

Chairman PERKINS. Furthermore, if any party agreed to play politics with this matter then you would feel you should place a time limit.

Dr. FLEMMING. Absolutely right.

Mr. Chairman, I feel very keenly that it should be possible for the consideration of this bill, the moving forward of this bill and the kind of investigation of the specifics that we have been talking about to move forward simultaneously, and I think there it could be helpful in the consideration of the bill. I agree unless allegations are run down and the facts provided someone on the floor of the House, for example, could influence votes by indulging in generalizations whereas if you had the facts the generalizations would not hold up, so I would urge that both be done but certainly done simultaneously.

I think again if the country got the impression because of the events of the past few days this kind of legislation was going to get put on the shelf temporarily, this could really be frustrating. This could really lead to a feeling of despair on the part of people.

Whereas, on the other hand, if the committee and the Congress make it clear that they are going to rise to the challenge of the situation by accelerating and expediting consideration of this bill, and maybe even raising sights in connection with it, it could have just the opposite effect on the country.

Chairman PERKINS. I agree with you there is a psychological effect here that could be devastating.

Let me again thank you.

Dr. FLEMMING. I appreciate the opportunity to testify and I am always happy to come back for a visit.

(The policy statement and resolution previously mentioned follow:)

THE CHURCH AND THE ANTI-POVERTY PROGRAM

(Statement Adopted by the General Board of the National Council of the Churches of Christ in the U.S.A., December 3, 1966)

The Church has a clear and compelling mandate, rooted in the scriptures of Old and New Testaments, to war against the evils, the sufferings and the human misery associated with involuntary poverty. The response of the Church to this mandate has been ambivalent.

On the one hand, the Church has sought to alleviate the worst rigors of poverty through the practice of charity, and frequently, although less consistently, it has involved itself in the struggles for justice and economic reform.

On the other hand, selfishness, callousness, and indifference to the sufferings of others—sins which are prevalent in the Church as well as in the rest of the world—have persistently diluted the efforts of the Church to do effective battle against poverty.

Through the centuries, moreover, the Church's attitude toward poverty has been conditioned by the fact that total elimination of this evil was impossible because of the primitive status of human technology and the scarcity of developed resources. In this situation, most Christians have been unwilling to extend their works of justice and charity to the point of threatening their own security.

The Church, therefore, should be among the first to hail two new factors in our time which give promise of eliminating poverty from the United States and eventually from the earth. One is the technological breakthrough which makes it possible now in industrially developed countries and potentially throughout the world to provide adequate levels of living for all. The other is the declaration of public policy by the Congress of the United States in the preamble to the Economic Opportunity Act of 1964 which says: "It is the policy of the United