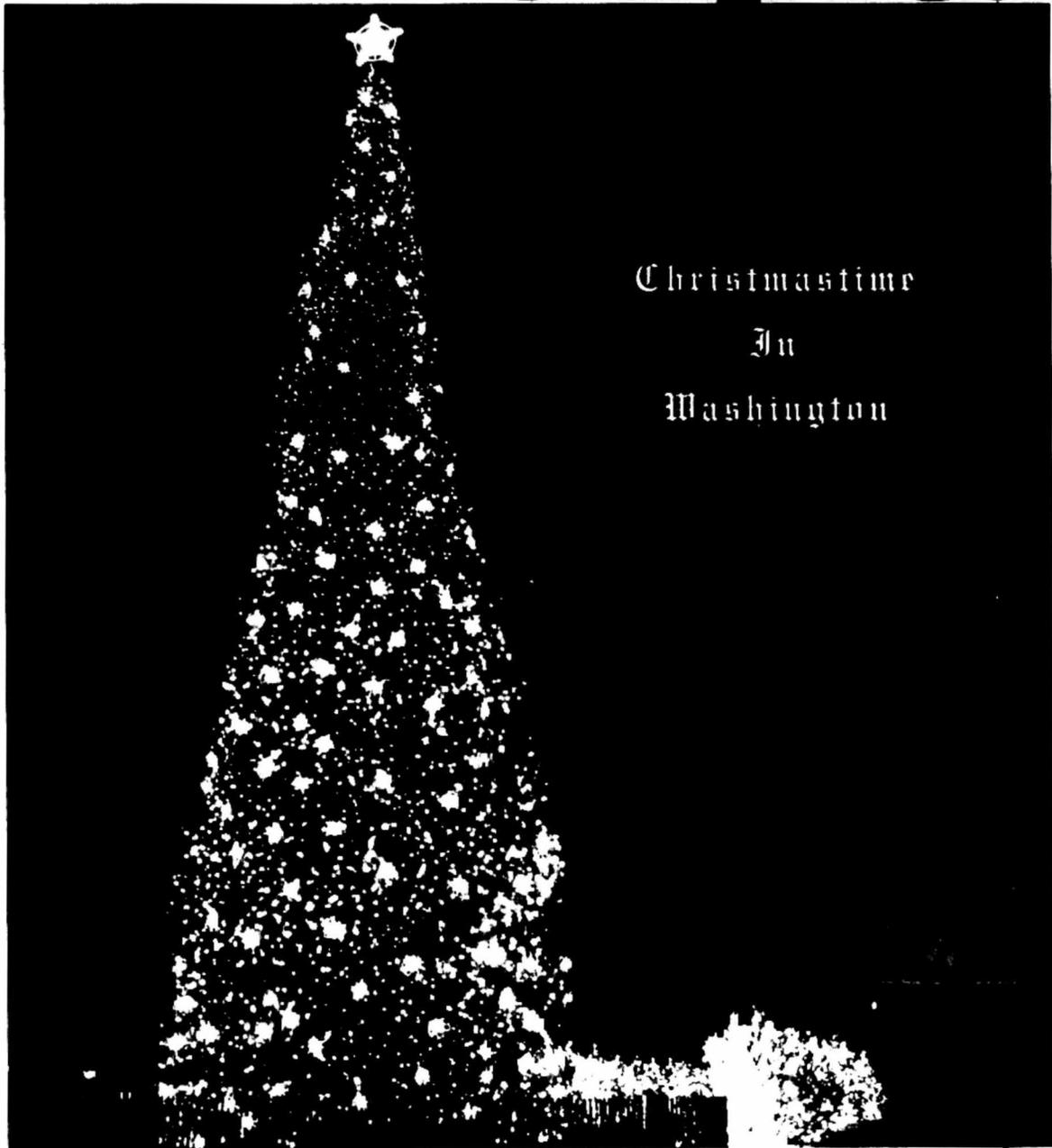


Report from the In Capital

DECEMBER 1967



Christmastime
In
Washington

News Analysis

by w barry garrett

Congressmen Evaluate News Media

What do congressmen think about the coverage the news media give to congressional and national affairs?

