

John Fitzgerald Kennedy: Address to the Greater Houston Ministerial Association delivered 12 September 1960

牧 師 Reverend Meza, Reverend Reck, I'm grateful for your generous invitation to state my views.

While the so-called religious issue is necessarily and properly the chief topic here tonight, I want to emphasize from the 発端 outset that I believe that we have far more critical issues in the 1960 campaign; the spread of Communist influence, until it now わだかまる festers only 90 miles from the coast of Florida -- the 屈辱的な humiliating treatment of our President and Vice President by those who no longer respect our power -- the hungry children I saw in West Virginia, the old people who cannot pay their doctors bills, the families forced to give up their farms -- an America with too many slums, with too few schools, and too late to the moon and outer space. These are the real issues which should decide this campaign. And they are not religious issues -- for war and hunger and ignorance and despair know no religious barrier.

But because I am a Catholic, and no Catholic has ever been elected President, the real issues in this campaign have been 不明瞭 obscured -- perhaps deliberately, in some 部署 quarters less responsible than this. So it is apparently necessary for me to state once again -- not what kind of church I believe in, for that should be important only to me -- but what kind of America I believe in.

I believe in an America where the separation of church and state is absolute; where no Catholic 司教 prelate would tell the President -- should he be Catholic -- how to act, and no Protestant 牧師 minister would tell his 教区民 parishioners for whom to vote; where no church or church school is granted any public funds or political preference, and where no man is denied public office merely because his religion differs from the President who might appoint him, or the people who might elect him.

I believe in an America that is officially neither Catholic, Protestant nor Jewish; where no public official either requests or accept instructions on public policy from the Pope, the National キリスト教会全国協議会 Council 教会の of Churches or any other ecclesiastical source; where no religious body seeks to impose its will directly or indirectly upon the general 民衆 populace or the public

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acts of its officials, and where religious liberty is so ^{分割できない} indivisible that an act against one church is treated as an act against all.

For while this year it may be a Catholic against whom the finger of suspicion is pointed, in other years it has been -- and may someday be again -- a Jew, or a ^{クエイカー教徒} Quaker, or a ^{ユニテリアン派} Unitarian, or a ^{バプティスト派} Baptist. It was Virginia's ^{迫害} harassment of Baptist ^{説教者} preachers, for example, that led to Jefferson's ^{信教自由法} statute of religious freedom. Today, I may be the victim, but tomorrow it may be you -- until the whole ^{組織} fabric of our harmonious society is ^{引き裂かれる} ripped apart at a time of great national peril.

Finally, I believe in an America where religious ^{不寛容} intolerance will someday end, where all men and all churches are treated as equals, where every man has the same right to attend or not to attend the church of his choice, where there is no Catholic vote, no anti-Catholic vote, no bloc voting of any kind, and where Catholics, Protestants, and Jews, at both the ^{信徒の} lay and the ^{聖職者の} pastoral levels, will ^{控える} refrain from those attitudes of ^{軽蔑} disdain and division which have so often ^{損なう} marred their works in the past, and promote instead the American ideal of brotherhood.

That is the kind of America in which I believe. And it represents the kind of Presidency in which I believe, a great office that must be neither ^{貶める} humbled by making it the ^{道具} instrument of any religious group nor tarnished by arbitrarily withholding it -- its occupancy from the members of any one religious group. I believe in a President whose views on religion are his own private affair, neither imposed upon him by the nation, nor imposed by the nation upon him (NOTE) as a condition to holding that office.

I would not look with favor upon a President working to ^{覆す} subvert the first ^{修正条項} amendment's guarantees of religious liberty; nor would our system of checks and balances permit him to do so. And neither do I look with favor upon those who would work to subvert ^{憲法六条} Article VI of the Constitution by requiring a ^{信教審査} religious test, even by indirection. For if they disagree with that safeguard, they should be openly working to ^{撤回する} repeal it.

I want a Chief ^{行政府の長} Executive whose public acts are responsible to all and obligated to none, who can attend any ceremony, ^{儀式} service, or dinner his office may appropriately require of him to fulfill; and whose fulfillment of his Presidential office is not limited or conditioned by any religious oath, ritual, or obligation.

