

February 27, 1964

Houston, Memphis Vie
For 1969 Convention

NASHVILLE (BP)--Memphis and Houston appear to be the cities from which a choice will be made on site of the 1969 Southern Baptist Convention session.

The SBC Executive Committee here narrowed its choices down to Memphis and Houston and said it would not make a final recommendation until its next meeting just ahead of the 1964 Convention in May.

The Executive Committee has the responsibility of proposing future cities for Convention meetings, after studying suitable auditorium location and seating as well as hotel accommodations available.

John H. Williams, Nashville, who handles Convention arrangements for the Executive Committee, said Memphis expects to have a new auditorium with enough seating ready at its fairgrounds by then.

The question for Memphis, where the Convention last met in 1948, is over adequate hotel accommodations, he added.

If Houston is chosen, the Convention would meet in the same auditorium it used in 1958 there. Several new downtown hotels, within walking distance of the auditorium, have been built since 1958. A new domed auditorium-stadium, under construction in Houston, is too far from downtown to consider.

Sites have been picked through 1968 already. Messengers to the 1964 Convention in Atlantic City, N. J., will have to approve the Executive Committee's recommendation for 1969.

The sites, from 1965, on are:

1965--Dallas, June 1-4.

1966--Detroit, May 24-27.

1967--New Orleans, May 23-26.

1968--Jacksonville, Fla., May 21-24.

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Plaques Await
Redford, Warren

(2-27-64)

NASHVILLE (BP)--Two Southern Baptist Convention leaders will be recognized with plaques during the 1964 SBC session in Atlantic City, N. J., in May.

The SBC Executive Committee will honor Courts Redford of Atlanta and C. C. Warren of Charlotte, N. C.

Redford retires at the end of 1964 as executive secretary of the SBC Home Mission Board. Warren, a former Convention president, and retired pastor, winds up this year two key leadership positions for the Convention.

He has been chairman of the committee planning SBC activities during the Baptist Jubilee Advance, and chairman of the movement to establish 30,000 new SBC churches and missions during this church extension project ending in 1964.

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Church Loan Study
Committee Created

NASHVILLE (BP)--A nine-member committee whose purpose "shall be to study the entire program of church loans, particularly as related to the pioneer areas," was created here by the Southern Baptist Convention Executive Committee.

The chairman of the Executive Committee will name the members of the committee. Its membership was not immediately announced, but all will be Executive Committeemen.

Three members of the new Church Loan Study Committee, functioning as a subcommittee of the Executive Committee, will be chosen from a group already helping to draft a program structure of the SBC Home Mission Board.

The Home Mission Board administers church site and loan funds within the United States.

The study will also determine how other denominations handle church loans, how state Baptist bodies maintain their loan programs, and include any other necessary investigations and inquiries "as may be necessary to properly inform" the Executive Committee.

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61 Men To Permit
Study Of Service

(2-27-64)

LOUISVILLE (BP)--Stirred by new insights into the scriptures, 61 Baptist men from four states agreed at the close of a seminar here to permit an intimate study of their Christian service during the next 12 months.

The occasion was the Baptist Men's Leadership Institute, a pilot project of the Southern Baptist Brotherhood Commission held on the campus of Southern Baptist Theological Seminary.

Aim of the institute was to help Baptist men make their faith relevant in their churches, in their homes and on their jobs, said George W. Schroeder, Memphis, executive secretary of the Brotherhood Commission.

For two days, the 57 laymen and four pastors studied and discussed five facets of the doctrine, "the priesthood of the believer," under the guidance of six seminary professors. The men were in groups of about 10 each.

As the seminar ended, the men unanimously asked to return to the seminary as a group after a year for an evaluation of their Christian service and for a deeper study of the doctrine.

The institute, first regional seminar project sponsored by the Brotherhood Commission, drew 35 men from Tennessee, 21 from Kentucky, four from Indiana and one from Ohio. Their professions ranged from banker to truck driver to drive-in operator.

The men dealt with the doctrine from the standpoints of historical development and biblical basis, and through the roles of the laymen in the church, home and in business and professions.

Group leaders were Henlee H. Barnette, professor of Christian ethics; Raymond Brown, associate professor of New Testament interpretation; C. Penrose St. Amant, dean of the school of theology; D. Swan Haworth, professor of psychology of religion; Harold S. Songer, assistant professor of New Testament interpretation; and Ray Summers, professor of New Testament interpretation.

Some of the main points of the group reports were:

--The Lord calls the preacher to one task and the layman to another. The only difference is in function, not status.

