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**Dyal Named National Winner
Of Association Press Award**

NEW YORK (BP)--William M. Dyal Jr. of Nashville, Tenn., director of organization for the Christian Life Commission of the Southern Baptist Convention, has won a \$2,000 award for the best book on youth and Christianity in competition sponsored by Association Press.

Dyal's manuscript, entitled "It's Worth Your Life: A Christian Challenge to Youth Today," was judged the best of the 100 manuscripts entered in the nation-wide contest.

Announcement of the award was made here by Stanley I. Stuber, director of Association Press, the publishing agency affiliated with the Young Men's Christian Association (Y.M.C.A.) of America.

Dyal's book will be published by Association Press for release in May of 1967. The \$2,000 award includes a \$1,000 advance on anticipated royalties from the book sale.

Of the 100 manuscripts submitted, Dyal's was selected from the field of 30 semi-finalists and five finalists. Three of the five in the final running were designated for possible publication.

It is the first book that Dyal, a former Southern Baptist missionary and a native of Houston, Tex., has written.

For the past three years, Dyal has served on the staff of the Southern Baptist Christian Life Commission, which emphasizes the application of the gospel in moral issues, family life, race relations, Christian citizenship, daily work, and international relations. Each of these concerns is reflected in his book for youth, Association Press reported.

Topics covered by the book include: "Key to the Authentic: Truth; Discovering the Real You; Repentance; Better than Whistling in the Dark: Courage; Love in Action: Justice; A Way of Life: Morality; and The Price to Pay: Involvement."

The publishing agency, in announcing the award, cited Dyal's "wide international experience," pointing out his ten year's service as a SBC foreign missionary, his service as a non-governmental observer to the United Nations, and a month-long trip in April of this year to evaluate the effectiveness of the Peace Corps program in Venezuela.

Before joining the Christian Life Commission staff, Dyal was associate secretary for missionary personnel of the SBC Foreign Mission Board, Richmond, Va.

From 1960 to 1962 he was field representative for the SBC Foreign Mission Board in Southern South America, with responsibility for Argentina, Chile, Paraguay and Uruguay.

Dyal and his wife, the former Edith Colvin of El Dorado, Ark., served as missionaries to Costa Rica and Guatemala for six years. He was president of the Guatemalan Baptist Theological Institute, serving in Guatemala for three years.

A graduate of Baylor University (Baptist), Waco, Tex., and Southern Baptist Theological Seminary, Louisville, Dyal was born in Austin, Tex., in 1928, and was reared in Houston, where his parents, Mr. and Mrs. William M. Dyal, now reside.

Phot to be mailed to state Baptist papers.

Georgia Church Fires
Staff Over Integration

By Jack U. Harwell

MACON, Ga. (BP)--The Tattnall Square Baptist Church here voted 259-189 to fire its pastor, Thomas J. Holmes and two other staff members over the issue of integration.

Ousted along with Holmes were Douglas Johnson, minister of students and associate pastor, and Jack W. Jones, music director.

All three men resigned Sunday night, Sept. 25, after the congregation voted that morning to request their resignations. There was no debate.

While the vote was going on inside, a Negro student at Mercer University (Baptist) from Ghana, tried to attend the service but was denied admittance by the ushers, and was held by police until he agreed not to enter the church.

Sam Jerry Oni, who said he was a product of Southern Baptist missions work in Ghana, was detained in a police car for about 30 minutes. He was later released when the chairman of the deacons declined to press charges.

Oni said he intends to continue seeking a seat in the church because "missionaries from the Southern Baptist Convention came to my land teaching the word of God, but when I attempted to practice their teaching, I was refused the opportunity in this country."

Oni is a member of the Vineville Baptist Church, another Southern Baptist congregation in Macon, and was the first Negro to enroll at Mercer University, a Baptist school adjacent to the Tattnall Square Baptist Church.

Jerry Rogers, chairman of the Tattnall Square deacons, told the Atlanta Constitution that the ushers told Oni to go to the church where he was a member or to some other church, and asked him to leave when he refused.

Rogers denied reports that the church ushers asked the police to place Oni in custody, and said he did not press charges because "I did not have any charges and I did not hear anyone have any to make."

The integration showdown had been brewing at the church since last July when Negroes enrolled at Mercer University here in a summer governmental program tried to worship at the church and were denied admittance.

