

September 21, 1965

**Five Missionaries
Appointed By Board**

ATLANTA (BP)--The Home Mission Board of the Southern Baptist Convention appointed here five missionaries to various ministries across the United States. The appointed five, along with four associate missionaries, brought the total under appointment to 2,515.

Most missionaries are jointly employed by the mission agency and the state Baptist conventions.

Mr. and Mrs. Calvin Sandlin were appointed by the language missions department to serve among the Indians in Phoenix, Ariz. Sandlin, a native of Jackson County, Ky., graduated from Grand Canyon College (Baptist) in Phoenix, and attended Golden Gate Baptist Theological Seminary in Mill Valley, Calif.

Mrs. Sandlin, appointed with her husband to serve among the Indians, was born in Kentucky and graduated from Arizona State College, Flagstaff.

The metropolitan missions department appointed Miss Norah Lee Brown of Tulsa, Okla., Miss Cleo Givens of Anderson, Ala., and S. E. Moore of Pittsfield, Ill.

Miss Brown, a native of Stroud, Okla., began serving as a nurse at Sellers Baptist Home and Adoption Center in New Orleans. She graduated from the University of Oklahoma, Norman, and Missouri Methodist Hospital school of nursing, St. Joseph.

Miss Givens, an Alabama native, graduated from Florence State college in Florence, Ala. She has taught in the public schools of Alabama since 1935.

Moore was appointed as a pastoral missionary to Savanna, Ill., to serve in Calvary Baptist Church. A native of Oak Grove, Mo., he was graduated from William Jewell College (Baptist) in Liberty, Mo., Central Baptist Theological Seminary (American Baptist), Kansas City, Kan., and Southwest Baptist College, Bolivar, Mo.

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**Oklahoma City Church
Accepts First Negro**

9-21-65

OKLAHOMA CITY (BP)--The first Negro member ever to belong to First Baptist Church here was accepted by a 3 to 2 majority on a standing vote at a Wednesday night prayer service and business meeting.

Mrs. John Henderson, 66-year-old retired school teacher, is the person received into membership. She transferred her letter from Calvary Baptist Church, a Negro congregation affiliated with the National (Negro) Baptists.

The vote came 10 days after Mrs. Henderson presented herself as a candidate for membership during a Sunday worship service.

Explaining the church action, the pastor, former Southern Baptist Convention President Herschel H. Hobbs, said, "All prospective members present themselves and then are referred to a membership committee. The committee reports back on the matter on Wednesday nights and the congregation votes. This has been the procedure since Jan. 1, 1964.

"Mrs. Henderson is the first Negro to apply for membership since the 1964 procedure was installed," Hobbs, a vice-president of the Baptist World Alliance, continued.

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A Negro boy who presented himself a few years ago, prior to the new policy, was turned down for membership. "We did not vote membership for the earlier (Negro) applicant because we felt he did not come for fellowship but for other purposes," according to Hobbs.

The 15-year-old Negro youth's membership application was turned down in a churchwide vote by secret ballot. It was 327 against, and 311 in favor of accepting him in the vote taken in January, 1962.

The boy presented himself in December, 1961 after a series of picketing incidents at several Oklahoma City churches of various denominations.

In the case of Mrs. Henderson, the pastor made a statement to the deacons and then to the church, at the deacons' request, giving Mrs. Henderson's background and explaining the fellowship committee recommended her in line with church policy. She had been attending Sunday school there for several years.

"I further pointed out that the New Testament is our rule of faith and practice. The decision was left to the congregation and was passed by a very sizeable majority," Hobbs added.

At the same Wednesday vote, a white family was recommended by the fellowship committee to be accepted as members. They were accepted unanimously.

However, in Mrs. Henderson's case, the voice vote was ruled inconclusive and the presiding officer, the chairman of deacons, called for a standing vote. The result was a vote by a margin of 3 to 2 to accept Mrs. Henderson into the 5800-member church, one of the largest in the SBC.

The policy of the church requires only a simple majority if there is a division over whether to accept someone into membership.

