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460 James Robertson Parkway
Nashville, Tennessee 37219
Telephone (615) 244-2355
W. C. Fields, Director
Jim Newton, Assistant Director

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Operation Partnership Helps
Cool Louisville Ghetto Summer

REGIONAL OFFICES

ATLANTA Walker L. Knight, Editor, 161 Spring Street, N.W., Atlanta, Georgia 30303, Telephone (404) 523-2593
DALLAS Billy Keith, Editor, 103 Baptist Building, Dallas, Texas 75201, Telephone (214) RI 1-1996
WASHINGTON W. Barry Garrett, Editor, 200 Maryland Ave., N.E., Washington, D.C. 20002, Telephone (202) 544-4226

BUREAU

BAPTIST SUNDAY SCHOOL BOARD Lynn M. Davis, Jr., Chief, 127 Ninth Ave., N., Nashville, Tenn. 37203,
Telephone (615) 254-1631

By Gene Jester

LOUISVILLE (BP)--For many poverty-stricken youngsters here it was another long, hot summer. But for some, it was the best summer ever.

Several thousand young people in Louisville's West End became involved in a program aimed at improving human conditions in the inner city. Sponsored and directed by 22 Christian laymen and ministers, the unique approach to Christian service--called Operation Partnership--was the idea of V. V. Cooke, prominent Louisville Baptist businessman. He provided from \$15,000 to \$20,000 for the administration of the program.

The activities were supervised by G. Willis Bennett, associate professor of Christian ethics at the Southern Baptist Theological Seminary here. Bennett said that Operation Partnership was designed to provide the youngsters with "cultural exposure, citizenship development, character building, general enjoyment, job opportunities and training, and personal acquaintance with Christians whose influence may be felt."

Workers concentrated their efforts in five Louisville neighborhoods designated by the Community Action Commission as poverty areas. Approximately 250 to 700 youngsters responded to the program every week from June to the beginning of school.

Under the guidance of the program's 14 paid employees, which included 10 Southern Seminary students and four community Negroes, the youngsters saw baseball games, visited state and city parks and rode the Belle of Louisville river boat down the Ohio river--things most of them had never done before.

For cultural exposure there were trips to the state Capitol at Frankfort, a visit to the famed Bernheim Forest and tours of industrial and manufacturing complexes.

Operation Partnership was designed to work in cooperation with other programs. Attempts were made to recruit qualified men, particularly Negroes, for possible employment with the Louisville Fire and Police Departments, for example.

The recruits were tutored to help prepare them for the Civil Service tests required for employment. This was done with the knowledge and encouragement of the Police Department, where good jobs often go unfilled for lack of qualified applicants.

Bennett emphasized that the program was not meant to replace existing services. He stated, "Every effort was made not to duplicate or compete with them. Whenever assistance of a supplementary nature could be provided to an agency or church which would in turn enlarge or improve the quality of its work, this was done."

Forty-two different agencies or churches had specific projects involving Operation Partnership workers. Neighborhood recreational groups, Bible schools, teen clubs, a "black festival," day camps, and young adult clubs were either organized or aided by the program's workers and enlisted volunteers.

During one week workers held 57 group meetings with almost 700 persons in attendance, made visits into more than 100 homes, contacted 70 agencies, assisted more than 30 unemployed persons, and found jobs for nine. This was in addition to the trips in a special Operation Partnership bus, which involved 250 persons.

Bennett, who has worked on extensive inner-city studies for the Southern Baptist Home Mission Board, says Operation Partnership's potential is unlimited.

"Through cooperation which frees itself of jealousy, envy, and insecurity, a community can be established which is committed to fostering human dignity and the improvement of the quality of life for all," he said.

W. O. Carver Started As
Landmark, Moody Observes

LOUISVILLE (BP)--Dr. William Owen Carver, the noted Southern Baptist leader, started his career as a Landmark Baptist, said Southern Baptist Theological Seminary Professor Dale Moody in a Founder'd Day address here commemorating the 100th anniversary of Carver's birth.

Moody said that Landmarkism belonged to Dr. Carver's boyhood religious views, and that age 12, Carver read the sermons of J. R. Graves, the leading proponent of Landmarkism, to the young people and others who would come to unapproved services at his home church, New Hope Baptist Church near Hermitage, Tenn.

Carver's study at the University of Richmond, a Baptist school, "plus his independent habits, soon led him to see the basic theology of Landmarkism was unbiblical," said Moody.

The tenets of Landmarkism which Dr. Carver came to reject, as stated by Moody, were: "rejection of baptism by other denominations (alien immersion), refusal to recognize ministers of other denominations (pulpit affiliation), definition of the church in the local sense only, restriction of communion to the members of each local church (closed communion), and an unbroken succession of Baptist churches from John the Baptist to the present (church perpetuity)

Moody said that in addition to Landmarkism, two other currents in American Christianity were strongly opposed by Dr. Carver: "dispensationalism in eschatology and fundamentalism in Christology."

"It was his keen insight as an interpreter of the scriptures, both of the Old and the New Testament, that gave him a distaste for the superficial dogmatism that often marched under these banners," said Moody.

Despite his vehement arguments on theological issues, Carver was not primarily a controversial figure, said Moody. His conflict with various currents of thought "arouse out of his persistent efforts to define the mission of the church in the modern world." Moody said that Carver "pursued his goals with genuine compassion and humility" and "had too much integrity to be evasive and too much courage to be silent."

Dr. Carver, born April 10, 1868 and died May 24, 1954, was a member of the faculty at the Southern Baptist Theological Seminary here for more than 50 years and was the founder of its missions department. He is one of the two Baptist leaders for whom the Dargan-Carver library of the Southern Baptist Convention, Nashville, is named.