Holmes and Johnson said they had no definite future plans. Johnson is jointly employed by Mercer University on the campus of which the Tattnall Square Baptist Church is located. Jones is full-time music instructor and organist at Mercer.

The three ousted ministers issued a statement following their forced resignations that expressed sorrow that the church "has allowed itself to be shadowed over the issue of seating of all persons who desire to worship in our sanctuary."

Said the statement: "We can feel only sorrow at this action of the Tattnall Square Baptist Church in discharging us from our positions--not sorrow for ourselves, but sorrow that a church with such a distinguished history of Christian service and with such a great opportunity for the future has allowed itself to be shadowed over the issue of the seating of all persons who desire to worship in our sanctuary."

"This church is blessed with many dedicated Christians," their statement continued. "It is our hope that these people will now devote their energies toward rebuilding the church."

"The privilege of working together as ministers to the church has been a stimulating experience. We are grateful for the cordial and friendly relations we have had with many of the people. Our continued prayers will be directed to the strengthening of this church in its future work."

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September 26, 1966

WHY JEWS CELEBRATE HANUKKAH

by

Rabbi Solomon S. Bernards
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Anti-Defamation League of B'nai B'rith

On December nights - this year from Wednesday evening, December 7 through the following December 14 - one can see through the windows of Jewish homes small flickering candles set in an eight-branched candelabra proclaiming a miracle of redemption performed long ago at that season. The candle lights may be pale compared with the blaze of jeweled Christmas trees, but the eye can discern their frail unvanquished flames shining forth in praise of God.

Hanukkah is not central in Judaism as Christmas is in Christianity; its observance is not ordained in the Hebrew Scriptures. Although psalms of praise and special scriptural portions are read in the synagogue, and a brief service accompanies the kindling of the candles in home and synagogue, the eight days of the festival are ordinary working days. Yet Hanukkah is loved by the Jewish people in a measure out of all proportion to its position in the ceremonial round of the Jewish religious year.

The primary source for the history of Hanukkah is in the First and Second Books of the Maccabees, which were written shortly after the events they describe. Alexander the Great brought Hellenistic culture to the countries he conquered. After his death his empire was divided among his generals in Syria and Egypt.

The Syrian king, Antiochus Epiphanes, in the year 175 before the common era, prohibited the practice of the Jewish religion in Judea. The Books of the Maccabees describe the persecution of Antiochus; the martyrdom of the pious; and the heroic military exploits of the Maccabean warriors who, though outnumbered, drove out the foe and re-dedicated the Temple in Jerusalem. Hanukkah, meaning "dedication", thus commemorates the rites of purification and sanctification of the Temple's altars which took place in 165 B.C.E.

While the tradition minimizes the military victory to emphasize the spiritual meaning of the festival, there is no question that the Jewish people love it precisely because the Maccabean triumph, a bright spot in an often bleak, tragic-heroic epic of Jewish history, proves that the hand of God is not too short to deliver His people.

Judaism sees no contradiction between concern for the universal spiritual teachings of Judaism and concern for the national destiny of the people who are the physical bearers of that faith. Without Jews, Judaism could not survive. If, as Isaiah tells us, God has set Israel as a light unto the nations, then it is proper to rejoice that the light has not been extinguished.

If history is, as many of us believe, the unfolding of the will of God, it is fruitful to reflect that had the Jews submitted to the decrees of the Syrian king forbidding the teaching and practice of their faith, Judaism would have disappeared and Christianity and Islam would not have come into being.

The Christian Church, therefore, is correct in honoring the Maccabean martyrs, for their achievement is part of the spiritual history of Western man. Their epic struggle testifies to the indomitability of the soul of man.

For present-day Jews Hanukkah symbolizes their continuing determination to keep alight the spark their fathers kindled long ago on altars high and pure. In the newborn State of Israel where Jews strive to embody the social ideals of the prophets, and in Jewish congregations and homes throughout the world, the lighting of the Hanukkah candles expresses the deeply held conviction that Jews must continue to work for the establishment of God's kingdom of justice and peace on earth.

FOR FURTHER READING

- "The Living Heritage of Hanukkah", David Greenberg and Solom S. Bernards.
New York: Anti-Defamation League of B'nai B'rith. 48 pp.
- "Hanukkah, the Feast of Lights", E. Solis - Cohen.
Philadelphia; The Jewish Publication Society.