



News Service of the Southern Baptist Convention

FEATUERS

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November 16, 1966

Pastor, Father Invent
"Key" to Sea Rescues

By Adon Taft
for the Baptist Press

MIAMI (BP)--A Baptist pastor and his father capped a total of nearly 70 years of hoping to "rescue the perishing" recently when a patent was obtained on an underwater vehicle designed to do just that.

Officially called "the key to the ocean floor," the underwater vehicle's principal use might be to rescue seamen from submerged, disabled submarines.

James W. Justus Jr., and his father hope that the U.S. Navy will use the "key" to prevent such tragedies as that of the submarine Thresher. For it was a similar tragedy--the loss of 81 seamen when the U.S. submarine F-14 sank off Honolulu in 1915--that started the preacher's father working on his idea for "the key."

For the Baptist pastor, the dream of "rescuing the perishing" has long been a reality. For 15 years he has been pastor of several Southern Baptist churches in Miami suburbs in an effort to "rescue perishing souls."

He thought he was helping to rescue a perishing world from evil and the horrors of war when he sacrificed his right leg during the Normandy invasion of World War II.

But when he returned to Howard College (now Samford University) in Birmingham, Ala., to prepare for a career as a mechanical engineer, Justus was influenced by the lives of the many ministerial students on the Baptist college campus.

There it dawned upon me that very few lives are being lost on battlefields and in submarine tragedies in comparison to the untold millions lost every day among civilians because of tensions, frustrations, and complications caused by the environmental conditions of this world, he said.

Thus he entered the ministry convinced "that if we are to have peace, it has to come from within man first."

That commitment took him through the University of Alabama, the Southern Baptist Theological Seminary in Louisville, and 15 years as pastor of the Cutler Ridge Baptist Church, Homestead First Baptist Church, and Naranja First Baptist Church, all in Miami suburbs.

Then a year ago Justus' career took a tack back toward his early engineering days and the time he spent as a machinist in the Key West Naval Station.

He and his father finally finished their work on "the key to the ocean floor" and obtained the patent.

The machine, designed to work up to 1,000 feet below the surface, looks something like an oversized iron lung with a steel skirt around the bottom. The skirt is a bottomless hatch which becomes a well-lighted, dry work room on the ocean floor or on a sunken ship when compressed air forces the water out of it to the level of the edge of the skirt.

The "key" could be placed over the hatch of a sunken submarine and then the seaman could be taken out through the hatch into the chambers of the "key."

Larger versions of the apparatus would allow the use of big tools such as drills, claw shovels, etc., in the "workroom," Justus explained.

Such machines will have vast commercial uses, Justus said. But, more important in his view, is the hope that the "key" may help rescue a world perishing from hunger, poverty, and war.

"It is hard to imagine how much man will gain in food and bio-medical discoveries from this last great frontier on earth," declared the minister.

And the undersea wealth from gold and diamonds alone could well mount a big assault in the war on poverty, according to Justus.

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In addition, the international agreements needed for the development of the ocean bottom might bring nations together and help prevent war, he said hopefully.

"As man understands the handiworks of our Creator, he comes closer to the truth," the way of life that our Lord intends for him," the clergyman added.

If he makes any substantial amount of money from the machine, Justus said, he will establish a foundation to promote Christian unity among denominations.

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Adon Taft is religion editor of the Miami Herald.

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Photo to be mailed to state Baptist papers



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November 16, 1966

Texas Court Rules
Nun Depositions OK

BOERNE, Tex. (BP)--A decision by a district court here that two Catholic nuns teaching at Boerne's public schools must make depositions in a controversial case involving church-state separation has been upheld by the Fourth Court of Civil Appeals.

The appellate court approved the earlier ruling by the 38th District Court of Boerne that it would be no violation of the nuns' civil rights if they were questioned under oath as to their religious beliefs.

The complicated legal battle began when a group of Boerne citizens, led by local Baptist pastor George McWilliams, took steps to prevent Benedictine Sisters Mary Thelka and Henrietta Marie from teaching public school classes while wearing the black habits of their order.

Almost immediately after the latest court ruling, the nuns' attorney, Pat Maloney of San Antonio, requested a transcript of the district court's proceedings and asked the district court to set an appeals bond.

"After these preliminary matters," Maloney said, "we will go back to the Fourth Court of Civil Appeals and appeal the district judge's entire ruling."

Maloney said that if the Fourth Court again turns him down, the issue of depositions will be taken to the Texas Supreme Court.

Maloney's plan is to exhaust every state court appeal possible before the issue is taken to the school board and eventually to the federal courts.

He said if he goes into federal court, he will contend that asking the nuns questions under oath about their religion is a violation of their civil rights.

Since the fight over whether or not the nuns should be questioned under oath is taking so long, observers believe that the paramount issue of whether they should wear their religious garb in public school classes may not be settled for more than a year.

Opponents of the nuns, including the local Baptist minister and several retired servicemen, need the sworn depositions in order to make their primary case before the Boerne County Line Independent School District Board.

In accordance with the law, the issue of the nuns teaching in their religious habits must be first submitted to the school board, and then to the state board of education before any court action may be taken on the merits of the issue.

