities*

It authorizes HUD to guarantee borrowings of private developers of new communities and to make supplementary grants to States and localities in connection with federally aided water, sewer, and open-space land projects that assist the new community development.

#### *Neighborhood development program*

It authorizes an alternative form of urban renewal under which a community could elect to carry out a project on the more flexible basis of annual increments of planned renewal activities over the period required for completion in place of the present lump sum commitment for an entire project fully planned in advance.

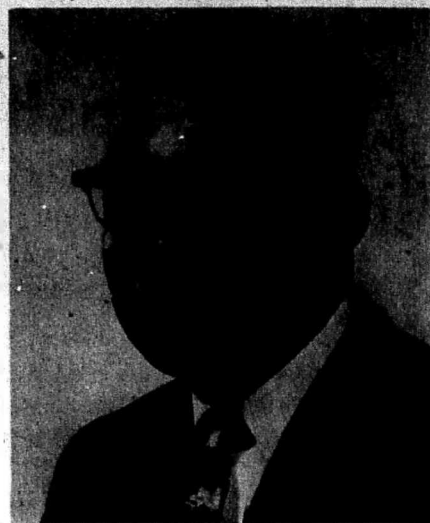
#### *Rehabilitation loans and grants*

It increases the maximum rehabilitation grant from \$1,500 to \$3,000. It also extends the provisions of the rehabilitation grant and loan programs for definitely planned rehabilitation or code enforcement areas or where such assistance is needed to bring properties up to reasonable underwriting standards under applicable statewide property insurance inspection plans.

#### *Low and moderate income housing*

It requires that a majority of the housing units provided in the future in each community's new urban renewal projects redeveloped for residential purposes must be for low and moderate income families, in-

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TUCKER

## Public Affairs Committee Selects Tucker as Chairman

The Baptist Joint Committee on Public Affairs elected Homer J. Tucker as its chairman at the October semi-annual meeting in Washington, D. C.

Tucker is the first Negro to be named as chairman of the agency that is maintained in the Nation's Capital by eight Baptist bodies in North America.

A large portion of the meeting of the Baptist Joint Committee was spent discussing the ways it should serve the various Baptist bodies in the future.

The Baptist Joint Committee is authorized by its sponsoring denominations "to act in the field of public affairs" (1) when a need for conference or negotiation with government arises, (2) when Baptist principles are involved, and (3) when items are referred to it by a Baptist convention or agency.

Among other functions, the Committee is empowered "to inform the Baptist constituencies of governmental movements and measures affecting principles held essential to true relations between church and state and the right application of Christianity to the life of the nation."

In the past the Committee worked largely in the areas of religious liberty and separa-

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**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. The purpose of this bulletin is to report findings on the interrelations between churches and governments in the United States. It affords church leaders a chance to understand developments, policies and trends affecting public policies and it affords public officials a chance to understand church structures, dynamics and positions. It is dedicated to religious liberty, to free and effective democracy and to equitable rights and opportunities for all.

The views of writers of material for *Report From The Capital* are not necessarily those of the Baptist Joint Committee on Public Affairs or its staff. The bulletin also provides for the sharing of views between leaders of the cooperating conventions and between leaders of various religions and traditions.

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, USA, 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 James M. Sapp, director of circulation services and editor of *Report From The Capital*.

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# Washington Observations



*News — Views — Trends*

November 5, 1968

**AS REPORT FROM THE CAPITAL** goes to press the nation is going to the polls, hence we know nothing at this time about the results of the election. However, the returns will be studied carefully and interpretations will be attempted later.

**THE PUBLIC WILL NEED** to remember that campaign speeches and party platforms are devised to win votes. Once a candidate is elected and responsibility falls heavily on his shoulders, he may find that the issues are not as simple as he pictured them. The answers must now be weighed in the light of responsible action rather than in the heat of campaign pressures.

**A POLITICAL CAMPAIGN** is an agonizing experience for the nation as a whole, but there probably is no substitute for "nationwide visibility" of the candidates over a period of time. Sensational charges and freakishness in the candidate go farther in bringing out crowds than in producing votes. Democracy is not dead!

