

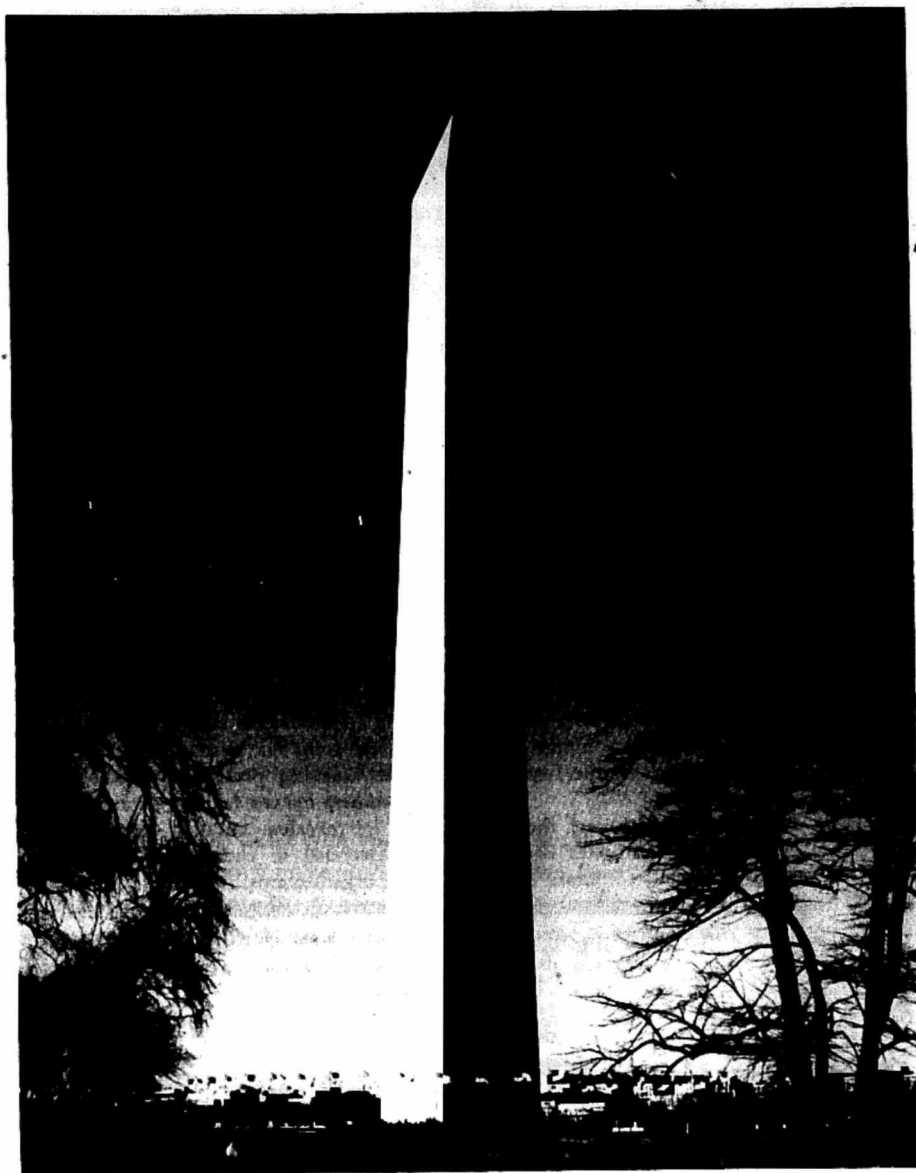
Report from the In Capital

MARCH 1969



The Washington Monument

*stands cold against
the March wind,
as if preening itself
for the influx of
children who,
in early spring,
will descend upon
the surrounding green
to climb the famous spire.*



SBC Executive Committee Opposes Vatican Envoy

The Executive Committee of the Southern Baptist Convention, meeting in Nashville, Tennessee last month, voiced strong opposition to the possible appointment of an official government representative to the Vatican, saying such would be "an unfortunate step backwards."

The 58-member Executive Committee, which meets twice annually to conduct business of the nation's largest protestant denomination, adopted unanimously a strongly worded statement to the President of the United States.

There was little discussion by the 58 members of the committee, who made it clear that the statement was not motivated by anti-Catholic feeling.