If and when the question of the depositions is settled, the real fight will start.

If the school district or the state education board is unable to settle the question, the case may go all the way to the U. S. Supreme Court, said Maloney.

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Shaw University Gets
College Housing Funds

11-16-66

WASHINGTON (BP)--The U.S. Department of Housing and Urban Development (HUD) has approved a \$100,000 increase (to a total of \$2,050,000) in college housing loan funds for Shaw University (American Baptist) in Raleigh, N.C.

The federal loan, originally approved in February 1966, will be used for a new dormitory to house 400 women students and a new Student Union Building.

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Paschall Tells Seminary
Positive Faith Needed

NEW ORLEANS (BP)--H. Franklin Paschall, president of the Southern Baptist Convention, said in an annual Missionary Day address to New Orleans Baptist Theological Seminary that a positive, dynamic, active faith among Christians is needed in today's world.

Paschall, pastor of First Baptist Church in Nashville, observed that there is a strong, pervasive negativism prevalent in our society, and that many people, in and out of the church, are incorrigibly negative in their outlook and life.

The SBC president said that opposed to negativism, "a positive Christian faith holds, has, and hopes."

Missionary Day at New Orleans Seminary is held three times annually to emphasize the needs of world missions and to call for positive action on the part of the student body.

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C O R R E C T I O N

On story covering the California state convention mailed 11-11-66, please correct graph 8, line 2 to read: "Hughes, pastor of a Long Beach church, had..." instead of "San Diego church" as sent. Thanks.

--Baptist Press

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CUTLINES with feature mailed 11-16-66

BP Photo

PASTOR AND "KEY" TO RESCUE THE PERISHING: James W. Justus Jr., Baptist pastor from Miami, Fla., checks out an underwater vehicle he and his father built called "the key to the ocean floor." "The key", he hopes, may be used to "rescue the perishing" seamen trapped in submerged, disabled submarines. The vehicle features a huge steel skirt around the bottom which surrounds a well-lighted, dry work room on the ocean floor when compressed air forces the water to the level of the skirt's edge. To "rescue the perishing," both spiritually and physically, has long been a goal of the Baptist pastor. (BP PHOTO)

CUTLINES with feature mailed 11-17-66

BP PHOTO

INTEGRATED BAPTIST CHURCH: The Fruitdale Baptist Church of Dallas observed both its 30th birthday and its first anniversary of a racially integrated ministry recently. About 25 of the church's 50 new members during the year were Negroes. "Our faith is much stronger than it was a year ago," said the pastor, Dale W. Cross. (BP PHOTO)

**Integrated Church Stays Busy
In Ministry "To All People"**

By LaWayne Hulse

DALLAS (BP)--One of few completely integrated churches in the Southern Baptist Convention, Fruitdale Baptist Church of Dallas, recently held special services to mark both its 30th birthday and its first anniversary of ministry without regard to race.

A bright future is foreseen by the pastor, Dale W. Cross, who led the church a year ago to vote to "extend its ministry to all people without regard to race or social standing."

Now Negroes are in places of leadership in the church. Two Negro adults teach in the Sunday School. Another is leader of an adult Training Union unit.

During the past year, about 50 new members joined the 225-member church. Half of the new members were Negroes. Of the average weekly Sunday School attendance of about 100, 20 per cent are Negro.

How did this change come about, and what was the reaction of the previously all-white membership?

For two of the three years Cross has been pastor, the church talked about moving away from the racially changing community, which is 50 per cent Negro.

Then, he said, the church concluded that it was neither possible nor profitable to run from such a problem.

One of the hindrances to moving was the church's debt of \$60,000 and monthly payments of \$740, which require 60 percent of the church budget.

Although most members opposed moving because of sheer economics, many also opposed integration on the same basis, claiming that the church would lose financial support.

This, however, did not discourage the majority, the pastor said, although the certainty of much financial loss was accepted. "Some money, however, has come in from unexpected sources," said Cross.

After a unanimous decision by the deacons suggesting full integration and consulting with local leadership including the secretary of the Texas Baptist Christian Life Commission, the church scheduled a business meeting to act on the proposal.

Seventy persons were present, and only six persons opposed the motion to integrate. Almost immediately the church began to invite Negroes to attend the services and to be a part of the church.

On the first Sunday after the action was taken, one Negro woman and her daughter came. One the same Sunday, one white family left the church, the only family to leave for several weeks.

During the first year of its integrated ministry, the church lost 70 members, but gained 50, half of them Negro. About half of the new members came by profession of faith.

"We are just now getting to the place of personal commitment" on the part of the membership to the fully integrated ministry, said Cross. "Probably four or five were committed from the beginning of our extended ministry, but now about 25 per cent of our total active membership are personally committed to the work of the church."

In an effort to reach the Negro children of the community, the church and the Dallas Baptist Association sponsor an after school activities program each weekday afternoon for children in the third through sixth grades.

The program includes a Bible club, a weekly cooking class, a weekly sewing class, a woodwork shop and instruction in several crafts, and field trips to colleges, the zoo, museums, etc.

Also in an effort to reach youth of the community, the church has a youth choir and active Royal Ambassador and Girls' Auxiliary organizations.