

Report from the Capital

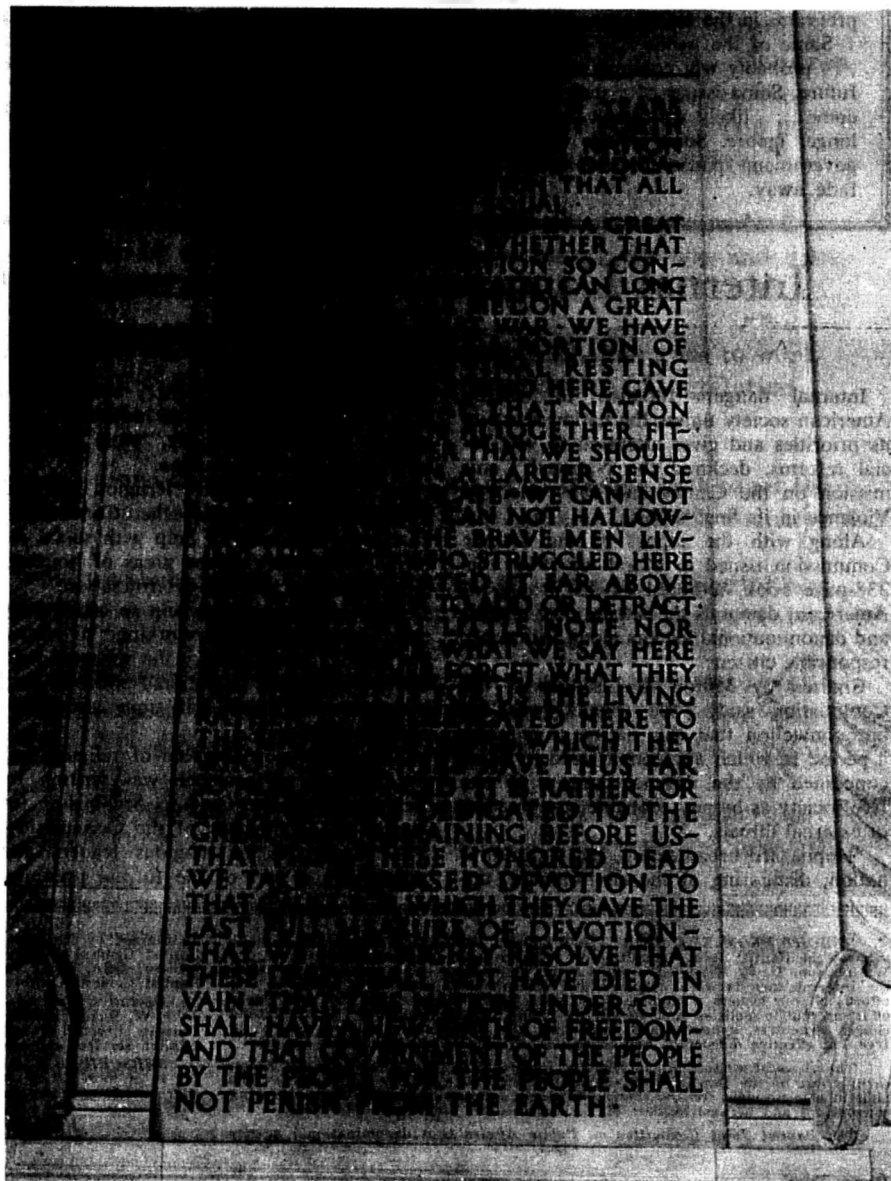
FEBRUARY 1970



*Chiseled in Stone,
The Words of the
Great Emancipator,
Abraham Lincoln,
Are A Reminder of His
Gettysburg Address
To All Who Visit the
Lincoln Memorial in
The Nation's Capital.*

*His Birthday Will
Be Observed in
Many Parts of the Country
On February 12*

REPRODUCED BY
S. B. C. HIST.
F.A.S.C.



These Men Head The Three Branches Of The Federal Government In Election Year 1970



PRESIDENT
Richard M. Nixon



CHIEF JUSTICE
Warren E. Burger



MAJORITY LEADERS
Sen. Mike Mansfield—Rep. John McCormack



MINORITY LEADERS
Sen. Hugh Scott—Rep. Gerald Ford



The principal leaders of the federal government will play a significant, though often inconspicuous, role in the public affairs issues which will affect the churches, their concerns and their programs in the 1970's.