The statement said:

"There is a growing mutual spirit of respect and goodwill among the various religious bodies in the United States today. We feel that this new spirit of openness and trust would suffer if churches, Catholic, protestant or otherwise, tried to reassert or claim old political prerogatives on the European model. American representation to the Vatican would not aid our progress away from rivalry and fear."

The statement also cited a clause in the "Statement Concerning the Crisis in our Nation" adopted by the SBC last June in Houston which pledged Baptist efforts to "bridge divisive barriers, to work for reconciliation, and to open channels of fellowship and cooperation."

Added the statement to the President: "We would not want to see any church 'used' even for worthy purposes of foreign policy, nor the administration of domestic policies of state."

"We understand the Constitution of the United States to stipulate an assumption of government that churches are essentially spiritual bodies without special political position or political powers. The churches make their impact without use of state power to control or compel," the statement added.

The Executive Committee requested the staff of the Baptist Joint Committee on Public Affairs in Washington to convey the statement to President Nixon.

Tax Reforms May Affect Churches

Sweeping tax reform recommendations are under consideration by the Committee on Ways and Means of the U. S. House of Representatives. Rep. Wilbur D. Mills (D., Ark.) is chairman of the Committee.

Chairman Mills said that the first two items for investigation would be tax-exempt organizations and the tax treatment of charitable contributions.

Among the major considerations of the Committee is a three-volume set of "Tax Reform Studies and Proposals" submitted by the U. S. Treasury Department. In its report the Treasury pointed out a number of tax abuses which, it said, "as believers in justice and fairness we can only deplore." Seven of these inequities described by the Treasury can be summarized as follows:

1. There are 2.2 million families with incomes below the poverty level. Present tax policies place a burden on these families that is inconsistent with the national commitment to eliminate poverty.

2. There is a sizable number of persons with high incomes who pay little or no income tax. Many with incomes of \$1 million or more actually pay the same effective rate of tax as do persons with incomes only one-fiftieth as large.

3. Another group with high incomes that are fully taxable on all their income pay well above the average effective rate on persons at these income levels.

4. There are many billions of untaxed capital gains income included in the assets owned by persons who die each year—in 1966 about \$15 billion.

5. Current practices impose an unusually heavy burden on some widows who inherit an estate from their husbands. This burden can be accentuated if there are minor children and if the property is in the form of a family business or farm.

6. Some large businesses pay at the tax rate designed for small businesses because they form a chain of small corporate units,

claiming multiple exemptions from the corporate surtax rates.

7. Some tax-exempt private foundations are being used to accumulate assets and wealth to further personal advantages rather than charitable objects.

Commenting on these situations, the Treasury says:

"A minority of the population pays far less than its share of tax while others may bear special hardships to meet their tax liabilities. Many of these special benefits and devices are intricate, subtle, and difficult for the average person to understand. But all of them flaw our tax system and undermine the standards of justice and fairness which should prevail. For the minority who benefit, these special advantages add up to substantial windfalls."

Among other recommendations of the Treasury we find these that affect churches and their agencies:

- * That the amount of allowable standard deduction for income taxes be increased from 10 to 14 percent of adjusted gross income;

- * That those using the standard deduction be permitted also to claim and itemize additional contributions for deductions;

- * That the charitable deduction be limited to those amounts in excess of 3 percent of adjusted gross income;

- * That the present 30 percent limitation on deductible charitable contributions be increased to 50 percent;

- * That the provision for the establishment of the two-year trust for the benefit of charity be eliminated;

- * That the appreciated value of gifts of property to charitable causes be subject to the capital gains tax; and

- * That existing provisions of the unrelated business income tax for certain organizations be repealed, but that they continue to be extended to churches and to social welfare organizations.

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 correlation services and editor of *Report From The Capital*.

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Washington Observations

News — Views — Trends

March 7, 1969



THE NEW ADMINISTRATION, sparked by the hard-working President, is proving itself worthy of the public's desire to give the new leaders opportunity to prove themselves adequate.

THE EUROPEAN TRIP of President Nixon made a significant contribution toward establishing the President as a world figure. He handled himself well, made no major errors, and scored his point that Europe is once more a top priority for U.S. foreign policy makers.

DOMESTICALLY, THE PRESIDENT has scored heavily on occasions with the press. His hour-long press conference following his return from Europe was effective and forthright. He was well composed and demonstrated a sensitivity to television exposure that has eluded many public leaders.

