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**King Blasts Apathy
Of Southern Preachers**

ATLANTA (BP)--Southern Baptist preachers can be "more help than they realize" if they will speak up from the pulpit on the racial issue, Martin Luther King Sr. said here.

"The Negro is awfully disturbed about the apathy of Southern preachers," said the father of Civil Rights campaigner Martin Luther King Jr.

"I think the Negro preacher is going to have to save the souls of the white man," he said, adding that too many Southern Baptist preachers allow themselves to be silenced by their congregations.

"Silence is consent, after all," he said.

The prominent Atlanta Negro, pastor of the Ebenezer Baptist Church, spoke to a group of Southern Baptist denominational workers assigned the task of promoting cooperative ventures with Negro Baptists at the state level.

He said a man who knows what is right but does not have the courage to stand up for it is "blocking traffic."

"If all the preachers in Alabama would strike together," he said, "they would open the doors to everything for Negroes."

Referring to the dynamiting of a Negro church in Birmingham a few years ago, King said the question is not who put dynamite under the church but who let the community degrade to the point where such a thing could happen.

King said he tried to affiliate his church with the Southern Baptist Convention about 10 years ago, but was turned away.

He said he probably could join now, but he said, "I don't want to be with you until you open all the doors," referring to probable rejection of participation in local or state organizations.

(King's church is dually-aligned with the American Baptist Convention and the Progressive National Baptist Convention.)

Directing his message to what he thinks whites need to know about Negroes, he urged the men to encourage Baptist pastors to go and find out for themselves what Negroes think and say and do, instead of guessing.

"You ought to go to a Negro church if you want to know what it's like," he said. "The doors are open, you don't have to call and ask."

He asked Southern Baptists to discourage their people from referring to "Black Mammies," being "overly nice," or talking about sending Negroes back to Africa--"This is our home," he said.

"And use the word 'Negro,' not 'Nigra' or 'colored,'" he advised.

"White people must come to see," he emphasized, "that the Negro is not asking to be his brother-in-law, just his brother. It's insulting for anybody to say: 'Would you want your sister to marry a white man or vice versa?'"

King also criticized Negroes for what he termed "begging--always looking to the white man for what he can get," but he blamed this attitude on a culture "that teaches us to be beggars."

"The Negro is tired of paternalism and backhanded handouts," he said. "I feel more like a brother when I share with someone."

"Don't give me your suits you can't wear if you wouldn't wear one of mine," he said.

King said he did not believe an organized campaign or demonstration should be used to integrate a church.

"Agreement should be reached around a conference table--if it's forced, it's not real," he said. "If we reason together and gain understanding and then the vote is given, it's more enjoyable."

Adding a note of optimism, he said he believed that within ten years a strong predominately white Baptist church will call a Negro pastor.

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Southern Baptists Launch
New Leader Training Plan

12-13-66

NASHVILLE (BP)--Southern Baptists are launching a new plan of leader training designed to enable Baptist churches to have more adequately trained leaders in the 1970's.

The new plan, designated "Leadership for the 70's," encompasses training for all five church organizations; Sunday School, Training Union, Brotherhood, Woman's Missionary Union, and the music ministry.

Details of the program have been developed by the Training Union department of the Baptist Sunday School Board here, with further impetus being given by the 29 Baptist state conventions. The plan was outlined before a meeting of the state convention Training Union secretaries here.

"Leadership in the 70's" suggests a continuing plan for the in-service training of workers in all areas of the church's training program, which is carried out by the Training Union in Southern Baptist churches.

The head of the SBC Sunday School Board's Training Union department, Philip B. Harris, said that the new plan is more comprehensive than any previous plan in that it encompasses all of the five church organizations.

Harris also pointed out the need for trained leaders in Baptist churches, saying that a study of turnover ratios in several churches showed that annually 29 workers out of 100 were replaced.

"The church's task of replacing one out of three workers each year is staggering," Harris said. "And churches must depend on volunteer workers in order to do the bulk of their work."

Harris pointed out that 23 per cent of the members in the average church do all the work; 47 per cent seldom, if ever, attend; and 14 per cent attend only occasionally. The result is that a few faithful workers are overloaded.