Some of the issues . . . like the taxation of church property . . . probably will continue to be a live issue for the immediate future. Some issues . . . such as guaranteed employment or income . . . likely will reach a stride which the churches can no longer ignore. Some issues . . . full blown in the sixties, like government sponsored prayers and devotions . . . may simply fade away.

However, no issue which has religious dimensions can ever be counted out once for all. Political candidates always need emotional issues. Some religious leaders like to use them for personal advantage also. Therefore, an emotional issue which will strike deep at the hearts of religious people can always be resurrected in an election year.

Hopefully, Baptist and other Christian leaders in every community, as well as the political leaders of the nation, will use their influence and office to help keep the political use of the sacred at an absolute minimum in the election year of 1970.

Internal Dangers Threaten America, Commission Says

By BETH HAYWORTH

Internal dangers threaten to destroy American society unless the nation reorders its priorities and gives attention to vast social reforms, declared the National Commission on the Causes and Prevention of Violence in its final report.

Along with the report of the Kerner Commission issued in March of 1968, this 338-page book authored by 13 prominent Americans demands the attention of church and denominational leaders along with other responsible citizens.

Chaired by Milton S. Eisenhower, the Commission said: "We solemnly declare our conviction that this nation is entering a period in which our people need to be as concerned by the internal dangers to our free society as by any probable combination of external threats."

"Haphazard urbanization, racial discrimination, disfiguring of the environment, un-

precedented interdependence, the dislocation of human identity and motivation created by an affluent society," were listed as internal threats to the nation.

In a chapter entitled "Religion and the Problem of Violence," the Commission challenged churches to help with social reforms particularly in the areas of housing, jobs, education and self-determination.

Also, churches could help to accomplish new national goals by working "to stimulate change in attitudes," the report stated, and by joining in "a national effort to help people to live together in unity and peace and human dignity."

The chapter on the role of religion and the problem of violence was written by Terence Cardinal Cooke, Archbishop of New York, a member of the Commission. The suggestions to religious leaders and groups are a part of the formal presenta-

tion and recommendations which went to the President.

Upon receiving the report, President Nixon told Eisenhower that he is "gravely concerned" about the problems analyzed and that he will "study carefully" the 81 recommendations.

In the introduction, the Commission summarized the facts of violence in the country. The findings indicate, it declared, that the United States, "is the clear leader" among modern democratic nations in violent crimes.

Such violence is "dangerous" and "disfiguring" to our society, the group declared. It is "making fortresses of portions of our cities and dividing our people into armed camps."

Although the Commission made a number of recommendations concerned with (Continued on page 8)

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

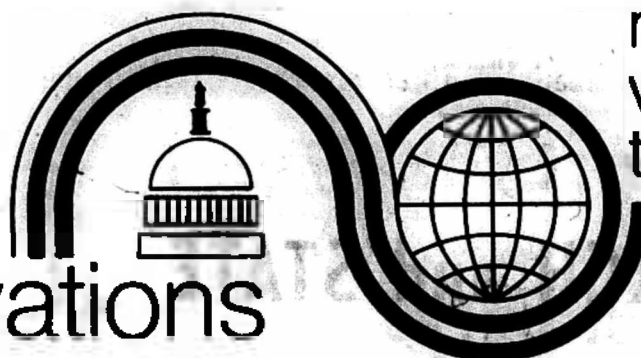
maintained by the American Baptist Convention, Baptist Federation of Canada, Baptist General Conference, National Baptist Convention, National Baptist Convention, USA, Inc., North American Baptist General Conference, Seventh Day Baptist General Conference, and the Southern Baptist Convention.

Executive Staff of the Committee: C. Emanuel Carlson, executive director; John W. Baker, associate executive director and director of research; W. Barry Garrett, director of information services; and James M. Sapp, director of coordination services and editor of *Report From The Capital*.

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FEBRUARY 1970—Volume 25, Number 2

washington observations



February 2, 1970

PRESIDENT NIXON SCORED a major victory over House Democrats when the House failed to override his veto of the appropriations bill for HEW funds. Compromise is now in the wind which may enable the President to push an administration bill through the Congress.