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This is the kind of America I believe in -- and this is the kind of America I fought for in the South Pacific, and the kind my brother died for in Europe. No one suggested then that we might have a divided loyalty, that we did not believe in liberty, or that we belonged to a ^{不実な} disloyal group that threatened -- I quote -- "the freedoms for which our forefathers died."

And in fact this is the kind of America for which our forefathers did die when they ^{逃れる} fled here to ^{免れる} escape religious test oaths that denied office to members of less favored churches -- when they fought for the Constitution, the Bill of Rights, the ^{ヴァージニア 信教自由法} Virginia Statute of Religious Freedom -- and when they fought at the ^{聖地} shrine I visited today, the ^{アラモ岩} Alamo. For side by side with Bowie and Crockett died Fuentes, and McCafferty, and Bailey, and Badillo, and Carey -- but no one knows whether they were Catholics or not. For there was no religious test there.

I ask you tonight to follow in that tradition -- to judge me on the basis of 14 years in the Congress, on my declared stands against an Ambassador to the Vatican, against ^{違憲の} unconstitutional aid to ^{教区学校} parochial schools, and against any boycott of the public schools -- which I attended myself. And instead of doing this, do not judge me on the basis of these pamphlets and publications we all have seen that carefully select quotations out of context from the statements of Catholic church leaders, usually in other countries, frequently in other centuries, and rarely relevant to any situation here. And always ^{欠いている} omitting, of course, the statement of the American Bishops in 1948 which strongly ^{支持する} endorsed Church-State separation and which more nearly reflects the views of almost every American Catholic.

I do not consider these other quotations binding upon my public acts. Why should you?

But let me say, with respect to other countries, that I am wholly opposed to the State being used by any religious group, Catholic or Protestant, to compel, prohibit, or ^{迫害する} prosecute the free exercise of any other religion. And that goes for any ^{迫害} persecution, at any time, by anyone, in any country. And I hope that you and I ^{糾弾する} condemn with equal ^{熱烈さ} fervor those nations which deny their Presidency to Protestants, and those which deny it to Catholics. And rather than ^{引き合いに出す} cite the misdeeds of those who differ, I would also cite the record of the Catholic Church in such nations as France and Ireland, and the independence of such statesmen as De Gaulle and Adenauer.

But let me ^{強調する} stress again that these are my views.

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For contrary to common newspaper usage, I am not the Catholic candidate for President.

I am the Democratic Party's candidate for President who ^{たまたま~である} happens also to be a Catholic.

I do not speak for my church on public matters; and the church does not speak for me. Whatever issue may come before me as President, if I should be elected, on birth control, divorce, ^{離 婚 検 閲} censorship, gambling or any other subject, I will make my decision in accordance with these views -- in accordance with what my ^{良 心} conscience tells me to be in the national interest, and without regard to outside religious pressure or ^{指 図} dictates. And no power or threat of ^{懲 罰} punishment could cause me to decide ^{他 の や り 方} otherwise.

But if the time should ever come -- and I do not ^{譲 歩 する} concede any conflict to be remotely possible -- when my office would require me to either violate my conscience or violate the national interest, then I would resign the office; and I hope any conscientious public servant would do ^{同 様 に} likewise.

But I do not intend to apologize for these views to my critics of either Catholic or Protestant faith; nor do I intend to ^{否認 する} disavow either my views or my church in order to win this election.

If I should ^{~に通じない} lose on the real issues, I shall return to my seat in the Senate, satisfied that I'd tried my best and was fairly judged.

But if this election is decided on the basis that 40 million Americans lost their chance of being President on the day they were ^{洗礼を受ける} baptized, then it is the whole nation that will be the loser, in the eyes of Catholics and non-Catholics around the world, in the eyes of history, and in the eyes of our own people.

But if, on the other hand, I should win this election, then I shall devote every effort of mind and spirit to fulfilling the oath of the Presidency -- practically ^{全く同じの} identical, I might add, with the oath I have taken for 14 years in the Congress. For without ^{差し控えること} reservation, I can, "solemnly swear that I will faithfully execute the office of President of the United States, and will to the best of my ability preserve, protect, and defend the Constitution -- so help me God.

NOTE: Kennedy meant to say "neither imposed by him upon the nation, nor imposed by the nation upon him".