ONE FOREIGN POLICY issue which has brought considerable public response in recent weeks is the possibility of a Vatican envoy being named by the President. Response from church groups has been swift and remarkably of one viewpoint, namely, that the American government should not have an official diplomatic representative to any church or church unit.

WHILE THE PROTESTS about an envoy to the Vatican have been sympathetic to the new President's need for close consultation on foreign policy and peace with every vantage point, they have politely but firmly pointed out the principles that say "no" to the proposition.

THE PUBLIC RESPONSE to the present issue is perhaps more mature than ever before with such an issue. Seemingly, religious groups understand that they will be heard and then proceed to speak in more reasoned terms. Emotional response is at a low ebb and does not seem to be available to those who might wish to stir the religious issue into a storm. Moreover, Catholic ranks themselves no longer remain "of one mind" on this or any other issue, thus political considerations are less shrill.

THE PRESIDENT'S CONFIRMATION of rumors regarding diplomatic representation to the Vatican came at a good time. The Baptist Joint Committee on Public Affairs, in semi-annual session in Washington, was able to answer the "trial balloon" promptly (see page 4).

A STUDY OF VATICAN representation was made nearly a year ago by the Baptist Joint Committee (Staff Report, April, 1968). The report revealed that the issue is no longer of great concern to thoughtful Catholic leaders, especially American Catholic leadership. Requests for American diplomatic representation to the Vatican seem to stem from a determined segment of Vatican leadership, rather than to be desired by American Catholic leaders.

THIS POSITION ON THE PART of American Catholic leaders was confirmed in a speech in Washington last October by a leading American Catholic official when he said, "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 Catholic position."

Dirksen Continues Push For A Prayer Amendment

Senator Everett M. Dirksen (R., Ill.) will push again in the 91st Congress for the approval of an amendment to the Constitution of the United States for the right of people, lawfully assembled, to engage in "nondenominational prayer" in public buildings.

Dirksen told a press conference that this is one of his first concerns in the new Congress. He said that he is seeking for early consideration of his proposal by the Senate.

The Dirksen prayer proposal is identical with the one he introduced in the 90th Congress.

Senate hearings were conducted in 1966 on a different prayer amendment by Sen. Dirksen. This first proposal was never acted upon by the Senate Judiciary Committee.

The current proposed prayer amendment is now under active consideration by the subcommittee on constitutional amendments of the Senate Judiciary Committee. Sen. Birch Bayh (D., Ind.) is chairman of the subcommittee.

Currently, the subcommittee has scheduled hearings on proposals for reform in procedures for electing a President of the United States. Another priority item for the subcommittee is a proposal to lower the voting age.

After these two matters are considered, the subcommittee may schedule hearings on the Dirksen prayer amendment. Some word on this will be forthcoming probably in March.

The staff of the Baptist Joint Committee on Public Affairs, C. Emanuel Carlson, executive director, issued a special report on the revised Dirksen proposal in July 1967. Since the current version is identical, the observations of the Baptist staff continue to be pertinent, Carlson said.

"The staff of the Baptist Joint Committee on Public Affairs remains convinced of the adequacy in law of the First Amendment to maintain free religion," the report said in 1967. "This view has not changed," Carlson said as he responded to the new effort for a prayer amendment.

The Dirksen prayer amendment says:

"Nothing contained in this Constitution shall abridge the right of persons lawfully assembled, in any public building which is supported in whole or in part through the expenditure of public funds, to participate in nondenominational prayer."

The earlier version which was abandoned by Dirksen sought to empower government

to have certain authority in school prayers. It said:

"Nothing in this Constitution shall prohibit the authority administering any school . . . or public building supported . . . through the expenditure of public funds from providing for or permitting the voluntary participation by students or others in prayer."

The Baptist Joint Committee staff in its report on the new Dirksen amendment said that it could be viewed as "meaningless." It might be argued, the staff pointed out, that the proposal does nothing more than the First Amendment already guarantees.