--Laymen have a vital ministry. It's more than being active in a church program; it's being active as a Christian at work.

--The role of the man in the home has shifted. His rights have decreased and his responsibilities increased. There is a positive and permanent influence of a father over the present and future decisions of his children. Christian fathers must take time to hear out their children and guide them in reaching responsible decisions.

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--Christian laymen must take the initiative in establishing dialogue with their pastors and other Christian members of the community.

--Christian laymen must stand fast in the faith, understanding there are forces which may affect them over which they have no control. But Baptist men must not compromise the forces over which they have control. The door of compromise opened an inch can be widened unlimited.

--Baptist men must see the church as a people of God called to minister. For the laymen his ministry is in this world. As he loses strength in Christian service, he withdraws periodically to the gathered Christian fellowship for spiritual renewal.

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Basis For Race
Attitudes Reported

(2-27-64)

NASHVILLE (BP)--Southern Baptists' belief in church autonomy, their pride in a large denomination, and their identification with a regional cultural way of life have colored their viewpoint on the race issue.

This was the opinion of a Baptist seminary professor who evaluated racial developments during 1963 for the Advisory Council of Southern Baptists for Work with Negroes, meeting here.

Samuel Southard of Southern Baptist Theological Seminary, Louisville, said "statistical success and community mores are very influential in affecting a church's decision" on admittance of Negroes to worship and to membership.

He added, "It seems that a system of bishops or presbyters can challenge a regional structure in religion." On the other hand, congregational self-government has helped to isolate Southern Baptists from national awareness.

"The foundation for Southern Baptist religion has remained regional, while other denominations have moved through their organizations, periodicals or educational institutions in the direction of more national norms," Southard reported.

"Southern Baptist," according to Southard, "is more than a name, therefore. It is the sign of a culture that judges itself by antebellum norms."

He pointed out during Colonial days, Baptists "led the fight for civil rights," enduring jail if necessary on behalf of their struggle for religious liberty. "What has happened?" Southard asked.

"The social situation was reversed, and the Baptists of the 20th Century were reacting to some types of social change like the despised bishops of the Anglican Church in the England of 1830," he continued. In the 1830s, the Church of England segregated worshippers by their economic standing through a system of rents for pews in the church.

The poor who could not afford pew rents were segregated into a section for the poor in the church. Southard said this resulted in demonstrations against the Anglican clergy of that time.

Southard reviewed the significant actions of Protestant denominations and Roman Catholics locally and nationally on the race issue in 1963. He called attention to actions of the Southern Baptist Convention, the SBC Executive Committee and state Baptist conventions during the year.

In an informal poll of churches and pastors, Southard said he concluded whether a person is well off financially or competing economically with the Negro is not necessarily the determining factor in that person's viewpoint as a Christian on the race issue.

"It is the peripheral member, the member who is spiritually dormant, and the social climber who tended to be mentioned most often as those opposed to desegregation in the churches," he stated.

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He said the South could once ostracize and silence those who spoke out against its cultural way of life. No longer, in the days of Interstate highway, the movement of people between states, and the appearance of television, is this possible.

"I am more concerned about the attitudes of church people than whether we seat one or two Negroes. These attitudes will pop out in other places," he said.

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Stewardship Commission
Approves Test Project

(2-27-64)

NASHVILLE (BP)--The Stewardship Commission of the Southern Baptist Convention has authorized its staff here to conduct test campaigns this year on its new Church Building Fund Campaign project.

Executive Director Merrill D. Moore of Nashville described the new project as "a proposed plan for assisting churches in fund-raising for church buildings, in addition to the assistance offered by the Forward Program of Church Finance."

Moore explained the building fund campaign could be carried out at the same time a church uses the Forward Program to receive pledges for its unified operating budget. Or, the building fund campaign could be carried on at another time of year than the usual budget pledging period.

He told commissioners this project "takes on a 'once in a generation' spirit." It covers more time than the Forward Program does--five weeks and six Sundays instead of four weeks and five Sundays.

The Church Building Fund Campaign project will tie in with the architectural help given through the church architecture service of the SBC Sunday School Board, according to Moore.

On the Stewardship Commission staff, it is being assigned to James C. Austin of Nashville, director of endowment and capital giving. The test campaigns will be conducted before material is made available for wide use.

The commission recognized former commissioners for their "many contributions to Christian stewardship and to mission support through the Cooperative Program."

Three former commissioners were present to receive their citations--Harold G. Sanders, now executive secretary of Kentucky Baptist Convention, who was first chairman of the Stewardship Commission while a pastor in Tallahassee, Fla.