This policy on voting varies from one church to another around the Southern Baptist Convention. A church in Asheville, N. C., turned down a young Negro woman school teacher applying for membership earlier this year. Although the vote margin was 2 to 1 for receiving her, her application was rejected because unanimous votes are required on acceptance in that church.

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Mississippi Aid
Passes First Year

9-21-65

JACKSON, Miss. (BP)--A year after its founding, the chairman of the Mississippi Interfaith Committee of Concern said the committee has collected \$119,257 "to help rebuild the burned Negro churches of the state and to build bridges for better human relations."

W. P. Davis of Jackson, a state Baptist leader and committee chairman, said 29 churches have been rebuilt, and 22 of these churches have been dedicated. Five more are under construction. Of the funds received, \$104,435 has been allocated to rebuilding.

Davis declared \$45,000 will complete the committee's work, and that appeals have been made to meet this through contributions. Five burned churches await reconstruction. He added that labor, furniture, supplies and other non-cash contributions would be worth at least \$125,000.

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Criswell Back Home,
Reports On Russia

DALLAS (BP)--W. A. Criswell said here on return from abroad that only the intervention of God could save religion in Russia.

The pastor of First Baptist Church in Dallas recently returned from a tour of the Soviet Union. He prefaced his remarks in a news conference at the church with the observation that religion in Russia is almost dead.

When asked how God might intervene, Criswell cited the conversion of Constantine, the Roman emperor, whose sympathy with Christianity changed the course of history. Criswell said the same type intervention could take place any day, any hour.

Criswell said his reason for going to the Soviet Union was to "encourage the Christians there in their faith and to see the situation that existed."

"One of the most tragic things," he said, "is the lack of churches in the cities. In a city like Leningrad, a city about the size of Chicago, or Moscow, about the size of New York City, there is only one Baptist church, one Orthodox church and one Seventh Day Adventist church.

"These are the only ones the government allows to be open and they are open only that the government might say there is religious liberty in the Soviet Union.

"The rest have been closed by Soviet decree," he continued, "and there is no cause for optimism. The situation is worsening."

Criswell said there was an underground Baptist movement similar to the catacomb churches of the early Christians, but that is was small.

He said there are slightly more than 500,000 Baptists in Russia and the government knows them all.

"There is no such thing as evangelism," he stated. "The government assigns the pastor to a church and the pastor is paid by the government. The pastors you see are those willing to obey."

"Very few young people are church members," he said, "and there is very little curiosity by the young people in regard to religion. The people who are church members are always suspected by the government and usually suffer a servant type of life."

Criswell said that since there are no seminaries or schools of religion in Russia, each pastor has six to 12 assistants which he trains for the ministry.

He said the Russian Christians had six services a week and each service was characterized by six to 12 special musical numbers. He called the singing great, but said it has a plaintive quality.

"The pastors," he said, "preach in generalities."

Criswell said the one thing the Communists agree on is a bitter hatred of the American way of life.

Criswell was accompanied on the Soviet tour by Bob Ramsey of Brookhaven, Miss., and W. O. Vaught of Little Rock, Ark.

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Research Supports
1970 Decade Plans

9-21-65

By Roy Jennings

NASHVILLE (BP)--A project to help Southern Baptists plan for continued growth during the decade of the 1970's has taken a giant step forward.

Earlier, 41 study groups had made suggestions for a plan for growth. Separate research has now substantially backed up the reports of these study groups.

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The steering committee of the project known as "'70 Onward" heard here a report from this validating survey by the researchers. It involved a sample of 715 persons. The committee has asked for two more surveys to pinpoint in more detail the accuracy of basic research.

The remaining surveys will be completed by May 1966.

The "'70 Onward" project, authorized in 1963 by the Southern Baptist Convention, will provide Southern Baptist churches with a long-range plan for sharing the Christian faith with the world.

The denomination will consider the recommended long-range plan in 1967 at its annual Convention in New Orleans. If approved, it will become effective in 1970.