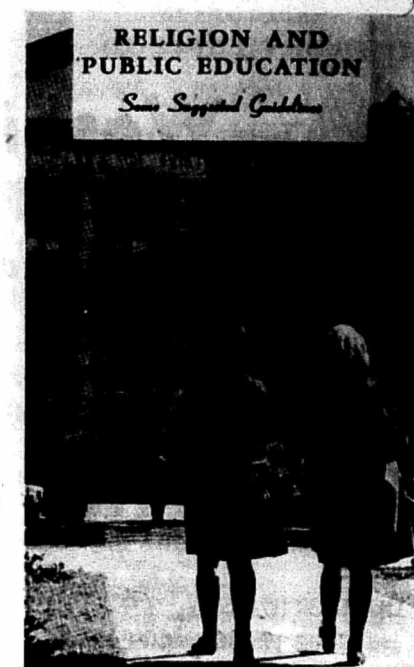
However, the new wording on lawful assembly, public buildings and nondenominational prayer raises serious questions, the report pointed out.

The staff asked, "Would the phrase, 'in any public building,' possibly erode the present rights in other public places? That is, does the inclusion of one thing mean the exclusion of another? For some legal purposes it does."

On the phrase, "lawfully assembled," the Baptist staff said that the need for it "is not apparent." Then it observed, "Perhaps the phrase is only intended to quiet fears that the proposal might be used as a means to protect an unlawfully assembled group from expulsion from a public building."

The provision for the right to participate in "nondenominational prayer" raises more serious questions for the Baptist Committee staff. It observed:

"The proposed amendment ties the right



THE PAMPHLET pictured above contains some proposals as guidelines for teaching about religion in public schools. It is available from the Baptist Joint Committee on Public Affairs. Single copies—free. Dozen copies—\$.75. 100 copies—\$5.00.

of persons to 'nondenominational' prayers only. Would this mean that if a group of Baptist students got together at lunch in a public school to pray, the location of their prayer would determine that it had to be 'nondenominational'? That is, does the proposal limit present rights?"

— BULLETIN —

The Baptist Joint Committee on Public Affairs in plenary session on March 6, 1969, in Washington, D. C., after consideration of the text of the presidential news conference on March 4th, unanimously adopted the following statement concerning the establishment of permanent representation to the Vatican:

Recognizing that the intricate relationships involved in world peace require the widest range of perception and communication, we believe that the national interests and the cause of peace are served best by flexible and informal means of church-state consultations rather than by formal diplomatic relations. In line with the Staff Report of the Baptist Joint Committee on Public Affairs, *Diplomatic Relations with the Vatican*, published in April 1968, we respectfully request the President to make widest use of the present and emerging informal relationships open to him; and, consistent with the American model of church-state relationships, to avoid naming a permanent representative to the Roman Catholic Church or to any other church.



WHAT IS IT? HOW DOES IT FUNCTION?

The American Government

A series on possible projects or learning experiences for the Christian, or a group of Christians, to pursue in order to understand more perfectly the interrelations between churches and government in the United States.

QUESTION: "What are the kinds of laws that the Congress may not pass according to the Constitution?"

ANSWER: In truth, the Constitution is from beginning to end a catalog of restraints on arbitrary governmental power eloquently expressed.

BACKGROUND DISCUSSION OF THE QUESTION AND ANSWER:

The men who met in the City of Philadelphia in 1787 to draft what eventually became the United States Constitution were first and foremost students of history. That history, as frequently as not written in blood, gave ample testimony to the Lockean view that "Absolute arbitrary power, or governing without settled standing laws, can neither of them consist with the ends of society and government." Chary of governments which acted by "prerogative" i.e., the power "to act according to discretion without the prescription of the law and sometimes against it", the Framers early decided "what they did not want government to be able to do to them."

Their initial efforts led to the creation of a central government divided according to function and limited to specified spheres of activity. While some of the drafters, notably Alexander Hamilton, argued that the limitations implicit in a central government of "enumerated powers" were a sufficient hedge against tyranny, a majority plumped for a more explicit recital of safeguards of individual liberty. Fortunately for all Americans, the latter carried the day. Their work and our single most important guarantor of personal freedom is embodied in the Bill of Rights.

Since many of the colonists first came to these shores to escape the established religions and religious persecutions in Europe, it is not surprising to find the guarantee of religious liberty in the opening clause of the First Amendment. By its terms, this amendment places religious belief and worship beyond the reach of government. As interpreted by the Supreme Court, the First Amendment has placed government, both state and federal, in a position of "neutrality" in regard to religion:

"Neither can pass laws which aid one religion, aid all religions, or prefer one religion over another. Neither can force nor influence a person to go to or to remain away from the church against his will or to profess a belief or disbelief in any religion."