In an effort to find out Rep. William L. Hungate (D-Mo.) recently circulated a questionnaire to 533 members of Congress. One hundred and fifty replies were received.

Such a survey, of course, cannot be scientifically accurate. The replies indicate the dilemma that most average readers face in evaluating what they see, hear and read.

One congressman summed up the situation: "I would add that the intelligent reader (if he wishes to remain that way) must read and listen to more than one source for the sake of accuracy. This presents a time problem but there is no other solution."

In evaluating the Hungate report one must remember that it represents the views of a little more than one-fourth of the members of the House of Representatives. The other three-fourths may or may not hold the same views. Neither is there any indication in the report whether those who responded are predominantly of one political party, or how they are geographically and otherwise distributed.

Nevertheless, their views are interesting as well as significant.

The rating for radio, TV and newspaper coverage of national issues is as follows: Excellent (12), Good (54), Fair (54), Poor (27).

Only three congressmen said these three media in their reports on congressional activities generally are "highly accurate." "Reasonably accurate" got 83 votes. "Occasionally accurate" got 48. Seven said that the media are "seldom accurate."

Of the three media listed above, radio got the best vote with 92 saying that its reports are "reasonably accurate."

Turning to three of the most widely known national commentators (Huntley-

Brinkley, Drew Pearson and Paul Harvey, very few of the congressmen said that they are "highly accurate." Individually they rated as follows:

Huntley-Brinkley: reasonably accurate (67), occasionally accurate (33), seldom accurate (21), and rarely accurate (8).

Drew Pearson: reasonably accurate (17), occasionally accurate (51), seldom accurate (27), and rarely accurate (52).

Paul Harvey: reasonably accurate (33), occasionally accurate (43), seldom accurate (24), and rarely accurate (19).

One congressman wrote of Paul Harvey that he is "accurate in substance more often than not, but hardly ever accurate in perspective."

Strongest feelings were expressed about Drew Pearson. While one member of Congress regarded him as "highly accurate" others said he was "only accidentally accurate" and "a paid purveyor of hatchets."

The Congressmen were asked, "If you could only receive one weekly magazine to keep yourself informed on the activities of Congress, which of the following would you prefer to receive?"

U. S. News and World Report rated highest with 82 votes. Others: Newsweek (33), Time (13), Congressional Quarterly (5), Life (2), and the National Observer (2).

Columnists most often read were: Evans and Novak (29), David Lawrence (20), Drew Pearson (17), James Reston (13) and Art Buchwald (10).

One Member of Congress commented in depth on the questionnaire. He rated newspapers as the best over-all medium for covering Congress. Television and radio, he said, are less comprehensive, but TV exceeds newspapers when it covers certain subjects "in depth." Radio can do little more than quote headlines, he pointed out.

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.

NEW MATERIALS AVAILABLE

STAFF REPORT

"MONDAY HOLIDAY BILLS"

(1967-4) An analysis of various bills before Congress that would change several national holidays to give the nation five or six three-day weekends. The report examines related issues and possible effects upon churches. Single copies—20¢. 10 or more copies—15¢ each.

PAMPHLET

"RELIGION AND PUBLIC EDUCATION"

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

BOOK

"THE ROLE OF THE CHRISTIAN THROUGH CHURCH AND STATE IN HUMAN WELFARE"

A volume prepared as background study materials for the 1967 Baptist Religious Liberty Conference held in Washington in October and sponsored by the Baptist Joint Committee on Public Affairs. 60 page printed volume—\$1.50 per copy.

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DECEMBER 1967—Volume 22, Number 10



Washington Observations

News — Views — Trends

November 27, 1967



NEW YORK VOTERS rejected overwhelmingly a new proposed state constitution that omitted the so-called Blaine amendment which disallowed the use of state funds for church-related schools. This is understandable in the light of the campaign by Citizens for Educational Freedom to try to clear the way for public funds for church schools.

MARYLAND, HOWEVER, PRESENTS A DIFFERENT SITUATION. There has been no such restrictive clause in the Maryland constitution and there has been no drive in the state for public funds for church schools.