THE MAJOR DEBATE was related to funds for elementary and secondary schools in impacted areas. These are schools located in areas with federal government installations. Children of government employees greatly increase the size of school populations, which require funds in addition to property taxes of the local residents because the government does not pay taxes on the huge land holdings and the installations which it builds and operates.

SOME IMPACTED AREAS will now need to find additional tax revenues to replace these funds unless a compromise can be effected by all concerned. Such negotiations are now under way. Such a compromise was reported "understood" in exchange for votes to uphold the veto.

THE SECOND SESSION of the 91st Congress, which convened on January 19, has gone to work in earnest. Unlike the first session, the tempo promised to be productive of legislation and implementation through appropriations.

MOREOVER, THE CONGRESS seems more determined to tackle major problems that beset the nation and, if unresolved, could escalate the polarization of ideologies across the country.

THE AREAS OF pollution, equal employment, health facilities and care, hunger, education and human rights will probably receive more serious consideration during the present session.

WHILE THESE PROBLEMS are non-partisan, they have not been spared of inaction while political infighting was absorbing the energies of most legislators during the first session. However, and most important, among the motivating factors is that 1970 is an election year.

VOTERS BACK HOME are growing impatient and more vocal. This always makes public officials who are elected by the people more willing to produce results that benefit the majority of the people.

MOST WASHINGTON OBSERVERS now believe that Judge G. Harrold Carswell will be confirmed as an associate justice of the U.S. Supreme Court, although many of them express the opinion that he is not as competent a jurist as Judge Clement F. Haynsworth.

THE CLIMATE HERE seems to reflect a reluctance to continue the debate over confirmation of a nominee not acceptable to civil rights groups. Another way of putting it is that no leader of organized opposition to confirmation is visible.

A SURVEY OF

CHURCH and STATE in the STORMY SIXTIES

By W. BARRY GARRETT

The decade of the 1960's was one of the most significant in American history in the area of church-state relations. As a result there is considerable debate as to whether or not religious liberty in the nation is in a good or poor state of health. Some say that religious liberty has never been so clearly defined and so firmly protected. Others say that the battle for freedom has been lost.

A review of what happened in the sixties indicates that a safe position to take is that the concepts of religious liberty and church-state relations are in a continuing process of adjustment. The situation in the future can be better or worse depending on the eventual outcome of what happened in the sixties and how rational the American people will be about the role of religion in the nation.

One thing is for sure—the "status quo" of yesterday is not that of today. Nor will today's "status quo" be that of tomorrow. This calls for dedication and insight on the part of all who would preserve the best out of the past for the freedom and abundant life of tomorrow. Mediocrity, false motivations, lack of information or misinformation, or sectarian and institutional self interest are not adequate for the new day. The challenge of the sixties is that there will be no relaxation in the seventies in the field of church-state relations.

Without attempting to mention all the important developments in church and state in the decade of the sixties, a look at ten of them will prove enlightening.

1. *Religious Tests for Public Office.* The U.S. Constitution provides that "no religious test shall ever be required as a qualification to any office or public trust under the United States." However, the presence of such a principle in the Constitution does not automatically make it operative in our society. In fact, such discrimination existed in the nation prior to the sixties, both in practice and by state law.

Two events in the sixties gave this prin-

ciple more strength and meaning than it had previously enjoyed. The first was the election of John F. Kennedy, a Roman Catholic, as President of the United States, and the second was a Supreme Court case, *Torcaso v. Watkins*.

The election campaign of 1960 was filled with "the religious issue." Many felt that if Mr. Kennedy were elected, the Pope himself would move into the White House or that the U.S. presidency would be a mere tool of the Vatican. Both in his campaign speeches and in his performance as President these fears proved to be wrong.

In the *Torcaso* case the Supreme Court ruled as unconstitutional a Maryland law that required public officials to declare a belief in the existence of God.

Thus, in a public election and in a judicial decision the constitutional principle of "no religious test for public office" was vindicated.

Who can estimate the long-term effects of this development? Will a Jew now be elected President? A Negro? A woman? In any event, the rules of national politics will never be the same again.

2. *Federal Aid to Education.* For years one of the major hurdles for the enactment of an extensive program of Federal aid to education was the "religious question" or the problem of aid to church-related schools. The first year of President Kennedy's administration witnessed the last big fight in Congress over the problem. He proposed a program of aid to the nation's schools but omitted the parochial schools. The battle was fierce and the result was that there was no aid to either public or private schools.