**SOME HISTORICAL TRENDS** were, nonetheless, visible in the campaign. For instance, education is now accepted as a national concern that requires national support. No candidate chose to challenge the new situation created by sixty education bills signed into law by President Johnson. These provide a wide assortment of supports from federal funds for improvement and extension of education for almost anyone who wants to learn and improve his abilities, and no candidate proposed to turn back the clock.

**THE DOCTRINAIRE APPROACHES** to foreign relations that marked the early statements of "the challengers" became more humble and responsible as the campaign speeches re-echoed. By the time the polls opened few easy answers remained as proposals.

**MANY JUDGMENTS** will be required in the next four years. The campaign promises will give little guidance for the situations that no one can now describe. Foreign policy, then, must return to its place in government, but the values to be implemented may have shifted toward humanitarianism.

**THE IDEALISTS OF SOCIETY**, such as youth and clergymen, contributed more than customary to the campaign, especially toward participation and acceptance for the traditionally non-political population. The few well identified economic and political interests of particular classes were confronted with a new extension of the active electorate. The upper classes have long been a known clientele for government programs, but a new clientele has emerged--bringing the nation closer to government by the people and for the people.

**THE UNITED STATES GOVERNMENT**, as one example, is spending currently \$623 million to develop supersonic aircraft for travelers to cross the ocean faster. On the other hand, the Government is spending only \$10 million to help develop modern housing production techniques so that the less fortunate can live in better housing.

## Officials Involve Baptists In Non-military War Idea

Two top government officials involved the group of Baptists attending the 12th annual Religious Liberty Conference in discussing the need for non-military assistance to fight the war against poverty, ignorance and disease at home and abroad.

The Baptists heard reports by Brigadier General William A. Knowlton, secretary of the General Staff of the United States Army, and Walter E. Washington, mayor of the nation's capital. These men reported on government efforts to minister to human needs at home and overseas.

Knowlton told of U. S. efforts to win the "other war" in Vietnam. By assisting in economic and cultural developments, the United States is helping to bring about a social revolution among the peasants there, he said.

Knowlton recently returned to the U. S. after an 18-month assignment in Vietnam



Brigadier General William A. Knowlton, Pentagon staff officer, dealt with the non-military aspects of the war in Vietnam at the first conference luncheon.

unable to deliver his address in person, so instead, sent Carl D. Coleman, chairman of the Parole Board of the District of Columbia to represent him.

Washington issued a challenge to denom-

facilities available for community meetings and acting as a major liaison between the people and "the establishment."

"We need experiments born of faith," he said. He also urged more planning and

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## CONFERENCE EXPLORES THE ROLE OF THE CHRISTIAN THROUGH CHURCH AND STATE IN INTERNATIONAL RELATIONS

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where he directed the government's pacification effort.

The mayor's speech focused on the search for answers to the serious domestic problems in U. S. cities and the role of the churches in helping solve them.

The "other war" in Vietnam, according to Knowlton, is presently involving some 48,000 persons working in small "revolutionary development" teams. These civilians, aided by the military, are working in over 12,000 hamlets in the Vietnamese countryside.

Knowlton said these teams are made up of persons trained to teach ideology, agricultural and educational methods and to give medical assistance.

The military man praised the work of many Christian groups who work independently or in cooperation with U. S. agencies. These groups, he said, are helping to provide inspiration and education, and are assisting the poor people of Vietnam to raise their standard of living.

Because of illness and a disturbance in one area of the capital city, Washington was

ination leaders present to create more and better programs to involve the churches in the problems of the city.

"Unless the church . . . engages in a mission directed toward metropolitan society, it is not engaged in a mission designed to serve the needs in this contemporary world," he stated.

In his address he asked if one can believe in churches that cannot provide moral leadership to help people face the problems of poverty, race, crime, violence, war, equal opportunity and mutual respect for the rights of all.

He suggested several ways for churches to educate their members and to participate in building better cities:

Convince church members that they "are the city" and they hold its future in their hands and hearts.

Develop faithful attitudes toward the poor, the weak and the racially different.

Lead church members to participate in community planning and organization.

Mobilize commitments for action by sponsoring recreation activities, making church

coordination between denominational groups and more long-term commitments to meet the massive problems in inner cities.

"The poor are men and women and children, not merely statistics . . . if we would hear the word of God, we must listen to the poor as well as the affluent," the Negro official said.