THE COMMITTEE ON THE BILL OF RIGHTS of the Maryland State Constitutional Convention, now in session, has rejected a proposed "Blaine amendment." The committee was satisfied that a statement on religious liberty and church-state relations modeled on the Federal constitution is adequate.

MORE STATES ARE PROPOSING constitutional conventions. The questions of religious liberty and church-state relations will be confronted in each instance. It is well for the traditional champions of the First Amendment and separation of church and state to take a hard look at what is involved before attempts to upset the status quo are made.

THE POSITION OF THE MARYLAND COMMITTEE makes sense in the light of federal legal developments. More and more a citizen's rights are defined by federal law. The federal 14th Amendment says no person shall be deprived of "liberty" by the state.

IN THE 1920s AND 1930s "liberty" was used to define a citizen's freedom of speech and press against state limitations. In the 1940s, 1950s and 1960s the federal constitution has been used to define both a citizen's freedom of religion and proper church-state relations for state law.

SO DOMINANT IS FEDERAL LAW in these matters that in 1966 the Maryland high court used the federal constitution to rule against state grants to three Maryland church-related colleges. Because of this, many in Maryland say that the federal First Amendment is authoritative and adequate for sound church-state relations. In the light of this a "Blaine amendment" seems superfluous.

THE FIRST AMENDMENT has been a bulwark of freedom in the nation and in the states. Extreme care should be exercised in recommending additional language to the First Amendment. This touchstone of freedom could be made to appear inadequate. Also, changes in constitutions on freedom provisions could set off an entirely new direction in legislative and judicial actions. This should be avoided.

What are today's youth saying about this aspect of religious freedom? In the interest of finding out the writer drew upon his own experience as a chaplain at a state university, specific conversations over several weeks and responses to a questionnaire.

FREEDOM WITHIN THE CHURCH

By JOHN R. JAMISON

A large metropolitan church becomes uneasy because its youth director has been on the scene for fourteen months and there has been no appreciable increase in Sunday school attendance among teen-agers.

A small rural church's pulpit committee tells a prospective pastor, "We want a man who can do something with our young people."

"Reverend Somebody" of a medium-sized church gets fired up about the use of drugs and abuse of sex which he believes to be rampant on the nearby state college campus.

* * *

Many churches are worried and dejected about young persons . . . about their inability to communicate with the younger set. When Christians settle down to an honest talk with themselves they may become somewhat depressed over their apparent failure to minister significantly to the nation's overwhelming number of teen-agers.

As for the young people, some of them have become quite loud and direct in their criticism of the church, calling into question everything from the segregation of the sexes in Sunday school to the authority of the Bible, the exclusiveness of Christianity and the personality of the pastor.

Too often the churchman who hears such criticism falls into a deadly routine of polite "listening" to the angry young man, patting himself on the back for his forbearance, then forgetting all else as he turns back to the task of oiling institutional wheels. And yet it is doubtful that any church can afford not to hear the voices of young people today.

I

Today's college student is quick to assert

that religious freedom means being allowed to wrestle with and arrive at one's own conclusion about doctrine and beliefs. They insist that their questions and their doubts not be suppressed by proof-texts, references to tradition or suggestions that questioning is wrong. The answer, "We accept that on faith," is not adequate for them.

Young people say they want a church in which they are encouraged to think, to ask questions and to be honest. For them freedom includes an openness on the part of the church to new ideas and points of view. Freedom, as defined by many young people, is being allowed to participate in church life to the degree one feels appropriate for himself. Implicit in this concept is the assertion, ". . . I am mature enough to make such a judgment."

Some students talk at length about being listened to and taken seriously by church leaders. They desire discussion with them; they want to be in on the church's life at the formation level rather than at what one student described as the "rubber-stamp" level he saw in church business meetings.

When one examines these facts of freedom as defined by young people he discerns a common element. Young people want to have their near-adult status recognized and respected. They want to be taken seriously as maturing individuals who have ideas, feelings, beliefs and a right to be heard.

It must be understood that young people are not asking for a chance to take over the church offices and functions and make it into some sort of unrecognizable "joint." They are not just looking for a way to deny some things that are uncomfortable to believe. Their search represents a genuine, legitimate, God-given push toward attaining maturity. It contains as well the request

that their churches see them the way they are . . . as young adults.