The issue was not resolved until 1965 with the passage of the Elementary and Secondary Education Act which was made possible in part by a series of accommodations by both sides of the church-state con-

troversy. Neither side was happy with all of the provisions of ESSA, but this enactment constituted the major breakthrough for the principle of federal aid to education, a policy that now enjoys wide acceptance by all major political parties.

In the meantime the Higher Education Act of 1963 provided major financial aid to the nation's colleges, both public and private. This legislation was followed by revisions in 1965 and 1967. The constitutionality of certain aspects of both the ESEA and the Higher Education Acts is now being tested in the courts.

A major Supreme Court case that will have long range effects on future church-state relations was *Flast v. Cohen*. In this case the Court opened the possibility of judicial review of many church-state questions that earlier were hindered by the virtual impossibility of taxpayers' suits involving the religion clauses of the First Amendment. Already a wave of such suits has been initiated in the states. During the 1970's we can expect much litigation in the church-state field.

3. *Religion in Public Education.* Perhaps the most emotional and misunderstood church-state problem of the decade was precipitated by the Supreme Court decisions in 1962 and 1963 relating to state sponsored devotions, prayer and Bible reading in the public schools.

In *Engel v. Vitale* (1962) a New York state-approved 22-word prayer for recitation in the public schools was ruled to be unconstitutional because the Supreme Court said it was not the business of government to compose the prayers of the people.

In the *Schempp and Murray* cases (1963) provisions for reading portions of the Bible and recitation of the Lord's Prayer in public schools were declared in violation of the First Amendment as government sponsored devotions for school children.

Calls for a constitution "prayer amendment" emerged all over the nation. The two leading members of Congress to champion this cause were Rep. Frank Becker (D., N.Y.) and Sen. Everett M. Dirksen (R., Ill.). Extensive hearings were held both in the House and the Senate. In the House the proposal was never reported out of the Judiciary Committee. In the Senate the measure was passed twice but neither time by the required two-thirds majority. The proposals now lie dormant in the Congress with no champion in sight to awaken them.

In the meantime, a number of groups have worked to provide guidelines, curriculum, and texts for a constitutional treatment of religion in the class rooms of the public schools. These have met with limited but growing success.

4. *State Aid to Private Schools.* Following the passage of the Elementary and Secondary Education Act of 1965, it appeared that there would be no substantial amount



DR. GARRETT discusses church related public affairs issues with a visiting Baptist leader in his office in Washington.

of federal aid to parochial schools as such. The private interests then turned to the states to press their case. As the decade came to an end, more than 30 states were struggling with the problem with others getting into the fray. The early part of the 1970's promises to be decision years for state aid to private schools.

5. *The Churches and Tax Policies.* The challenge to tax exemptions and special tax breaks for churches and their agencies became prominent in the 1960's. Anti-church forces beat the drums to "tax the churches." Hard pressed public officials looking for additional sources of public income began to search for tax exemptions that could be revoked. Naturally the churches were subjected to close scrutiny. Congress enacted a tax reform bill but left the churches as such untouched. Churchmen probed their consciences and began to say that church property and business unrelated to religious purposes should bear their share of the tax burden. The 1960's closed with the Supreme Court pondering the constitutionality of tax exemption for church property used for religious purposes. This decision is expected early in 1970.

6. *International Religious Liberty Policies.* During the 1960's both the World Council of Churches and the Roman Catholic Church (Vatican Council II) struggled with the problem of religious liberty. Both of these world organizations issued modern pronouncements on the subject.

The New Delhi meeting of the World Council in 1961 approved a declaration which "affirms the right of every human be-

ing to be free from social or legal coercion in religious matters." It then detailed many of the aspects of such freedom.

As a result of the deliberations of Vatican Council II, Pope Paul VI on December 7, 1965 promulgated the "Declaration of Religious Freedom." This document based religious liberty on the dignity of the human person and developed a biblical basis for freedom.

7. *Denominational Responsibility.* Religious liberty and church-state relations became such a concern for the denominations during the 1960's that they no longer were willing to entrust their policy positions to ad hoc groups or to independent civil liberties types of organizations. Many of them decided that they must do their own thinking and their own representation on such vital issues.