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Baptist Seminary Students
Study Graham Crusade Efforts

(9/17/68)

PITTSBURGH, Pa. (BP)--In terms of sheer numbers and participation, Southern Baptists made themselves known at the Billy Graham Association's School of Evangelism here.

Of the 1,200 ministers and seminarians of 40 different denominations attending the sessions here, the biggest number from any denomination was from the Southern Baptist Convention, including a delegation of 100 from Southern Baptist Theological Seminary, Louisville.

The students heard morning lectures on methods of evangelism, and spoke out strongly in afternoon seminars and preaching labs. At night, they attended the Billy Graham Evangelistic Crusade here, carrying work sheets to crusade meetings to observe and learn from Graham.

Carrying out the Baptist influence, Kenneth L. Chafin, Billy Graham Chair of Evangelism Professor at Southern Seminary in Louisville, spoke on urban evangelism and was accorded the only standing ovation of the week's assembly with the exception of Graham himself.

Chafin and G. Allen West, superintendent of missions for the Long Run Baptist Association in Louisville, headed the delegation of 100 Southern Seminary students attending the conference in preparation for spring revivals in four states.

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Conference Presents Challenge
For Baptist Papers To Adapt

By Erwin L. McDonald

For 150 years the Baptist state paper has been the line of communication for organized Baptist work. Today there are 29 papers and magazines serving as official organs of the various state conventions affiliated with the Southern Baptist Convention.

With unprecedented change indicated for newspapers and magazines in general in the immediate future, what of the Baptist papers? Will they continue to be the major means of communication for Southern Baptists in the 1970's?

Yes, it would appear, from trends and predictions vocalized at a "Toward the Seventies" conference of religious news editors held recently at Northwestern University, Evanston, Ill. But certain changes are indicated if the papers are to continue to measure up to their roles in Baptist affairs.

The conference was set up to deal with issues in religious journalism, with a look at the possibilities for the coming decade. It was sponsored by seven cooperating institutions and organizations: the Urban Journalism Center of the Medill School of Journalism, the Divinity School of University of Chicago, the Center for the Study of Man in Contemporary Society of the University of Notre Dame, the Associated Church Press, the Catholic Press Association, the Religious Newswriters Association, and the Anti-Defamation League of B'nai B'rith.

Although the focus of the conference was on issues, Dean Theodore Peterson of the College of Communications of the University of Illinois, addressed himself to several key technological matters, in a paper entitled, "The Future of the Mass Media."

While not dealing specifically with Southern Baptist publications, much of what he said could be applied to Baptist papers, for they are a part of the mass media "now in the midst of a communications revolution which has profound implications."

Some of the technological marvels contributing to the revolution, as listed by Peterson, include:

"Attachments that will enable TV sets to play pre-recorded films and tapes or to convert broadcast signals into printed pages;

"Computer-programed tapes that enable printers to turn out a book-sized page every five seconds;

"Space satellites that have made simultaneous, instantaneous global communication a virtual reality;

"Holographic equipment that can produce three-dimensional pictures;

"Personal two-way phones for communication and data processing;

"Inexpensive home video recording and playback equipment;

"Electrostatic printing in which type never touches paper;

"Cathode-ray tube composition of type; and

"Computerized information banks with telephone links."

One of the consequences of these technological changes will be, Peterson said, that "people will be getting their information and entertainment from a far greater variety of sources than ever before."

For the Baptist papers this will mean, as for other media, the necessity of making the publications more attractive and more relevant. This will call for increasingly qualified and adequate staffing and continuous attention to the quality and spread of content.

Since the most of the impending change is expected to fall in the field of electronics, Peterson sees a likely blotting out of any sharp lines of demarkation among the various media. As an example, he said, "When a TV set can receive news and other information and print it out on a facsimile receiver, it is hard to think of TV and newspapers as being unrelated."

It might be worth mentioning in this connection that a number of our Baptist state papers are already teaming with the Southern Baptist Radio and Television Commission to produce weekly radio newscasts tailored for their respective states.

Another change that is developing among newspapers generally may point the way for changes in the Baptist papers. This is the trend to aim special editions at more clearly defined audiences. The necessity of this is seen in the fact that while many of the metropolitan dailies have been dying, or merging to survive, the suburban papers, beamed at circumscribed constituencies, have flourished. It is predicted now that some metropolitan papers may use the new techniques now possible to publish as many as 20 different versions of their final home editions.

At least one Southern Baptist paper, Louisiana's The Baptist Message, has been printing several different editions, aimed at carrying more local news and advertising for various sections of its territory. Several of the papers regularly get out "special editions" for various local churches and associations.

Perhaps the most optimistic note of the Peterson paper, as it applies to the Baptist press, is the statement that "magazines addressed to special interests have boomed since World War II, and there now seems to be no interest, taste, inclination or condition of mortal man too esoteric for at least one periodical."

It appears that the Baptist state papers and the local churches, because of their common cause, are inseparably linked. Together they must move into the challenging 1970's. Neither of them can afford to go it without the other. And the more each of them does for the other, the greater the progress not only of the churches and the papers, but, more importantly, of the furtherance of the cause of Christ.

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EDITOR'S NOTE: Erwin L. McDonald is the editor of the Arkansas Baptist Newsmagazine, Little Rock, and was the only Southern Baptist participant in the "Toward the Seventies" conference.



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*460 James Robertson Parkway
Nashville, Tennessee 37219*

DAVIS C. WOOLLEY HQ
HISTORICAL COMMISSION
127 NINTH AVE. N.
NASHVILLE, TENN. 37203

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