Albert McClellan, Nashville, chairman of the "'70 Onward" steering committee, said the plan will point out basic areas of work Southern Baptist churches feel they should be doing. It will also contain annual Convention emphases built on these areas.

McClellan is program planning secretary, SBC Executive Committee.

As a denomination, Southern Baptists have been using annual emphases as guidelines for churches since 1957. The 1965-66 Convention emphasis is on the theme, "A Church Fulfilling Its Mission Through Proclamation and Witness."

McClellan said the project began with 41 study groups composed of 615 Southern Baptist pastors and lay leaders spending three months in basic research. The 615 came from every section of the denomination.

The study yielded information which was refined into (1) suggested areas of work for churches, (2) the underlying objective of the church and (3) some specific suggestions to Baptist churches and the denomination.

The suggestion to Baptist churches which participants in the verification survey liked best said:

"The church must involve herself more fully in redemptive discipline. This includes the orientation and absorption of the new convert and new member. It also should include a follow-up and a follow-through of the redemptive ministry to inactive and indifferent members. In our search for new members, we must not lose sight of the needy among our present membership."

Other popular suggestions urged churches to have more concern for needs than for schedules, increased lay participation and leadership, an improved quality of worship resulting in a right Christian spirit and intelligent Christian action, and a renewal of an emphasis upon prayer and commitment to proven Southern Baptist methods and programs.

The suggestion to Baptist churches which got the least support said:

"Many vital social services and resources in the community are available to augment and complement the ministry of Christ through the church. These agencies and services are usually staffed with competent, highly-trained specialists. The church is urged to become familiar with these services and to avail herself of such ministries as are needed and desired."

Other less popular suggestions called for Baptist churches to become a more integral part of their communities through cooperation with other churches and denominations, to increase specialized ministries including Christian sex education, to be aware of the tendency to cling to traditional practices which fail to meet modern needs, and to take the initiative in programing rather than looking to the denomination for full scheduling.

Most popular suggestion to the denomination urged Southern Baptist agencies to correlate materials, programs and emphases.

"It is our feeling that the agencies and commissions should correlate their work to avoid duplication or overlapping, even though such correlation may require consolidation and elimination of agencies and commissions or the reassignment of staff responsibilities," the suggestion said.

Other suggestions to the denomination liked in the validation survey called for

1. More comprehensive materials to guide parents in a spiritual nurture program in homes,

2. More preparation for Baptist youth to deal with current moral and intellectual issues,
3. Development of emphasis leading to more personal involvement in the Convention's mission program, and
4. Production of better materials for new member orientation.

Suggestion to the denomination least liked in the validation survey urged the SBC Executive Committee to continue to explore the possibilities of changing the name of the Southern Baptist Convention to a more suitable one.

Other suggestions which got only limited support asked the denomination to restudy and reevaluate relationships between church and state in view of changing times, especially in health and education, and to study the possibility of encouraging and promoting a spirit of brotherhood and Christian love toward those of other denominations, including interfaith involvement when it does not compromise convictions and witness.

Also low were the suggestions to prepare aids for churches to use in meeting ethical and social obligations in the community and world and to study ways to bring churches and prospective pastors together with a view toward longer pastorates and tenures for staff members.

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September 21, 1965

Catholic Council Sets
Forth Ideas On Freedom

By W. Barry Garrett

VATICAN CITY (BP)-- Vatican Council II, early in its fourth session, voted for the Declaration on Religious Liberty in principle. The vote was 1997 to 224. Further refinements still must be made in the declaration before it is voted on in detail.

The religious liberty declaration introduces a revolutionary idea into the Roman Catholic Church. Those favoring the action maintain that when completed and promulgated by the Council it will be binding on all Catholics.

The implications of this declaration both for the Catholic Church itself and for the rest of mankind will be unfolding for the next century. Rather than deploring the fact that the Roman Catholic Church finds it impossible to produce a fullgrown doctrine of freedom both for itself and for others, it is better to rejoice that the Church is able to make this break with the past and turn its face toward a new day of freedom.