A group of Baptist students recently made an effort to express themselves about what is needed in their churches. The following quotations reflect some of their thinking:

We feel that churches and their leaders should assume a positive approach in the teaching and practice of Christianity. At a time when the individual is earnestly seeking something to do, the church should provide worthwhile activities to utilize the talents of an anxious younger generation.

A church should be a focal point of action. There should be a concentrated effort to correlate faith and the reality of everyday living. We believe that Jesus was a strongly active force in his day, and that his followers should be no less energetic now. Involvement in the world is required of every Christian.

II

Not long ago the writer was speaking to a group of teen-age girls about asking questions and honestly grappling with their beliefs. Following the presentation a very alert, independent young woman voiced the frustration of many when she said, "You talk about our right to have questions and to ask them, and it sounds great. But you just don't know my church. I am full of questions, but who can I ask? The Pastor and Sunday school teachers are the very ones that have been saying, 'Don't doubt,' all these years!" A great many young people genuinely feel this sense of being shackled, hemmed in or "cramped." Those who do are quick to bring charges against those churches in which they feel their freedom was hindered.

However, one might question whether such a report comes from listening only to the vociferous or to those who volunteer opinions because they are disgruntled. Questionnaires which students filled out refute this view. Slightly more than one-third feel that their churches allow them to be "free" or "fairly free." By contrast, almost two-thirds of those replying said that they feel that they are "not free" to express themselves or are definitely suppressed. Unfortunately there is inequality in the suppression. The most gifted are often the most suppressed. Those persons who seem to have the greatest potential for leadership are the ones who "ask for trouble" by thinking on their own, or by suggesting new ideas (which may be quite idealistic). American educational institutions have begun making

room for the "gifted student" in recent years. Churches can benefit by this example.

Those students who do not feel a full measure of freedom in their churches tend to focus on the pastor. Pastors are mentioned far more than any other person as contributing to their sense of being "hemmed in." Suspicion immediately arises as to whether the old disclaimer of "blame everything on the preacher" is at work here. Careful conversation with many students indicate that it is not. Most of those who mention the pastor have had some type of direct, face-to-face encounter with their pastor in which they feel they are being fenced in. The others seem to have equally valid grounds for stating the view that their pastors have served to limit their growth.

The majority of those youths who feel a good measure of freedom in their church relationships state that Sunday school teachers have been the persons that most promote their personal sense of freedom and growth. Some also make reference to other church leaders who "value the opinions of young persons."

III

What conclusion is one to draw from these kinds of impressions?

It should be obvious that there are significant numbers of young persons who feel that their struggle for maturity and individuality has been opposed or seriously hindered by their churches. No mention of secondary conclusions should obscure this reality. How can a repetition of these patterns and feelings be avoided?

First of all, many pastors, teachers, sponsors and advisers need to react less defensively to the searchings of youth. The need to have an answer for everything must be overruled by genuine concern for young people. In short, those who would minister to young people today must focus on the youth as and where they are, rather than focusing on doctrines, polity, literature or tradition as a primary concern.

Young persons must be allowed and encouraged to come to meaningful personal commitments and beliefs. Adults need to be helped to remember that every generation must work through and appropriate truth for itself. Some churches may need to make changes of personnel in young people's and intermediate departments. The leaders in these areas must be mature, understanding



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and competent individuals who are willing to take young people seriously.

Programming changes also are in order. They might well include some of the following ideas:

1. A "Seeker's Hour" conducted by some capable church leader who meets with young people for the purpose of formulating the questions that are bothering them. Answers should be ruled out unless they come from the youth themselves and the group should put their own "answers" through careful testing.

2. Regular dialogue between youth and the pastor . . . dialogue characterized by openness in which they would share some of the struggles each is undergoing.

3. Providing of reading material designed to help young persons grapple with their beliefs and Christian commitment.

4. The election of members from the young people to various key committees and

boards in the church and the serious consideration of their presence and opinions.