Howard Halsell, now with the Sunday school department of the SBC Sunday School Board here, who formerly represented Kansas on the commission.

W. E. Grindstaff, a staff member of the commission now, but formerly Oklahoma representative on the commission before he accepted a staff appointment.

Citations to other former commissioners were mailed to them, Moore said.

W. C. Ribble of Albuquerque, executive secretary of New Mexico Baptist Foundation, was elected chairman of the Stewardship Commission succeeding Robert L. Lee of Alexandria, La.

Date set for the next annual meeting of the commission is Jan. 12-13, 1965 in Nashville.

Moore told the commission the "heart of our work" lies in three areas: (1) annual budget emphasis in the churches each fall or spring, (2) Cooperative Program month, observed in most states in October, and (3) "Make Your Will" month, usually on the January calendar.

He said the commission continues to work "closely" with other SBC agencies and through existing church organizations. At Baptist agency level, it works with the SBC boards and commissions, with executives of state Baptist foundations; with directors of development at Baptist educational and welfare institutions, and with stewardship secretaries in the states. In the churches, its programs--such as the Forward Program--make use of existing church organizations.

Pastor Tells Lesson
Of Bombed Church

NASHVILLE (BP)--"Dynamite will not stop the cause of right," the pastor of a Negro Baptist church bombed last year in Birmingham, with four young girls killed, said here.

John Cross said this is one of the lessons learned from the violence which occurred while Sunday school lessons were being taught on "The Love That Forgives" last September.

Cross is pastor of the Sixteenth Street Baptist Church near downtown Birmingham.

Speaking to the Advisory Council of Southern Baptists for Work with Negroes here, Cross said there were other lessons learned from the bombing, which is yet unsolved.

One of these, he continued, is that "as Christians and churchmen, we recognize that laws of themselves do not eradicate hatred."

Another is that "when the gospel is not made relevant, it ceases to be effective in the hearts and minds of people," according to Cross.

In the months since the bombing there has been both a sympathetic response to the church and a hardening of feelings, he indicated.

A young white attorney who addressed the young businessman's club in the city and assessed the motives and blames for the bombing is no longer living in Birmingham "because of the stand he took," the Negro minister reported.

Gifts to the bombed church total over \$186,000, "every bit of which has been receipted," Cross said. (This, according to another source, does not include the insurance claim paid on the damaged building.)

The pastor indicated the church hopes not only to repair the damage but also to erect another education building which would be named in memory of the four girls who died.

Cross said he had been accused in an anonymous "gossip sheet" in Birmingham of profiting personally from the tragedy, of "fattening my own pocket."

The reverse is true, he claimed. "I have not accepted one honorarium on any speaking engagement, and I have even used some money out of my own pocket for personal expenses," he declared.

As for the church itself, the "gossip sheet" has tried to distort things to allege that the church "is just out to get what it can out of the situation," Cross continued.

"We have been careful not to accept gifts that are questionable," the pastor said. "We have not sent out one letter appealing for funds. All gifts have been voluntary."

He said he has received almost nightly "insulting phone calls. One of the most recent names tagged on me is that of 'Communist.' I have been called names I would dare not repeat."

Threatening letters since the bombing have come from as far away as California, as close at hand as Birmingham. Typical of them he said is one which read: "I'm glad it happened to you niggers. It should teach you a lesson."

He thanked Southern Baptist churches and individuals in Birmingham which responded to the tragedy.

Cross said progress in race relations is being made in Birmingham. He concluded by saying the death of the girls, the blinding of another, and the injury of 20 more adults and children will have "been in vain unless I continue to preach that the wages of sin is death but the gift of God is eternal life."

Loan Guarantee Said
Negro Church Need

NASHVILLE (BP)--Southern Baptist churches have been asked to help underwrite building programs of Negro Baptist churches.

Clyde Hart of Little Rock said, "We will underwrite Baptist churches in Arizona and New Jersey and all around the world but we will let Negro churches rot down around us."

Hart, secretary of race relations for Arkansas Baptist State Convention, said there are Negro Baptist churches which cannot get a loan through normal channels.

It is the practice of many Southern Baptist churches with established credit ratings to guarantee loans made to sister white churches in pioneer states where conventional loans cannot be secured locally without such a guarantee.

It was also reported to the Advisory Council of Southern Baptists for Work with Negroes that building supply houses in some localities will not sell to Negro churches even when the churches can pay cash for supplies.

The advisory council includes representatives from several Southern Baptist Convention agencies and from state conventions. It is not an official agency of the SBC or state Baptists.