# Monsignor Chides False Ideas in Churches

Monsignor Marvin Bordelon, director of the Division of World Justice and Peace office of the National Council of Catholic Bishops, charged that both Baptists and Catholics have been "far too anxious about a U.S. ambassador to the Vatican."

"I suppose that in some Roman Catholic circles there still exists a secret and gleeful hope that our government will appoint an ambassador to the Vatican. But this is not the dominant Roman Catholic position," Bordelon said.

The Monsignor called on both Baptists and Catholics not to "waste time and energy on this chimera." "I suggest that Christians would do much better by getting on with the real work of the church and of the world," he continued.

He hit hard at false ideas in both Catholic and Baptist circles that hinder them in their universal world mission. "The view of the church as a pyramid with all power and virtue and grace concentrated at the top simply isn't valid anymore, if indeed it ever was," he declared.

As a result of Vatican II the key phrase depicting the church is "people of God," Bordelon said. This, he continued, has led to a de-emphasis of hierarchical structure in the Catholic church.

He chided Baptists who continue to hold to outmoded concepts of the Catholic church. "When Baptists keep insisting that there is more than ample reason to fear the all-powerful Holy See or all-powerful and conniving Vatican State or Roman church hierarchy, they are not helping

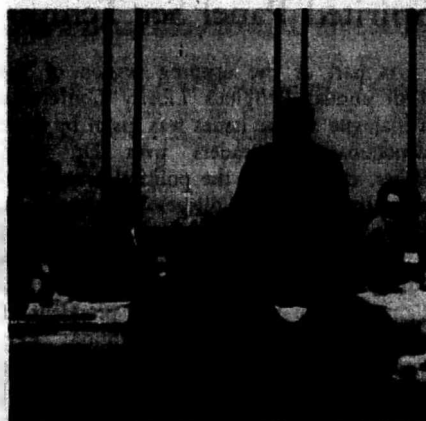
Catholics become more mature in their ecclesiology," he said.

He said, "at least three baneful consequences follow over-involvement of church-as-institution." They are: (1) the church succumbs to playing the role of state; (2) the obligations of conscience are not fulfilled; and (3) personal moral integrity is eroded.

Bordelon set forth five marks of the people of God as the church in relation to diplomacy and international affairs.

1. "The church must be incarnate, this-worldly, intimately involved in the stuff of this world;
2. "The church must be universal in vision and universal in action;
3. "The church must respect her own limited competence and limited mode of operation;
4. "The church should give direction but not directives; and
5. "The church must do everything in her power to help promote this ideal: a world that is human, a world in which every man, woman and child can hope at least to live a human life."

Poor people should become the special concern of the people of God, Bordelon said. The poor of the world have no effective voice, he said. "They have no constituency to speak and act for them, no Congressmen to represent them. The church of service needs to give dramatic, believable attention to the Christ in them, and do this both in word and in deed."



Monsignor Marvin Bordelon gave a candid appraisal of Baptist-Catholic relations at the Friday luncheon.

The Catholic spokesman called on the church in the U. S. A. to respond to the "global problems of material hunger and spiritual poverty." He said that "any self-respecting U. S. Baptist congregation or Roman Catholic parish should budget 50 per cent of its time, talent, treasure . . . to help alleviate misery and destitution" throughout the world.

Likewise, he continued, what can be done together as churches, in concert with each other, should not be done alone, confessionally.

The church should never undertake any program that any other agency can accomplish creditably well, Bordelon concluded. Where the church has been effective in the past, but where others can now manage, it should retreat "in order to redeploy its resources in money and people to new causes, objectives and goals," he said.



Meal functions were an important time during the conference. Participants visited and compared viewpoints, at left, page four. C. Emanuel Carlson, center, above left, shares a few moments with W. Barry Garrett and W. A. Crieswell, president of the Southern Baptist Convention. Miss Alma Hunt, Joint Committee member, presides at the noon luncheon on Wednesday, above, right.

## Spirited Panel Set Tempo for Group Discussions

As part of the opening session of the 12th annual Religious Liberty Conference a dialogue on the issues was given by three denominational leaders with Dr. John Baker, chairman of the political science department, Wooster College, Wooster, Ohio, acting as moderator.