5. Asking young people of the church to plan special emphases and presentations (retreats, workshops, colloquies, etc.) which focus on their own emerging personhood and the struggle to attain a mature faith.

6. Allowing classes and youth groups to choose courses of study on the basis of their interests.

The spirits of succeeding generations of young people must not be shackled in the way some have before them. If they are, freedom will be sought outside the church's fellowship and the bitterness and resentment of those who are forced out will close their minds to even the most moving proclamations of the Word of God.

JOHN R. JAMISON is Baptist Chaplain at the University of Maryland.

Report from the Capital



Late in the afternoon on December 15, President Johnson is scheduled to pull a switch lighting the National Community Christmas Tree on the White House lawn. This traditional event symbolizes the beginning of the 14th annual Christmas Pageant of Peace.

The Christmas season in the Nation's Capital centers around the Pageant of Peace celebration which had its beginnings when a group of leaders in the Washington community established the Pageant as a visible expression of this Nation's desire "to find peace through the spirit of Christmas."

At the ceremony lighting the tree, Christmas music will be played by the United States military bands, church and school choirs will sing, prayers for peace will be made and the President of the United States will speak.

This year's Christmas tree, a Balsam Fir, is a gift from the State of Vermont where it grew to its 70-foot height in the Green Mountains. It will stand in the Ellipse just south of the White House from December 15 until New Year's Day.

Surrounding the giant tree will be smaller trees representing the states and territories of the United States. The small trees, grown in Pike County, Indiana, will be arranged to form a symbolic "Pathway to Peace" leading up to the main Christmas tree. Fifteen thousand bulbs and ornaments, donated by an electric company will decorate the trees.

Festivities for the Pageant of Peace will be every day, mid-afternoon until nine o'clock in the evening from December 15 through New Year's Day. The program of music, drama, folk dances and daily prayers for peace will be in the President's Park

south of the White House beneath the towering shaft of the Washington Monument.

Focusing the season on the family and the child, there will be a life-size nativity scene. A Yule log fire will burn night and day to bring warmth and cheer to the spectators. To delight the children there will be a team of reindeer in a corral on the Ellipse. These reindeer, kept at the National Zoo during the year, were a gift from the people of Alaska in 1958.

Elsewhere in the Nation's Capital the churches will be busy with their observance of the Advent season. In services of worship, through music and drama and by special ministries to those in need, they will interpret the Nativity and the true Spirit of Christmas.

The custom of lighting a National Community Christmas Tree dates back to 1924 when President Calvin Coolidge walked out on the south lawn of the White House to light a tree from his native State of Vermont. In 1954 President Eisenhower lit

the first tree for the Christmas Pageant of Peace.

Traditionally, the President's message of peace at the lighting ceremony is broadcast throughout the nation and, by the Voice of America, to the remote corners of the world.

At last year's event, President Johnson cited the conflict of war and the problems of human rights, hunger, disease and poverty in the world. He told his audience then that the times require "great sacrifice, patience, understanding and tolerance from each of us. . . . But let us here tonight dedicate this Christmas tree with hope and great confidence. . . ."

That was last year. For Christmas 1967 the same problems could be cited with another call of hope for "peace on earth, goodwill to men."

BETH HAYWORTH is the Administrative Assistant to the Director, Information Services, Baptist Joint Committee on Public Affairs.

New Law Expands Educational Radio-TV

WASHINGTON—President Johnson has signed into law landmark legislation providing federal support for noncommercial educational radio and television. The public broadcasting of 1967, the first of its kind, is considered to be a momentous step toward mass education.

The legislation was requested by the president in his state of the union message last January when he urged the development of educational television into a "vital public resource to enrich our homes, educate our families and to provide assistance in our classrooms."

The act calls for the creation of a 15-man board of directors for a nonprofit, nongovernment corporation for public broadcasting. With an authorization of \$9 million for the first year, the corporation will make grants to local noncommercial television and radio stations, to program production groups and to educational networks for program development.

The act also authorizes spending \$38 million over the next three years on construction of educational television stations and \$500,000 for a study of instructional television by the department of Health, Education, and Welfare.