Meeting together, these denominational workers are able to help coordinate their work with Negro Baptists.

Victor T. Glass of Atlanta was elected chairman of the council, to preside at its 1965 meeting in Nashville. Glass is associate secretary of the department of work with National (Negro) Baptists for the SBC Home Mission Board.

FROM WASHINGTON OFFICE
W. BARRY GARRETT, REGIONAL EDITOR
1628—16th St., N. W., Washington, D. C. 20009
Telephone: 232-3087

February 27, 1964

Paper Reports Joint
Prayers In Colombia

WASHINGTON (BP)-- A Catholic-Protestant prayer service attended by 1000 persons in Bogota, Colombia has been praised by the country's largest daily newspaper, El Tiempo, according to a news story from the Bureau of Information of the National Catholic Welfare Conference here.

In a land where Catholics long have been accused of persecuting Protestants, El Tiempo, reported that "the bell of reconciliation has sounded also in Colombia."

The "ecumenical" prayer meeting took place in the Fatima parish school and lasted two hours. The two pastors were Father Manuel Estevez of the Fatima Parish, and Guillermo Acosta of the Protestant Church of Gethsemane.

According to the newspaper story the meeting came about in the following way:

Several weeks earlier a group of parishioners complained to Father Estevez that "Protestants were publicly airing wrong beliefs."

"Shall we throw them out?" they asked.

"Not at all," replied Father Estevez. "I'm going to speak with them right now and I'm going to greet their minister. I'll tell you one thing: The Protestants are Christian and our brethren. God grant that we may imitate many of their customs."

The meeting between priest and minister, El Tiempo said, resulted in an understanding that culminated in the interfaith service.

The paper reported that the minister said Father Estevez "was the initiator of this very pleasant reconciliation, and the Catholic hierarchy approved it."

According to the story "a thousand lay persons, 12 Catholic nuns, two pastors, five priests, two Protestant choirs and two Protestant orchestral units praised in song one God."

Although El Tiempo was enthusiastic over this development in Catholic-Protestant relations in Colombia it did not indicate whether or not the incident represented a general new attitude that might be arising in the nation. Neither did the story indicate whether or not the incident was a result of the new attitude toward Protestants generated by the Vatican Council in Rome.

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Commends Baptist
Broadcast Agency

(2-27-64)

WASHINGTON (BP)-- A resolution commending the Southern Baptist Radio and Television Commission was placed in the Congressional Record by a South Carolina Congressman.

Rep. W. J. Bryan Dorn (D., S.C.) inserted the resolution by the South Carolina Broadcasters Association. Dorn, a Baptist, said he took "great personal pride" in the resolution. He stated that Baptists "have traditionally fought for freedom,"

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citing Roger Williams "who founded the State of Rhode Island while seeking religious freedom and individual liberty."

Dorn said that freedom to broadcast is as essential as freedom of speech, freedom of assembly and freedom of the press. The resolution of the South Carolina Broadcasters Association commended the Radio and Television Commission for its position.

The resolution cited the Commission as expressing "opposition to increased governmental regulation of local broadcasting operations in apparent violation of basic constitutional guarantees of freedom."

It further cited The Beam, monthly publication of the commission, as "(1) speaking out on issues of importance to free and unfettered use of electronic media, (2) continuing to emphasize the great amount of good being done in broadcasting... (3) presenting regular features on stations and to individuals who are doing new things... especially in the field of public service programming."

The Radio and Television Commission is an agency of the Southern Baptist Convention. Paul M. Stevens is executive director.

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Opposing Views Aired
On Shared Time Plan

(2-27-64)

WASHINGTON (BP)-- Shared time, an educational experiment between public and private schools, drew conflicting opinions as being the solution to the church-state problems of federal school aid.

A political scientist and spokesmen for the National Council of Churches and National Catholic Welfare Conference testified at hearings before a special House subcommittee on education. The witnesses agreed that the idea of shared time should be encouraged as an educational experiment. They did not agree that it would resolve the issue of federal aid to parochial schools.

The hearings dealt with proposed legislation sponsored by Rep. Adam Clayton Powell (D., N.Y.), chairman of the House Education and Labor Committee. The measure would help public schools develop shared time programs. This would enable private school students to take such subjects as mathematics, science, and modern foreign language in a public school.

Powell, who served as chairman of the special subcommittee, said that as a Protestant minister he was "firmly wedded to the idea of separation of church and state." He said he hoped that this might provide a way to "untie the Gordian knot" of the parochial-public school conflict.