Others who spoke and held a brief discussion afterwards were Dr. L. Doward McBain, Arizona pastor and past president of the American Baptist Convention; Rev. Robert A. Featherstone, moderator of the Baptist General Conference; and Dr. Paul Geren, president of Stetson University, DeLand, Florida.

The following account is a summary of the three dialogues given.



McBAIN

**L. Doward McBain.** I have not the slightest idea what the issues are going to be, but can only point out some as they appear to a local pastor in relationship with local government, national government and on the international scene.

1. Communicating the gospel to all. The author of a recent book, in asking people on the street what they think about international problems, found no substantial difference between the church-related and the non-church-related. One of the issues is to discover if we have a Christian position. We here believe that we do, but we have a problem with the rank and file of people. One of the major issues is this: If we have a Christian position, why have we not been communicating it better?

2. Rediscovering not only the minister but the individual. We have de-emphasized the prophetic role. We need to rediscover the prophetic role of the individual. We should speak from affirmation instead of alienation on international affairs.

3. Recognizing that we are divided. We speak in many different groups on the American scene. This is not necessarily all bad, but it is a major issue.

4. Recognizing national versus international tensions as a citizen of the Kingdom of God. I never cease to be appalled at the grades of priorities we sometimes try to set up. The time ought to come when we can say we are (1) citizens of the Kingdom of God, (2) citizens of the world and (3) citizens of the United States. We never can

influence government unless we decide on priorities.

5. Taking another look at the biblical roots of the protest movement about international affairs. There are biblical roots, but much that is in the protest movement is completely un-Christian. Nevertheless, we need to take a look.



FEATHERSTONE

**Robert Featherstone.** Often the Christian feels that the world is going down to doom, and suddenly we are made to provide part of an answer.

1. We have been too provincial, apart from sporadic missionary reports. We know extremely little about foreign lands, cultures, peoples. Christian education curricula should contain more such information.

2. We should be challenged to relate with a Christian fellowship in another country.

3. We are biblical illiterates regarding fellowship around the world.

4. Prayer could be made much more specific with more information about needs.

5. The church has been reluctant about promoting secular employment abroad. We have often considered it as competition.

6. The travel dollars of Christians could be used to gain insights.

7. Young men in military service could be briefed.

8. Relief programs by Christians and governments could be expanded and coordinated.

9. Discussions in churches, at college and adult levels, could develop a Christian philosophy of international relationships, including minority groups, United Nations, etc.

10. We can support and pray for public officials that have a Christian awareness on these problems.

I want to deal in more detail with two of these items. First, with regard to secular employment, many countries are increasingly refusing visas for missionaries. One advantage of promoting secular employment abroad is that theological training is not necessary for these people and yet they can aid greatly in carrying the Christian message.

Second, we should develop a Christian philosophy of international relations through Christian education. Gandhi said to his people they would understand their Western



Embassy representative, some of whom are shown above, included officials from the embassies of Finland, Ghana, Austria and China.

friends better if they would remember that regardless of the creeds in the churches money is their real god.



GEREN

**Paul Geren.** I add a list of questions.

1. How do we prevent nuclear war?

2. How do we have non-military confrontation with communism? It is good for us and for them as well.

3. How do we better understand the

forces of world revolution?

4. How can we draw the distinction between helping our friends resist aggression and policing the world?

5. How do we avert the threatened and predicted world famine?

6. How is the United Nations to be revised and reformed?

7. How can world disaster relief be improved?

8. How can we in the United States recognize the right of conscientious objection to a particular war, and expand non-military alternatives of national service?

9. How can we increase interest in the economic development of less developed countries?

The widening gap is not the thing about which to be disturbed, but the lack of any kind of hope of improvement in the less developed countries. We must not try to encourage them to catch up with us, which is not reasonable, but we should encourage them to effect their own economic development.

Do we in the churches have a role here?

It looks as though we are going to do less in a national way.

In regard to what we in the churches can do, it would be well if we would establish more revolving loan funds in underdeveloped countries, to be administered by missionaries and their colleagues. This could mean economic development through person-to-person involvement. There is a great area in the less developed countries for the establishment of smaller businesses. Because it would be a good thing to do, I wish that we in the churches were more involved in loan funds, provision of technical assistance, etc., on a person-to-person basis.