In order to maintain the government sensitive to its limited role and, yet, responsive to the legitimate demands of its citizens, the balance of the First Amendment guarantees against official infringement with the right of free expression and the twin rights of assembly and petition. While it is not always an easy task to mark the borders of the legitimate exercise of these rights, it is vital to remember that "the indispensable democratic freedoms secured by the First Amendment . . . gives these liberties a sanctity and a sanction not permitting dubious intrusions."

The guarantees accorded the individual citizen in his public life are matched in the Fourth Amendment right of individual privacy. Couched in terms of protection against governmental abuses in the search and seizure of the individual, his home and his possessions, this Amendment will assume even greater significance in this complex, fast evolving, increasingly technological world. It will serve to insulate us ultimately from the horror of George Orwell's Big Brother's ever-present eye.

In a short article such as this, it is impossible to recite every obstacle erected by the Founding Fathers against arbitrary governmental action. We Americans can glory



CLAUDE PEPPER, Democrat, of Miami, is Congressman for the eleventh district of Florida. From 1936 until 1951 he served as a Senator of the same state.

that this is the case. Gone unmentioned, but not unnoticed, are the safeguards against ex post facto laws and bills of attainder, and the great rights of trial by jury and due process of law. Finally, no comment, however brief, can leave untouched perhaps the ultimate safeguard embodied in the Constitution and the Bill of Rights, namely, the reservation of all power not otherwise conferred, to the people of the United States—the source from which all power is derived.

SUGGESTIONS FOR LEARNING EXPERIENCES OR ACTIVITIES:

1. Seek to broaden your own understanding of the limits on the National Government and the full extent of the rights and freedoms uniquely guaranteed Americans by the Constitution by first reading the text of that document and then by reading what recognized scholars have had to say about it beginning with the Federalist Papers.

2. Do not accept uncritically, or conversely, jump to criticize judicial interpretations of the Constitution by the courts without analyzing the problem at issue and giving some thought to the rationale behind the Framers' adoption of the relevant Constitutional provision. Examine the school prayer controversy, for example, and in light of your reading the First Amendment and its background decide for yourself whether the wholesome practice of public prayer justifies the danger implicit in government telling us what, when or how to pray.

Togetherness Through Group Experiences

By Albert McClellan

We have recently been involved in our convention in 180 interviews with six different groupings of leaders on the problems and opportunities of student work in the 1970's. Two groups carried more tension than the others. They were the campus directors and students.

Our method was to sit around a table and talk in response to a list of questions. It was not exactly true dialogue though there was a complete openness and frankness. No effort was made to resist or to refute anything that was said. Our quest was for understanding.

Not once did I go through one of these conferences with students or campus directors that I did not hear one or several say, "We thank you for coming. We have been helped just by talking about our problems."

One young man said, "All my life I have been talked to and preached to about my denomination. This is the first time I have been allowed to talk meaningfully about it, by those who seemed to really want to know my opinions."

A campus director said in one of the interviews, "In all my experience no one from the national office has seemed to listen to what I have to say. Many have asked me what I thought, none heard what I said." Another director at the end of a long exciting exchange said, "This is great. You have saved me the expense of a trip to a psychiatrist (He was joking). Why don't you send me a bill for \$20 (still joking). Baptists are long overdue on arriv-

ing at this kind of communication (not joking)." This young man had undergone a tiny bit of healing through meaningful conversation about his vocation in tension with the sponsoring body.

These expressions point to the need for better structure for communication and understanding. Permit me to draw once more from the student work interviews to illustrate the point. Often it develops that there is little or no rapport between the local pastors and the campus directors. Sometimes there is evidence of open hostility. The standard question is, "Have you any planned structures for communication to overcome this lack of rapport and hostility." The almost unvarying answer, "None at all."

Behind the question there is the assumption that structure for communication and understanding must be planned. They do not just happen. Public speeches and tracts on which we have traditionally depended are increasingly uncommanding and sterile. In a world as complicated as our new world of mechanical mass media we are prone to overlook the most potent communication mass media, the person-to-person confrontation.

A good example of what can be done in this area is the Baptist Religious Liberty Conference, an annual series which began in 1956. During these years Baptists in the United States and Canada have advanced very far in understanding each other on significant issues. To the non-studious who absorb all their learning from the platform,

A denominational leader talks about group involvement as a prerequisite to understanding and appropriate actions.

these highly structured conferences are not satisfying, but to the thoughtful men and women who seek understanding, they fill an important need. Proof of this is seen in their popularity year after year and the accumulation of a significant body of work from their deliberations. They revolve around two foci: (1) structured talk and (2) search for action.