"If greater inroads are to be made in enlisting the multitudes of unreached persons," Harris said, "a different strategy is needed for increasing the number of trained workers."

He added that many Southern Baptist churches are experiencing rapid growth which requires expanded organization and in turn more leaders, thus providing a greater need for more trained leaders.

Harris said a brochure explaining "Leadership for the 70's" is available from state Baptist Training Union offices.

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Negroes Join White
SBC Church in Texas

12-13-66

FORT WORTH (BP)--Three Negroes have joined the previously all-white Eastland Street Baptist Church here, which has become the first white Southern Baptist church in Fort Worth with a local Negro family in its membership.

The small church in a racially-changing area is also the first Baptist church here to begin an all-out program aimed specifically at encouraging Negro families to come to a white church, said the pastor, Dave Fillpot.

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The congregation of about 300 voted last spring to accept all members, regardless of race.

That decision, which was not unanimous, was made after several months of study initiated last fall when the church passed a resolution which read, in part:

"As all men are created in the image of God, and God loved all men and sent his son to redeem all—the church must be willing to minister to every person regardless of race."

Along with the decision came the idea to set up weekly programs to attract Negro young people.

Now Negro youngsters of elementary age meet with white youngsters every Thursday afternoon after school at the church.

They sing, have refreshments, read the Bible together, and take part in handicraft projects.

On Friday nights about 35 teen-agers from the Negro neighborhood have been meeting at the church for recreation and religious discussions.

They have been joined by about an equal number of college students from the Baptist Student Unions at Arlington State College and Texas Wesleyan College.

"We don't go out of our way to be nice or superficially gushy in our relationships with the Negro families," Fillpot said.

Adding that he does not know whether the Negro community will respond to the church's efforts, Fillpot said, we're not looking at this through rose-colored glasses. At least we are going to try. If we can be successful, "we want to be,"

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Urban Seminar To Study
Ministry To Modern City

12-13-66

WASHINGTON (BP)--Three Baptist agencies will conduct a four-week seminar on urban studies for 32 students here next summer, according to an announcement from Southeastern Baptist Theological Seminary, in Wake Forest, N.C.

The pilot project, exploring the challenges of Christian ministry in the modern city, is sponsored jointly by the seminary, the Southern Baptist Home Mission Board and the District of Columbia Baptist Convention. Five hours of credit will be given by the seminary to those completing the course.

Hugo Culpepper, director of the division of missions of the Home Mission Board, said that this new experiment in cooperative effort is an opportunity for Southern Baptists to "face the challenge of metropolitan missions in contemporary American culture and the distinctives of Washington, D. C. as a laboratory for such efforts."

Following the seminar careful evaluation will be made for future planning. James O. Duncan, editor of the Capital Baptist, commenting on the possibilities, said, "The thought of a seminary moving into a metropolitan area with a center of urban studies is one of the most exciting things that could happen to Southern Baptists."

Three courses will be taught: (1) Christian dialogue within the international and interfaith community, (2) the church in the secular city, and (3) resources for the church's community ministry.

In addition to the classes the students will become directly involved in the life of the city through some of the study projects.

The faculty will be E. Luther Copeland, professor missions, Thomas A. Bland, professor Christian ethics, both of Southeastern Seminary, and C. Emanuel Carlson, executive director of the Baptist Joint Committee on Public Affairs in Washington.

The Home Mission Board will provide scholarships for most students. It will also involve staff persons from three of its departments—metropolitan missions, language missions and work with National Baptists.

The D.C. Baptist Convention will provide a meeting place for the seminar and also housing for the faculty and students.

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Those invited to participate in the seminar, including seminary students, pastors and others interested in the project, will be enrolled through Southeastern Seminary.

The steering committee for the project is made up of Raymond B. Brown, dean of Southeastern Seminary, Hugo Culpepper, of the Home Mission Board, and James O. Duncan of the D.C. Convention.

The date for the seminar will be June 12 to July 8, 1967.

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Photo being mailed to state Baptist papers from Washington.