Consequently, Washington offices on public affairs and church-state issues representing the churches were either developed or established for the first time. In addition several of the denominations appointed special study commissions, conducted church-state conferences and developed policies that apply to current problems in church-state relations.

This development left some of the civil liberties corporations competing with each other and projected a new role of responsibility for the stewardship of influence in public affairs for the denominations.

8. *The Churches and Public Policy.* The slogan "separation of church and state" was not interpreted by many churchmen and church agencies during the 1960's as meaning that they must keep hands off the development and implementation of public policies. As a result many churchmen plunged into the fight for civil rights, joined the war on poverty, condemned the war in Viet Nam, urged new public policies on population control, capital punishment, pollution, welfare, education, etc. Church-related power blocs were formed, lobby operations were planned, and activist roles for churches were advocated.

9. *Sacred Days and the Law.* Five Supreme Court cases and a number of state court cases related to special days of worship. The Supreme Court cases dealt with the constitutionality of Sunday closing laws and with the civil rights of a sabbatarian who refused employment on Saturday. The Court concluded that Sunday closing laws do not violate the Constitution provided they have a secular purpose rather than "religious" objectives. The Court in the other case ruled that a person's civil rights cannot be denied because of conscientious observance of a day of worship other than Sunday. State laws regulating conduct and business on Sunday continue to be a problem for the nation.

10. *The Military Chaplaincy.* During the 1960's questions were increasingly raised

about the establishment and the free exercise of religion in the military chaplaincy. The military program of moral instruction and character development based on religious foundations was called into question. It is quite likely that challenges to current practices relating to religion in the military will be stepped up in the decade of the 1970's.

CHAPLAINS' GUIDELINES

(Continued from page 6)

CHAPLAINS' GUIDELINES, FOR FREE AND RESPONSIBLE EXPRESSION OF CONSCIENCE IN THE MILITARY

I

The clergyman is a symbol of that which is spiritual about human life. A chaplain's presence among his men is a constant reminder of the fact that the church is identifying with persons in all conditions.

II

The General Commission on Chaplains and Armed Forces Personnel recognizes the need for and the mission of clergymen in the Armed Forces of the United States. The very nature of the Gospel and the teachings of Holy Scripture require the church to minister to men wherever they may be found.

III

Chaplains in the United States Armed Forces are commissioned under an agreement between the church and government. The chaplain is expected by the church and by the government to conduct his ministry in accord with the dictates of his conscience and the requirements of his denomination, as he deals creatively with his obligations and opportunities in the military community. These dual responsibilities to church and state must be held in a balance which is precarious at best. This delicate tension must always be recognized.

IV

If in the course of his military ministry this inherent tension should become conflict, the chaplain must use every resource of both church and state to seek reconciliation. To effect the necessary reconciliation, without compromising religious liberty, requires patience and skill. If after exhausting all efforts the chaplain finds that reconciliation still is not possible, the dictates of his faith and denomination determine the nature of his mission. The General Commission urges every chaplain to involve his appropriate denominational representatives early in any conflict of conscience. This cooperation affords an opportunity for testing the validity of the position taken. It permits the church to give the chaplain responsible support and share with him in the result of such a decision.

—Adopted by the Executive Committee The General Commission on Chaplains and Armed Forces Personnel Washington, D.C., 13 Jan. 1970

Court Voids Military Draft As Punishment

By BETH HAYWORTH

The United States Supreme Court, in two recent decisions, has ruled that the draft cannot be used to punish young men who protest the war in Vietnam.

In *Gutknecht v. United States of America* (No. 1176), the Court declared that the Selective Service System cannot speed up the induction of young men who turn in their draft cards to protest the Vietnam war.

In the second case, *Breen v. Selective Service Local Board No. 16* (No. 1144), the Court ruled that students who lose their draft deferments after turning in their draft cards may challenge their reclassification in court before they are inducted.

The first case concerned David Earl Gutknecht who had thrown his draft card at the feet of a United States marshal in Minneapolis during a protest demonstration on October 16, 1967. Gutknecht was already classified 1-A and had appealed his draft board's refusal to classify him as a conscientious objector.