Senator John O. Pastore (D., R. I.), Chairman of the Senate Commerce Committee's Subcommittee on communications and floor manager of the bill, called this "one of the most important bills to be considered in congress this year."

Earlier Pastore told the Senate that the

growth of educational broadcasting had been "impeded by chronic underfinancing, understaffing and underprogramming."

Expanding construction would help, he continued, "But hardware is not enough. . . . The time has come to take steps to create higher quality and more diverse programs."

At the White House ceremony signing the measure, President Johnson announced the appointment of two members to the new corporation board: President Emeritus Milton S. Eisenhower of Johns Hopkins University and James R. Killian, Jr., board chairman of the Massachusetts Institute of Technology.

The President said he would "search the nation" for the ablest men to fill the posts on the board. The new law requires that the board members be "eminent in such fields as education, cultural and civic affairs or the arts, such as radio and television."

In addition, they cannot be fulltime employes of the U. S. government and no more than eight can be of the same political party.

The \$9 million authorized for the corporation is considered to be "seed" money. More monies are expected to come from private foundations. Rep. Harley O. Staggers (D-W. Va.), chairman of the House Interstate and Foreign Commerce Committee, says the method of permanent financing would be considered during the corporation's first year.

QUEST FOR ANSWERS

Involvement in Decision-Making

By KENNETH L. COBER



In the early days of our country, Baptist churches took democracy seriously.

It was common practice to hold weekly or at the most monthly meetings in which church affairs were ordered and expedited. To be sure, the matters discussed were not always of great import—Brother Jones was seen at a community frolic, or Sister Smith exhibited a frivolous spirit in her choice of attire. But at least, the church met and discussed matters which seemed important to it.

In those early days associations of churches offered an opportunity for free discussion and involvement. Instead of meeting for one day, the messengers from the churches often gathered for sessions extending over three days.

The association was the center of our Baptist life. Large crowds attended. Differences in doctrine or polity were discussed and settled under the guidance of the Holy Spirit.

But there is a tendency for every organization to become institutionalized, formalized and crystalized. The church is no exception.

Since churches have grown in size and complexity, it has been difficult to continue democratic procedures with wide personal involvement, either at the local or denominational level.

Whereas the ministry was given by God to the whole church, there has been a tendency to allocate more and more functions to the pastor and other church leaders, including decision-making.

Today it is common practice for a pastor to do the major planning of a church's work. He dreams up the program and "sells" his plan to a group of selected leaders. They in turn "put across" his program within the respective boards and business meetings by approved Madison Avenue techniques.

If denominational executives follow similar procedures this is not strange since they have grown up within the same ecclesiastical

environment and accept similar patterns of institutional success.

A few persons wonder whether things have changed during the past twenty centuries so that the Holy Spirit speaks only through professional clerics and executives today, whereas in New Testament days he counseled and empowered the church as a whole.

The Baptist democracy of a century ago is in contrast to the formal, well-lubricated, mimeograph-reported annual business meetings in which anyone raising a question is almost considered out of order.

A study of democratic, autocratic, and laissez-faire groups was made by two social scientists, Lippitt and White.

In the autocratic group, the leader determined all the policies and detailed directions were given for each activity.

In the democratic group, policies and details were discussed and the group was privileged to make decisions.

In the laissez-faire group, the teacher had a passive role and allowed every person to do entirely as he pleased.

This research indicated that the style of living of the autocratic group was more self-centered, and hostility was thirty times higher than in the democratic group. Somewhat surprising was the fact that behavior in the laissez-faire group resembled the autocratic group except that its index of aggressive behavior and hostility was even higher.

This research suggests that church leaders (pastors, board chairmen, teachers, etc.) may actually develop hostility within their groups, either if they provide too much leadership or too little.

One of our churches has a plan which provides for greater sharing of leadership and involvement of its members. A church meeting is held monthly on Sunday afternoons. Members stay after the church service for dinner (at the end of which the Lord's Supper is observed). These are fol-

Monday Holiday Bill Killed in Committee

WASHINGTON — Chairman Emanuel Celler of the House Judiciary Committee says that a bill providing for uniform Monday observance of five national holidays is dead for this session of Congress.