Three paragraphs summarize the declaration:

1. "This Vatican Council therefore declares that the right to religious liberty is truly founded upon the dignity of the human person, as that dignity is made known to us by reason, and especially by the revealed word of God. This freedom consists in this, that man must be immune from coercion, whether on the part of individuals or social groups, or on the part of any human authority. Consequently, in matters of religion, no one may be forced to act contrary to his conscience, nor may he be impeded from acting in accordance with his conscience, in private or in public, within due limits."

2. "The Council further declares that this right must be so recognized in the juridical structure of society as to become a civil right, to which every man and every religious body may legitimately lay claim. The preservation of this right is the concern both of the people and of the government, each in their own way. "

3. "And lastly, the Council declares that from this affirmation of religious liberty it does not follow that man is under no obligation whatever in matters of religion, or that he is emancipated from God's authority. Nor does religious liberty imply that man may esteem the false and the true as of equal value, or that he is dispensed from the obligation of forming for himself a true opinion in matters of religion, or that he may arbitrarily decide whether, and in what religion, and in what way he will serve God. This matter of religious liberty therefore leaves intact Catholic doctrine regarding the one true religion and the one Church of Christ."

The religious liberty declaration is limited to freedom as a civic right. The problem of "internal" freedom within the Roman Catholic Church is not touched upon in the document. This fact is deplored by the liberal element in the church, but they are willing to settle for this declaration at the present, knowing that the implications will inevitably spill over into their own fellowship. Eventually the problem of freedom within the church will have to be faced, but this declaration on civic religious freedom is the most that can be hoped for at the present.

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The present document, which is the fifth revision, is not the final declaration that will be promulgated at the end of the Council. The debate produced a number of suggestions for changes and improvements. These will be carefully considered and worked into the final statement.

There are many points of strength in the document and some points of weakness. The following list of quotes is not an effort to separate the two, but it illustrates what the Roman Catholic Church is trying to say.

Conscience: "Man always becomes aware of and recognizes the dictates of this divine law through the medium of his own conscience; and this too contributes to the dignity of the human person. In all his actions, therefore, every individual is bound to follow his conscience faithfully, so that he may finally come to God, his last end."

Coercion: "Everyone is well acquainted with that moral principle, which forbids that anyone be forced to act contrary to his conscience in matters that pertain to religion.

"But in our times, on account of the increased appreciation of the human dignity of the person both as an individual and as a citizen, it is further demanded that in human society force must not be used, either by individuals or by social groups or by the government, to prevent a man from acting according to his conscience in matters of religion either in private or in public, and of course within due limits."

Limits of Government: "The competence of civil authority is limited to the terrestrial and temporal order with this deliberate intent, that the human person may freely and without hindrance tend towards his ultimate end in accordance with his own conscience. Civil authority must therefore be regarded as going beyond its bounds, when it interposes itself in matters which have to do with man's directing himself towards God."

Limits of Freedom: "The right to freedom in matters of religion is exercised in human society....In the exercise of their rights, both individuals and social groups must have regard for the rights of others and their own duties towards others.

"Civil society has the right to protect itself against the abuses that may arise on grounds of the requirements of religious liberty. It is the duty especially of government (civil authorities) to provide this protection, not however in an arbitrary fashion, but in accordance with such norms of law as the needs of public order demand.

"Public order is that good of society, which requires the adequate maintenance of public peace, the proper preservation of public morality, a peaceful accommodation of the equal rights of all the people, and the effective protection of those rights."

Protection of Freedom: "The defense and advancement of the inviolable rights of man is the principal duty of any civil authority. Government therefore must effectively undertake, by just laws, the defense and protection of the religious liberty of all the people. It must also see to it that the equality of all the people before the law is never infringed for reasons of a religious nature."

"From this it follows that it is wrong for any government to impose upon the people, by force or fear or any other unjust means, the profession or rejection of any religious creed, or to prevent anyone from entering or leaving a religious body. It is all the more contrary to the will of God, and a violation of the sacred rights of the individual and of the family of nations, when force is used in any way whatever to abolish or to repress religion itself, whether in the whole human race, or in some particular locality, or in a given religious group."