Gutknecht was declared delinquent and was ordered to report for induction in five days. When he refused to be inducted he was convicted of refusing to perform a duty required of him by the Selective Service laws and was sentenced to four years in prison. This conviction was reversed by the U.S. Supreme Court on January 19, 1970.

The second case concerned Timothy J. Breen, a 22-year old undergraduate at the Berkeley School of Music in Boston. Breen surrendered his draft registration card to a minister at a public gathering in November 1967 "for the sole purpose of protesting United States involvement in the war in Vietnam." Shortly thereafter his local draft board declared that he was "delinquent" for failing to have his draft card in his possession and at the same time reclassified him from 2-S to 1-A.

Criticism of the Selective Service System was strong in both decisions handed down by the Court. In *Gutknecht*, written by Justice William O. Douglas, the Court declared that the "delinquency" regulations used to enforce selective service rules since World War I were not authorized by the Selective Service Law.

In *Breen*, an opinion written by Justice Hugo L. Black, the Court held that the Selective Service System lacks the legal authority to declare students delinquent and to reclassify them from deferred status to 1-A as punishment for turning in their draft cards.

"There is no suggestion in the current draft law," Justice Douglas said in *Gut-*

knecht, that the Selective Service "has free-wheeling authority to ride herd on the registrants, using immediate induction as a disciplinary or vindictive measure."

Douglas' opinion stressed that Congress had not specified standards for speeding up induction and that the asserted discretion of draft boards to do so constitutes a "broad, roving authority, a type of administrative absolutism not congenial to our lawmaking traditions."

The decision in *Breen* virtually ruled out a 1967 amendment to the Selective Service Act that barred court challenges of draft board actions, except through refusal of induction or habeas corpus action for release after induction. The amendment, passed by Congress during a wave of emotional hysteria over antiwar protests such as draft card burning, also contained certain standards for deferments.

None of these standards, the Court pointed out, provided that deferred status could be denied "because the registrant failed to possess his registration certificate." In *Breen*, the Court also rejected the contention that "delinquency" induction was proper for the same reasons cited in *Gutknecht*, namely, that such regulations had not been authorized by Congress.

In reversing the decisions of lower courts, the high Court undercut a letter written on October 26, 1967, by Lieut. Gen. Lewis B. Hershey who was then director of the Selective Service. In a letter to local draft



Some conscientious objectors have found non-combatant service, such as a chaplain's assistant, satisfactory. Others have been quickly inducted into military service as a form of punishment.

boards, Hershey encouraged the reclassification of registrants who were turning in their draft cards during the wave of antiwar demonstrations.

Hershey, who left Selective Service after 30 years as director, had maintained that his rules never were designed for "punishment" but were a legitimate way to raise armies.

According to one source in the Justice Department, there are about 7,500 men now in uniform who were inducted on a speeded-up basis for delinquency.

FREE CONSCIENCE AND THE CHAPLAIN

Chaplains' Commission Sets Guidelines

The General Commission on Chaplains and Armed Forces Personnel, with offices in Washington, D.C., has adopted four guidelines for U.S. Military chaplains.

The guidelines deal with free and responsible expression of conscience for the chaplain in military service. They recognize the dual responsibilities to the church and to the state and the delicate tension which the chaplain faces in his pastoral role within the military establishment.

The guidelines were released by Rev. A. Ray Appelquist, Executive Secretary of the Commission, following their adoption by that body in January, 1970. Eight Baptist denominations are related to the General Commission on Chaplains.

The American Baptist Convention, the Baptist General Conference, the National Baptist Convention of America, the National Baptist Convention, USA, Inc., the North American Baptist General Conference, the Progressive National Baptist Convention, Inc., and the Seventh Day Baptist General Conference are member denominations of the Commission.

The Southern Baptist Convention is a consultative and contributing body which participates cooperatively in the work and programs of the Commission.

The full text of the Chaplains' Guidelines follows:

(Continued on page 5)

SELECTED STATEMENTS OF MAJOR DENOMINATIONS RELATING TO

CONSCIENTIOUS OBJECTION

Editor's Note: Some church groups are faced with discussing and formulating positions on conscientious objection. **REPORT FROM THE CAPITAL** will carry selected statements of several major religious groups in the country who have spoken to this issue in a formal manner. Space will permit only one statement in each of several issues of this bulletin.