Celler's remark came after the Committee voted changes in the bill, yet took no final action to report the bill to the House floor.

The Committee voted to keep the Fourth of July and Thanksgiving Day where they are now, and also tentatively decided that Veterans Day should remain on November 11.

This session left only Labor Day, which already falls on Monday, Memorial Day and Washington's Birthday as potential candidates for changes that would create annual three-day weekends.

During hearings and earlier consideration by a Judiciary subcommittee, little opposition was heard to the proposals. In recent weeks, however, patriotic societies have complained against what they regard as "tampering with the Nation's traditions."

The bill is still pending before the Senate Judiciary Committee where hearings have also been held. A spokesman for this Committee did not predict what action would be taken.

The possibility remains that the bill can be reviewed in the House during the second session of Congress, depending on action in the Senate and popular opinion.

lowed by a theological discussion of some phase of the church's mission.

The entire congregation then engages in dialogue concerning the work and ministry of the church.

Every member is involved in this process, is able to express his views and have a part in the decision-making process.

This church tries to function democratically and take seriously the concept of the priesthood of believers. May its tribe increase!

KENNETH L. COBER is Executive Director of the Division of Christian Education, American Baptist Board of Education and Publication.

RECOMMENDED READING

Church and State in Confrontation

By Herbert Stroup
The Seabury Press, N. Y.
1967, 246 pp. \$6.95

Herbert Stroup is Professor of Sociology and Dean of Students at Brooklyn College of the City of New York. He approaches church-state relations in this book as a sociologist.

In the first three chapters he presents the problems of church-state relations as problems raised by the interaction of social institutions. A theory of institutions is, therefore, required and he sketches one. For him, institutions are products of human need, they are specialized in function, but the specialization cannot be complete. Thus, as an institution does its specialized work, it must interact in some way with other institutions.

The fourth chapter briefly takes up Old and New Testament perspectives on church and state, and chapters 5 and 6 cover church-state relations in Western history.

These historical chapters are not historical accounts, however, for in them Dean Stroup develops his own typology of church-state relations. This typology begins with a simple dualism: identity, illustrated by those who talk of the "Christian nation," and parallelism illustrated by St. Augustine's two cities. It then develops into a fourfold typology which is a refinement of the complexities hidden in the dualism. The four types are: paradoxism, state dominance, church dominance, transformationism. Paradoxism finds values in both identity and parallelism and tries to use both. Transformationism stresses that God works continually in all creation and, therefore, through all institutions. My tentative classification of Dean Stroup would make him a paradoxist. But the material is not presented as an argument for one point of view.

Chapter 7 moves the reader beyond Western society as the topic "Non-Christian Religions and the State" is explored. Chap-



BAPTIST CURRICULUM EDITORS AND WRITERS visit informally with Senator Howard H. Baker (R-Tenn) during an orientation period sponsored by the Baptist Joint Committee on Public Affairs.

Seated, L to R: Senator Baker; Charles F. Treadway, Nashville, Tennessee; Miss Sune Whitlow, Birmingham, Alabama.

Standing, L to R: John A. Ishee, Roy Heath and Keener Pharr, all of Nashville; Donald E. Anderson, Chicago, Illinois; Welfred Peterson and Miss Beth Hayward, Baptist Joint Committee staff members; Miss Dorothy Pritzkau and John Binder, Forest Park, Illinois, and Curtis E. Johnson, Valley Forge, Pennsylvania.

The four-day orientation for denominational leaders of four Baptist conventions, conducted October 3-November 2, was led by Dr. Peterson, Director of Research Services of the Baptist Joint Committee.

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ters 8 and 9 take up "The Church and Totalitarianism" and "The Church and the Welfare States" respectively. The general approach is good, the sources cited are excellent, but here, as in the rest of the book, the limitations of a broad survey in brief compass are evident.

In the concluding chapter Dean Stroup rejects a dogmatic or inflexible approach to church-state relations. He says that in our age of rapid change, we must accept change in institutional relations and try to make that change useful.

The sociological interests of the author make this a refreshing book in church-state relations. It should be especially helpful to those who come to the topic with limited backgrounds in the social sciences.

Report From The Capital