In testimony before the subcommittee, George R. La Noue, a Yale University political scientist, said that many who have wrestled with the issue "regard shared time as the only possible way to reconcile the powerful forces arrayed for and against direct aid to parochial schools."

La Noue pointed out that last year a panel of Protestant leaders, before another House subcommittee on education, opposed direct aid to parochial schools. When asked about shared time, La Noue said, the Protestant leaders "all proved in favor of it."

He said such a program would strengthen the public schools financially because the deadlock at the federal level would be broken and at the local level parochial school parents would more readily respond to public school support. Financial pressure on the Catholic schools would be reduced, he said by allowing students to take some courses in public schools. He further saw shared time as a plan enabling Protestant and Jews to carry out a more widespread religious education program.

Harry L. Stearns, speaking for the Division of Christian Education of the National Council of Churches, indicated that the National Council of Churches would support legislation on shared time "provided specific safeguards are erected against the use of public funds for the aid of programs of education operated or sponsored by religious bodies" and "against the possibility of direction and control by religious bodies or their agents of public educational programs."

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He referred to a statement from National Study Conference on Church and State in Columbus, Ohio in which 225 delegates from 24 Protestant and Orthodox communions said "we propose shared time as the most creative measure" for solving financial problems of parochial schools.

Msgr. Frederick G. Hochwalt, Director of the Department of Education of the National Catholic Welfare Conference, spoke cautiously about the proposal. While favoring shared time experiments in education, Hochwalt said he did not see this as a means of solving the church-state problems of federal aid to parochial schools.

The Catholic spokesman expressed concern that too rapid development of such programs could weaken both the parochial and public school systems.

Hochwalt pointed out that similar programs on a shared time basis have been in operation in varying degrees for more than 40 years. He said these have met with some success but are still a matter of discussion among educators and religious leaders. The proposed legislation, he said, would put such programs to direct test.

When asked about this as a possible solution to the church-state issue Hochwalt said it would not be done "with this measure and not with a general federal aid measure excluding private schools." He said the National Catholic Welfare Conference had taken no official position on shared time but that their earlier position on federal aid to parochial schools had not changed. "We do not feel that such aid to private schools is unconstitutional," he said.

Hochwalt indicated that President Johnson's attack on poverty might be the answer to federal aid to education. "The area of need has always been our contention," he said.

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Baptist Institutions
Get Federal Help

(2-27-64)

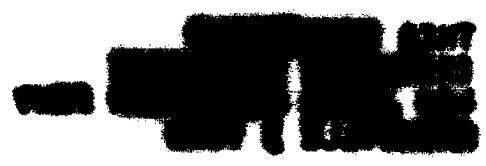
WASHINGTON (BP)-- A Baptist group received federal funds in a senior citizens housing loan and a Baptist school applied for a college housing loan, according to recent announcements from the Community Facilities Administration here.

A \$500,000 loan went to the Allegheny-Union Baptist Association, Pittsburgh, Pa., for a new apartment building designed especially for the elderly. The association will supplement the loan with \$85,000 of its own funds the announcement said.

Colorado Woman's College, Denver, was one of 11 private and church-related schools applying for college housing loans. The college, affiliated with the American Baptist Convention, requested a loan of \$814,000. The applications had not been processed at the time of the announcement.

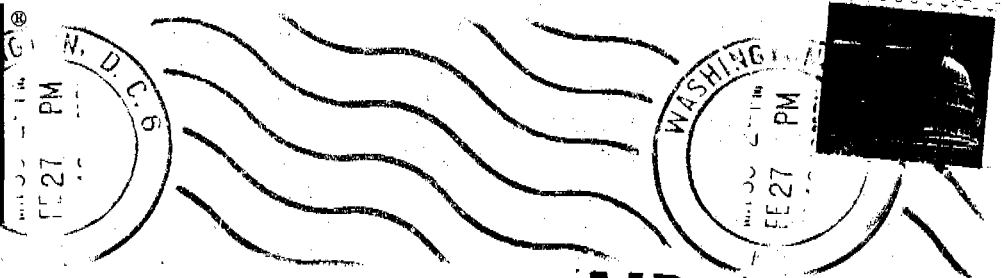
Earlier 12 other private schools had applied for college housing loans. Two church schools, Methodist and Presbyterian, were approved for loans totaling \$3,700,000.

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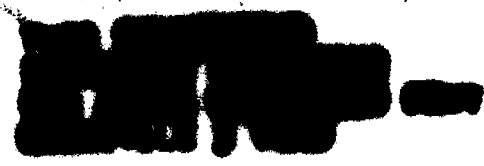


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