Possibility of a State Church: "This policy of religious liberty, however, does not prevent the granting of special recognition, in the constitutional law of a state, for some one religious body, when the historical circumstances of the people warrant it. But this should be allowed only with the understanding that at the same time the right of all the people and of all religious bodies to freedom in matters of religion is duly recognized and observed in practice."

Religious Bodies: "The religious liberty, to which individuals are entitled, must also be recognized as the right of religious bodies....so that they will be able to govern themselves according to their own laws, pay homage to the Supreme Being with public worship, assist their fellow members in the practices of their religious life and nourish them with their religious doctrine. They must also be able to promote those institutions in which their members cooperate in ordering their lives in accordance with their religious principles."

Rights of the Family: "Every family, inasmuch as it is a society in its own basic natural right, has the right freely to regulate the religious life of the home, under the direction of the parents. To the parents, however, belongs the right to determine the kind of religious training to be given to their children. Furthermore, the government must recognize the right of the parents to choose, with complete freedom, their schools or other means of education, and in view of this freedom of choice, no unjust burdens should be imposed upon them. Government therefore violates the rights of parents, if it makes obligatory a single system of education, from which all religious training is excluded."

Conclusion: "It is indeed obvious that all peoples are daily becoming more and more one, that men of different culture and religion are bound together by closer relations, and that the consciousness of one's own personal responsibility is increasing. In order, therefore, that peaceful relations and harmony may be restored and confirmed, it is required that throughout the world religious liberty be made secure by effective legal safeguards and that due respect be had for the highest duties and rights of men to lead a religious life in society with freedom."

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Catholic Liberty Debate
Sees Sharp Differences

(9-21-65)

By W. Barry Garrett

VATICAN CITY (BP)-- The vote by Vatican Council II in support of religious liberty in principle closed a sharp debate among the cardinals and the bishops. The exchanges pitted two American cardinals, 32 Italian bishops and a Dutch cardinal against a minority voice of French, Italian and Spanish cardinals. The vote was 1997 to 224.

Cardinal Francis J. Spellman, New York, led off the debate in favor of religious liberty. He said that the declaration before the Council lays down the principle that every man must be free from any and all forms of coercion in matters of religion.

"Because so much importance is attributed today to the dignity of the human person, our present schema is a real answer to the requirements of modern times," he said.

Cardinal Richard J. Cushing, Boston, in strong terms and in a loud voice defended religious liberty. He said that "denial of the right to religious liberty usually brings on the denial of many other civil rights."

"I am not afraid of the gospel of freedom," Cushing declared. "There are dangers everywhere but one of the greatest is the negation of liberty. We must preach the whole gospel and a beginning would be the approval of this declaration," he said.

On the other hand, Cardinal Ernesto Ruffini, Palermo, Italy, attacked the proposed declaration on religious liberty. He said that it is ambiguous to state that the role of civil government is limited to the temporal order.

Ruffini said that since all authority comes from God, the state is under obligation to worship God. He attacked the separation of church and state by quoting from Pope Leo XIII and the Syllabus of Errors by Pius IX.

The Italian bishop defended concordats between the Vatican and certain states that now restrict religious liberty of non-Catholics. "Nothing," he said, "should be done to infringe upon agreements now existing with special governments. Where the state recognizes the Church and her rights, nothing should be done to change this."

A Spanish cardinal, Benjamin de Arriba y Castro of Tarragona, made the most extreme attacks on religious freedom on the opening day of the Council. He said:

"We must remember that only the Catholic Church has the right to preach the gospel. Proselytism in a Catholic state is bad and must be repressed not only by the church but also by the state, for reasons of the common good. We should not work the ruin of the Catholic Church in countries where Catholicism is practically the only religion."

But not all Italian or Spanish bishops agree with the above sentiments. Cardinal Giovanni Urbani, of Venice, spoke in the name of 32 Italian bishops to defend the proposed declaration.

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