1. Talk is an Important Requisite to Understanding

These conferences have become noted for openness and directness. They have majored on small group confrontations with no effort made to impose a sterile unassimilated view on people. The propaganda posture has been notably lacking. Perhaps this is a conscious omission in effort to secure people involvement in the great issues. Sometimes certain people have become impatient with the talk, especially when specific information has been lacking. The leaders have been sometimes criticized for not telling participants what to think, which is itself a very revealing sign of the critics' concept of personal freedom and responsibility. Fortunately most people have entered eagerly and creatively into the process.

In a truly democratic society the really meaningful and determining ideas are not made in private but forged in groups.

Most Baptists have a long, long way to
(Continued on next page)

*Talk is an
important requisite
to understanding*



go in making the most of group discussions because of their strong polemic heritage.

In our convention we are being forced to learn these new processes by what is going on in our communities, particularly among our youth. Even some of our churches are beginning true dialogic search for understanding and relevance.

Yet there comes a time when talk must cease, and action commence. We must avoid the reputation of "all talk."

II. Group Talk Should Lead to Group Action

Action and involvement belong together. Effective action and involvement are based on meaningful talk and innovation.

Somehow we must lead our people to see that the group is necessary to both talk and action. We can see the importance of the group in action by looking once again at youth. Campus leaders tell us that youth are quite willing to get involved but not as individuals. They must always move with the group.

The New Testament is a book of group action. Jesus almost always moved about with a group. Many of his miracles involved groups. We are accustomed to thinking of the Acts of the Apostles as revolving around the lives of two great individuals, Peter and Paul. It is very profitable to think through the book in light of group action.

In our convention the Woman's Missionary Union has shifted its program to include as one of its tasks the leading of persons to engage in mission action. It stresses the need for the church to go beyond the local community barriers to persons of special need and circumstance, but the point is that the church organizes to do these things. The emphasis is on group action.

In the area of international relations, for example, much of our group action has been conceived as direct evangelism to reach people of other tongues and cultures. Too often we want to do this without full understanding of the people we want to win. Our commitment to direct evangelism (which we surely should have) too often leads us to feel that it is the only constructive group action in international relations open to the average Christian. There are many others. What about group action to achieve understanding, group action to relieve human suffering, group action to promote peace and group action to create acceptance?

Two simple steps are essential to bridge the gap from theory to action. First, find and state the broad general principles on which action is to be based. Second, define

Nixon Confirms Rumor of Possible Vatican Envoy

by W. Barry Garrett

President Richard M. Nixon told the Nation at a news conference that an envoy to the Vatican as a permanent representative is under study by the State Department and by himself.

"What is important," the President said, "is that the United States have with the Vatican close consultation on foreign policy matters in which the Vatican has a very great interest and very great influence."

This, supposedly, was a reference to the Vatican's interest in world peace and in Vietnam and the Mid-East in particular.

For several weeks prior to President Nixon's visit to Europe rumors were spread that he was considering the appointment of a personal envoy or other representative to the Vatican. Although the White House refused comment on the rumors, they were reportedly confirmed by sources at Vatican City in Rome.

The President made a special trip to Rome to visit with Pope Paul VI at the conclusion of his eight-days of talk with world leaders on the continent.

During an hour-long nationally televised press conference in the East Wing of the White House the President was asked and responded to a question on the rumor of his

appointment of an envoy to the Vatican. Here is the question and the President's answer:

Question: "Is it true, Mr. President, in your talks with Pope Paul at the Vatican there is any possibility that the United States might send an envoy to the Vatican as a permanent representative?"

The President: "That possibility has been considered by the State Department and by me, because we have been concerned that we should have the very closest consultation and discussion with the Vatican. I found,

(Continued on page 8)

and state the guidelines needed to translate principles into action. One answer to the question of how to move from theological premises to action in thesis is to discover authentic principles and guidelines. In a democratic context the best way to do this is through group exchange. This does not mean that personal leadership is not important. Quite the contrary. It is a function of group exchange to draw out and validate personal leadership. The group and the personal leader are necessary to each other. Group thinking gives the leader an authentication of his message. The personal leader gives the group leadership and voice.