## Panel Discussion

*John Baker.* Our ministers and Christians



**BAKER**

themselves are the medium, and therefore, we are the message. How are we going to spell this out? I think this is the real issue. How do we do more to articulate the message among the believers? We talk about them, but how do we get the medium to make the message what we want?

*McBain.* I was trying to imply that we have infiltrated government at every level, and our greatest asset is those that can

bear a witness at every decision-making level of public life.

*Baker.* We are involved, but we still are not getting the message through to the people. Regarding conscientious objection to a particular war, how can Baptists justify conscientious objection to a particular war?

*Geren.* I am not much troubled by the fact that the people in the churches are not advocating a different sort of policy from the people outside the churches. This does not mean that we should not pay attention to what the scriptures, preachers, etc., say to us. If everybody else is coming along with us, it means that there is a lot of permeation of Christians into various levels of government.

It may well be we ought to be smaller in number and more effective. We do not start that by saying we must become smaller. We must inquire what our prayer, worship, Bible study lead us to advocate, and then advocate it. If others will come with us, that is fine.

Regarding conscientious objection to a particular war, why should we not have this right? Many people do not want to be absolute pacifists, and cannot be that. Some cannot be that. Some cannot be either absolute pacifists or militarists. Many are practical pacifists right now and do not want anything to do with this particular war, and also want some alternatives.



The panel on issues was moderated by Dr. John Baker. Panelists were Dr. L. Doward McBain, Rev. Robert A. Featherstone, Baker, and Dr. Paul Geren, extreme right.

## Christian Responsibility . . .

(Continued from Page 1)

According to the section consensus this principle would under certain circumstances require the Christian to practice passive resistance or engage in civil disobedience. According to this principle the section said that Baptists should support conscientious objectors to war, although there was no agreement on support for conscientious objectors to a particular war.

3. "The Christian has an obligation to participate actively and intelligently in the political process."

4. "The Christian should influence government policy so that in relation to other nations personal freedom is advanced and human needs are met."

5. "The Christian should strive to use governmental power to encourage self-determination by all peoples of the world, this being, in our view, of highest value."

This principle, the section said, should encourage the church to provide a means for discussing such crises as Vietnam,

Biafra, Eastern Europe and the Near East. Also it said that the churches should distribute widely information on the United Nations.

The section on the Christian in Economic Development of nations agreed that Christians have a positive role both through church and state to express their concern for people.

Among ten suggested guidelines this section said that "the Christian conscience must endorse and support birth control programs in developing nations. . . leaving always the implementation of such information to the individual conscience and will."

In the context of economic development of peoples this section also said that "the relevant church of today should support such agencies as the United Nations, the World Bank, and the World Council of Churches, which provide structural forms within and through which men may begin to act in the context of membership in a world community."

Questions addressed by the other sections of the conference include:

Settlement of International Disputes: "What constructive suggestions for the settlement of international disputes do Christians really favor?"

"Christian Political Role in International Policy: "What religious or political activities regarding international relations commend themselves as Christian witness in the modern world?"

Problems of Culture and Nationalism: "How can the church be basically international under God, without becoming nationalistic in its value system?"

The reports of the five sections of the conference were read and discussed before the final plenary session. No votes of approval or disapproval were taken by the whole conference. The reports are filed with the Baptist Joint Committee on Public Affairs for information and for future study.

Outside of the fact that the questions were fully discussed for three days by responsible Baptist leaders, the findings of the various sections are unofficial and are not definitive positions, Sapp said.

## Urban Development Act . . .

(Continued from Page 2)

cluding at least 20 percent of all units for low-income families except that under certain conditions the 20-percent requirement can be waived.

### FNMA secondary market

It places FNMA's secondary market operation in a new privately owned corporation. FNMA's special assistance and management and liquidating functions would be retained in the Department of HUD to be administered by the Secretary through a new Government National Mortgage Association.

### Rural housing

It authorizes the Farmers Home Administration to make direct and insured loans available to low-income families in rural areas and small towns with interest rates as low as 1 percent. It also authorizes a new program of grants and loans to aid self-help housing.