CONSCIENCE, FREEDOM AND RESPONSIBILITY

Part 1—Military Service in a Free Society

A. Concerning the Draft

During recent years many young men have felt compelled to say that the U.S. war in Vietnam is an unjust war, and when called upon to serve in the armed forces these young men were faced with the options of emigration or prison. The idea of a just war is a centuries old concept among Christians as is the conviction that every individual must act according to his conscience. It is particularly appropriate for Baptists to support the provision of suitable voluntary service for young men who cannot conscientiously participate in what to them is an unjust war. We call upon the U.S. Congress to amend the present draft law immediately in order that selective conscientious objectors to specific wars may be given the same option that full conscientious objectors now have.

We urge a change in the draft system (whether through revision or elimination) which does not result in discrimination against the poor and uneducated.

B. Amnesty

Just as we respect the convictions of those young men who have felt that it was their duty to comply with the draft laws of our country by entering military service, so we also respect those young men who, during recent years, have resisted the draft because of their sincere conviction that participation in the Vietnamese war would constitute a violation of their consciences. We deeply sympathize with the families of those young men who have died in the performance of their military duties and we sympathize with those young men and their families who have become alienated from their government through their protest against this war. We honor those men who have sacrificed their future by death on the battlefield and we respect those who have risked their future by conscientious acts of non-conformity. Therefore, consistent with our concept of freedom and conscience, and recognizing that many of our ancestors came to this country to avoid conscription in Europe, we call upon the President of the U.S. to grant amnesty upon the cessation of hostilities or upon the major reduction of American forces for all persons who are either in jail or outside the country due

to their acts of conscience against the war in Vietnam and the Selective Service System.

C. Voluntary Service

We further recognize that all persons bear a responsibility to make a positive contribution to society in return for the opportunities that society has given to them and in order to assist in providing opportunities for others. We therefore commend those youth who have given freely of themselves in the Peace Corps, VISTA, American Baptist Volunteer Services and other forms of service. We urge American Baptist Convention agencies and divisions to pioneer in the development of additional opportunities for serving mankind.

AMERICAN BAPTIST CONVENTION
—Adopted in annual session, May 1969
(Seattle)

INFORMATION ON SERVICEMEN WHO WANT MORE EDUCATION

Schools, colleges and universities in this country and more than 50,000 servicemen stationed in Vietnam will begin receiving information about each other by the end of this month in a program initiated during comedian Bob Hope's Christmas tour in Vietnam. The project, called "Hope for Education," provided factual information by 30 U.S. educators who visited Vietnam with Hope. They were aided with testimonials about GI benefits by astronaut Neil Armstrong.

The operating arm of the program, "GI Project MEMO," is being conducted by Michigan State University under a \$100,000 "talent search" contract from the U.S. Office of Education. Michigan State, serving as a clearinghouse, will report to each educational institution—college, university, high school or training school—extensive information about a serviceman from its area, including the extent of his education already completed, his report of the grades he earned, the kind of future he desires, and the field of study he wants to enter. MEMO also will write each serviceman while he still is on duty, sending him lists of appropriate level institutions in his home state. Men who need to finish high school will be referred to education centers (there are 24 in Vietnam) or, if they are being discharged within a few weeks, to the superintendents of schools in their home towns.

About 12,000 of the MEMO registration forms were filled out by servicemen attending Hope's entertainment shows. The remaining 38,000 were completed as a result of visits by the American educators to a dozen different locations in Vietnam. Publicity in military news media has resulted in further contacts with servicemen.

Additional information can be obtained by writing to GI Project MEMO, Michigan State University, East Lansing, Mich. 48823.



The chaplain frequently finds himself caught in a delicate tension between the church and the state. The pastoral role of the chaplain within the military establishment is both a challenging and a difficult one for most responsible men.



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Selected quotes gleaned from recent books, publications and material coming to the reference library of the Baptist Joint Committee chosen by Alice Moody, Administrative Assistant. You may wish to read the text of materials quoted. References are complete for each item.

"It is interesting that though we fancy that we are ahead of everyone else in the world in almost everything we try, we are not ahead in the production of housing for our people. It is, of course, true that only the USSR builds more actual housing units per year than the United States. West Germany, the most productive country in Europe, is building 40% as many houses as we are and Sweden is building 7% as many. However, in terms of the number of dwellings completed per thousand inhabitants, which is a more significant figure, the countries of Western Europe, as well as the USSR, are outbuilding the United States."