I personally believe that in many areas Baptist life is languishing for lack of dynamic group involvement. Perhaps this is less true in public affairs than in other areas.

*Group talk
should lead to
group action*



Report from the Capital

● Just as President Nixon's performance rating in public polls and the success of his extensive trip abroad gave him excellent "grades" in his new job, a storm began to gather on the domestic horizon . . . Despite a "no comment" attitude on the part of White House, State Department and Senate officials, "rumors" continue to persist that the President will appoint some sort of official diplomatic representative to the Vatican (page 2) . . . In addition conservative elements in the Republican party have begun to be openly critical of the President's domestic policies and appointments.

● Tax problems and churches and religious foundations are once more under scrutiny of government at all levels . . . County tax assessors as well as state and federal officials are beginning to give serious consideration and attention to tax exemption policies with regard to property and financial holdings of religious groups . . . The House Ways and Means Committee, chaired by Arkansas Democrat Wilbur Mills is conducting hearings (page 2) on sweeping tax reforms. The United States Treasury department has recommended numerous changes in tax law which could affect individuals and churches alike.

● Meanwhile Senator Dirksen (R., Ill.) continues to push for an amendment to the Constitution which would legalize "non-denominational prayer" in public buildings by "lawfully assembled" groups of persons (page 4).

● The article by Albert McClellan on page 6, "Togetherness in Group Experiences," is worth reading by all Baptists. The American Government feature is written this month by Congressman Claude Pepper of Florida (page 5). He deals with the question, "What are the kinds of laws that the Congress may not pass according to the Constitution?"

● The spring meeting of the Baptist Joint Committee on Public Affairs will be held here in Washington this month. Key Baptist leaders from each of eight Baptist denominations will deliberate on major issues of vital importance to Baptists everywhere.

—JMS

NIXON CONFIRMS RUMOR

(Continued from page 7)

for example, my conversation with Pope Paul extremely helpful. It was far ranging, and I received information and also counsel that I considered to be very important. I want that line of communication kept open.

"Whether we can have it kept open based on the present facilities that are available, I have not yet determined. The matter is still under study. But what is important is that the United States have with the Vatican close consultation on foreign policy matters in which the Vatican has a very great interest and very great influence."

A number of views have been advanced as to why President Nixon would consider representation to the Vatican. The prime reason being advanced is that he must believe that this arrangement could hasten the end of the Vietnam war and could contribute to stability in the Mid-East.

One Washington correspondent has written that the President "could represent the designation of a Vatican envoy as another example of ecumenism and get away with it despite whatever storm might be stirred by aroused Protestants." This might be true, the correspondent wrote, in view of the intense evangelical tone of the Inauguration and the close association of the White House with Norman Vincent Peale and evangelist Billy Graham.

Yet another reason has been advanced. It goes like this. The President is running for reelection in 1972. He feels that he has already lost what support he had in the South and that he must find ways to build support in the large cities. Catholics are strong in these centers and he might win their support by establishing close ties with the Vatican.

The old arguments for U.S. representation at the Vatican were along two lines: (1) It would be to a state rather than to a religion, and (2) It would open new sources of information and influence to American government.

To these old arguments a new one has been added: that progress in ecumenism has made such a relationship acceptable and even desirable. This is an argument that most Protestant and many Catholics would deny.

President Nixon said that he had not yet decided whether existing channels of communication between the U.S. and the Vatican are adequate. This means that he is still keeping his options open and that his decisions may yet depend on public reaction in the United States.

NEW MATERIALS AVAILABLE

STAFF REPORTS

"THE PLACE OF RELIGIOUS GROUPS ON THE CAMPUSES OF STATE COLLEGES"

Speaks to the question, "On the basis of the law related to church-state relations, are there grounds for prohibiting or limiting the use of campus facilities by student religious groups?"

"DIPLOMATIC RELATIONS WITH THE VATICAN"

A review of an issue which recurs on the national and international political scene with regularity. Church-state aspects are explored in light of traditional U. S. policy and current thought within the Roman Catholic Church.

PAMPHLET

"RELIGION AND PUBLIC EDUCATION"

A pamphlet containing some staff proposals as guidelines for teaching about religion in public schools. The proposals are made available for discussion and dialogue. Single copies—free. Dozen copies—\$.75. 100 copies—\$5.00. 1,000 copies—\$35.00.