### Urban riot insurance

It authorizes a new program of Federal reinsurance against loss from riots and civil disorders for private insurance companies to encourage them to write property insurance in areas threatened by such problems. Participating companies would be required to comply with a State FAIR plan (fair access to insurance requirements) designed to secure for all owners of insurable property access to basic lines of property insurance.

### Flood insurance

It authorizes a new program of Federal assistance to private insurance companies to encourage them to provide property insurance against flood hazards.

### Interstate land sales

It makes it unlawful for any developer to sell or lease, by use of the mail or by any means in interstate commerce, any lot in any subdivision of 50 or more lots offered as part of a common promotional plan unless (1) the subdivision is registered with HUD and (2) a printed property report is furnished to the purchaser in advance of the signing of an agreement for sale or lease.

### Mortgage insurance for hospitals

It authorizes a new program of FHA mortgage insurance to cover the construction and equipping of nonprofit hospitals.

### Model cities

It authorizes an additional \$1 billion for fiscal 1970 for the model cities program and also authorizes an additional \$12 million for fiscal 1969 for planning funds for the third round of model cities.

### College housing

It supplements the existing program of 3-percent direct loans for college housing

## Editor's Notebook

# Report from the Capital

• Conference time in October, to which this issue is dedicated, was superb. . . . Excellent performance of the sixty conference leaders (only one failed to show) paced the intensive discussion groups (page 1). . . . Three headline speakers, the General, the Mayor (in absentia) and the Monsignor stimulated conference participants with well prepared messages (page 4, 5).

• A cross section of leadership from the several denominations was represented by the fifteen section leaders and 45 group leaders. . . . The section on "The Role of the Christian in Personal Freedom" was manned by O. Norman Shands (SBC), Robert S. Alley (SBC) and William E. Flood (ABC). . . . "The Role of the Christian in Economic Development" was a section led by L. Doward McBain (ABC), Claude U. Brouch (SBC) and Paul Geren (SBC). . . . Section III on "The Role of the Christian in the Settlement of International Disputes" was headed by Ben C. Fisher (SBC), Elizabeth Miller (ABC) and Russell Leedy (ABC). . . . "The Christian's Political Role in International Policy," Section IV, was led by Joseph Chapman (ABC), Jack U. Harwell (SBC) and Richard Rieseling (ABC). . . . Discussions in the fifth section, "The Christian's Role in Problems of Culture and Nationalism," was headed by Harold K. Graves (SBC), John Binder (NABGC) and J. D. Hughey (SBC). . . . The 45 group leaders were represented by denominations as follows: ABC—19; SBC—19; NABGC—2; PNBC—2; NBGA—1; NBC, Inc.—1 and BFC—1.

• The January, 1969 issue of Report From The Capital will preview some of the principal areas of the national political scene of greatest concern to Christians in the new year.

by a new program of interest subsidies for privately financed college housing to reduce the effective rate to the college to 3 percent.

### National housing partnerships

It provides for the establishment of national housing partnerships to encourage the greater use of private financial resources in increasing our supply of housing for low and moderate income families in communities throughout the Nation.

## Public Affairs Committee . . .

(Continued from Page 2)

tion of church and state. But in recent years the problems of church-state relations have rapidly expanded and have become more complex.

The Committee authorized a special committee "to re-study the role of the Baptist Joint Committee and its working relationship with the member communions." This committee will make a report of its findings in October 1969.

Other officers of the Baptist Joint Committee are: C. R. Daley of the Southern Baptist Convention, first vice chairman; G. K. Zimmerman of the North American Baptist General Conference, second vice chairman; and Alton Wheeler of the Seventh Day Baptist General Conference, recording secretary.

In accepting his election as chairman, Tucker pointed out many of the overwhelming problems in the nation to be confronted by Baptists. But, he continued, "I am staggered by the resources of the combined eight bodies in the Baptist Joint Committee. The total membership of some 23 million are greatly multiplied when they come in contact with the divine power of God."

Tucker is director of Urban Work and Community Ministries for the New Jersey Baptist Convention. Prior to that (for 14 years) he was pastor of the Mt. Zion Baptist Church, Newark, N. J. He serves on the Baptist Joint Committee as a representative of the American Baptist Convention.

A Southern Negro, Tucker grew up in Warrenton, Ga.