Harold B. Finger, Assistant Secretary for Research and Technology, Dept. of Housing and Urban Development, as quoted in the Jan.-Feb. 1970 issue of *Challenge*, a new publication of that department. Copies may be requested from the Information Center, Room 1202, HUD, Washington, D.C. 20410.

In the Jan. 10, 1970 issue of *America* thirteen editors made predictions for the 1970s in their own fields of special interest. On "Catholic Schools," Neil G. McCluskey said, in part:

"... The present total of 233 senior colleges and universities related to the Catholic Church will shrink. (By 1979, it is estimated, 85 per cent of the college population will be in state institutions.) Look for at most five major Catholic universities to be in the leadership category in American higher education. Look for dozens of mergers among similar and neighboring institutions. Look for the demise of many Catholic colleges, as such, some of which will have deserved a better fate. Look for a radically less dominant role of the founding religious group and new relationships to the various publics the institution serves through its governance, accountability and support."

"... In a nation that last year spent \$25 billion for tobacco and liquor and \$26 billion (just under seven per cent of its gross national product) to operate its public elementary and secondary schools, money cannot honestly be the principal problem. If the Catholic community is truly convinced that the separate school is the necessary way to preserve and enrich the Christian faith for the next generation, it will find the money...."

"The key issue is not simply to have or not to have parochial schools. It is Christian education.... The question in its simplest

form becomes: How perceptive are we, how well do we envisage the needs of God's people and the means of translating, reshaping and discarding forms that have the dust of centuries upon them, while creating fresh forms that bear the spirit of Christianity and provide new relevance to an ancient message?"

A student of church-state relations, Thomas G. Sanders, turns his attention southward in a recent article, "The Church in Latin America," in which he develops the theme that "... today no institution in Latin America is changing more rapidly than the Catholic Church, and in directions that have important implications not only for defining new relationships between Christianity and the values of society, but also for the role that the Church will play in the region's development."

Foreign Affairs,

January 1970, pp. 285-299.

INTERNAL DANGERS THREATEN AMERICA

(Continued from page 2)

the system of criminal justice and political structures on different levels, it hit hardest on the need for social reform as the basis for preventing violence.

"The way in which we can make the greatest progress toward reducing violence in America is by taking the actions necessary to improve the conditions of family and community life for all who live in our cities, and especially for the poor who are concentrated in the 'ghetto slums,'" the report stated.

The panel, representing a cross-section of distinguished citizens, was especially critical of the subordination of domestic issues to the claims of "national security."

"Concentration on 'national' and international problems at the expense of 'local' and domestic concerns has left us with an enormous deficit of unmet social needs and deeply-felt social injustices," the panel members agreed.

The most likely prospect for a life of violence was described in the report as "a young poor male... uneducated and without means of escape from an oppressive urban environment."

Further, the description continues, he is a person who wants "what the society claims is available (but mostly for others)" and

who sees around him illegitimate and often violent methods being used to achieve material gain.

"To be also a Negro, Puerto Rican or Mexican-American and subject to discrimination and segregation adds considerably to the pull of these other criminogenic forces," the Commission said.

In its list of 81 recommendations, the violence study group suggested that at the conclusion of the Vietnam war the nation increase the annual general welfare expenditures by about \$20 billion. The panel insisted that funds spent on welfare programs also "should continue to increase until essential social goals are achieved."

In addition to Eisenhower and Cardinal Cooke, other panel members were: A. Leon Higginbotham, U.S. District Court Judge, Pennsylvania; Cong. Hale Boggs (D., La.); Sen. Philip A. Hart (D., Mich.); Ericoffer, longshoreman and philosopher, California; Sen. Roman Lee Hruska (R., Neb.); Patricia Harris Roberts, attorney, Washington, D.C.; Leon Jaworski, attorney, Texas; Albert E. Jenner, attorney, Illinois; Cong. William McCulloch (R., Ohio); Ernest William McFarland, Arizona Supreme Court Justice; and W. Walter Menninger, psychiatrist, Kansas.

DR. DAVIS C. WOOLLEY
4513 GRANT WHITE PIKE
NASHVILLE, TN. 37204