

September 16, 1969

EDITOR'S NOTE: Following is the first of a four-part series on Extremism, as adapted by Baptist Press from four addresses at a Conference sponsored by the Southern Baptist Christian Life Commission at Glorieta Baptist Assembly. The speakers were ethics professors at Southern Baptist Theological Seminaries.

650

SOURCES OF EXTREMISM

by C. Arthur Insko
Professor, Golden Gate Baptist Theological Seminary

The social fabric which holds the nation together is being torn apart. There is a growing minority of extremists, right and left, that is--to put it mildly--disillusioned with the values of society.

The extremist has an ideology based on a distorted view of reality. Many experts feel that some extremists, especially those of the far right, suffer from paranoia.

Extremists of right and left are poles apart in ideology, yet the sources of their thought and action are often the same. Extremism may be fundamentally a psychic phenomenon. Its constituent elements, however, are derived from the cultural context in which it appears. Here are some of the sources of extremism.

There is in the American ethos a certain proneness to extremism and violence. The frontier spirit and the tradition of the six-gun are still a part of our nation's character. As a nation we were born in revolution. This heritage itself is a source of extremism. We see it among the new left who find intellectual roots in the American tradition of freedom. We see it among the radical right, who would use force to protect the American heritage.

Another source of extremism is the fear, often approaching paranoia, that certain groups of powers, domestic or foreign, are conspiring to subvert or destroy our basic rights and privileges as Americans. These people who see a "conspiracy" frequently have an obsession with threats, real or imagined, to the American people. It comes in part from the social pressures for conformity to our political and cultural values. It also springs from a belief in the superiority of the American political system. It sometimes arises from a deep concern for ideological conformity, often accompanied by a pervasive intolerance.

Closely allied with this super-patriotism is the Protestant nativism which insists that America has always been a Christian nation, and that every effort must be made to guard or restore this heritage. This nativist nationalism is concerned with preserving the remnants of the Protestant establishment. A culture-Protestantism has become defensive about changes that are destroying the old foundations of supremacy.

Of all the elements in our national heritage that contribute to extremism, none is more significant or pervasive than the modern individualistic view of man. It is basic in the ideology of extremists from both the left and right today.

Right-wing extremism is constituted in large measure by a fusing of the nineteenth-century doctrine of rugged individualism and ultra-conservative Protestant fundamentalism. The legacy of modern individualism is seen also in the leftist extremism of our time. Communism seeks the collectivization of society in the interest of the common man. But it destroys genuine community among men by its commitment to class warfare. In the end it sacrifices the individual to a faceless mass and makes personal identity of no consequence.

The concern for authentic self-hood is a positive emphasis in the youth revolution. The radicals, however, are explicit in their rejection of the values and institutions of contemporary society. They have no faith in the processes of evolutionary change. The "establishment" must be destroyed.

Much extremism has its source in the monumental changes taking place in society. Revolutionary change is the fundamental fact of life today. The old days and old ways are gone. The pace of change is so rapid that adjustments are difficult if not impossible for some segments of society. It is not surprising that extremist behavior is manifested.

Another source of extremist behavior comes from the threats and fears engendered by the growing class and race conflicts. The rightist defenders of the status-quo have cause to fear this revolution. The colored peoples and the "have nots" of the earth are determined to have their freedom and to share in the benefits of the scientific and technological revolution. Frustrations born of denials and deprivations in the midst of a widespread enjoyment of freedom and wealth, have produced the extremist black militants. At the same time, the frustrations of the segregationist have been intensified as legal barriers to segregation have come down. Thus his extremism, like that of the black militant, becomes both a personal and a social tragedy, born of frustration.

It should be remembered that it is not faith, but doubt and fear, which cause men to idolize the familiar and accepted ways of the past. Whoever believes he is moving in God's world will face with hope even the "shaking of the foundations."

-30-

EDITORS: Other articles in the series include:
"Psychological Dimensions of Extremism," by C. W. Scudder
"Extremism's Ugly Faces," by Clayton Waddell
"Christians Coping with Extremism," by William M. Pinson



BAPTIST PRESS

News Service of the Southern Baptist Convention

460 James Robertson Parkway
Nashville, Tennessee 37219
Telephone (615) 244-2356
W. C. Fields, Director
Jim Newton, Assistant Director

REGIONAL OFFICES

ATLANTA Walker L. Knight, Editor, 1350 Spring Street, N.W., Atlanta, Georgia 30309, Telephone (404) 873-4041
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

September 16, 1969

**"Dimensions of Courage" Movie
Tells of Baptists' 125 Years**

434

NASHVILLE (BP)--A motion picture commemorating the 125th anniversary of the Southern Baptist Convention will be premiered at Baptist "M-Night" mass mobilization rallies in 100 cities across the United States between November 15 and December 15.

The film portrays the diversity among the 11.3 million member convention. It stars thousands of Southern Baptists across the nation as they express their candid views about things that affect their faith and witness.

The color film "Dimensions in Courage," is a documentary that focuses on the people who now make up the nation's largest Protestant denomination.

It was developed by a seven-member committee representing Southern Baptist Convention agencies, and produced by Jack L. Copeland Productions of Hollywood.

"The 125th anniversary film of the Southern Baptist Convention will surprise you," said W. C. Fields of Nashville, public relations secretary of the SBC Executive Committee and chairman of the 125th anniversary film committee.

"It is not a costume piece with pre-Civil war sets, false beards and actors portraying someone dead and long gone. It is a documentary which captures in vivid color and sound Baptists of all sizes and shapes in their most interesting roles--being themselves.

"The film," said Fields, "is a reminder that the great achievements of our Baptist forefathers were born of great courage. Mostly the scenes deal with the decade ahead and the kind of courage that must be shown by all of us today if the cause of Christ is to know new triumphs in the Space Age."

Established in 1845, the Southern Baptist Convention will be 125 years old in 1970.

Aimed for Southern Baptist audiences, the film tells something of the forces that have shaped the denomination as it is today and what challenges face Christian people on the road ahead.

The Camera takes the viewer back and forth across the nation, showing Baptist people at work and play, expressing their views.

"There are some fascinating faces flashing on the screen," Fields stated, "elderly saints weathered by decades of toil, bright boys and girls wheeling and shouting in the sun, a space scientist describing life in the Twenty-first Century where the youngsters of today will spend most of their lives, and an art gallery of others."

Among those interviewed are an industrialist standing amid his machinery, a Negro spokesman on a street corner, a pastor leading his congregation in worship, a professor discussing the generation gap with his son, a hippie on Los Angeles' Sunset Strip, a mission worker in San Francisco, an inner city worker in Worcester, Massachusetts, a missionary being commissioned for service overseas, a panel of outspoken college students and dozens of other Southern Baptists.

A few of the top denominational officials appear on the screen, but the film devotes more time to the rank and file mixture of Baptist people than to Baptist leaders.

Fields said that the film tries to portray the work and beliefs of 11 million people in 31 state conventions with 34,000 churches in all 50 states, plus the 125 years of tradition which has brought these people to 1970--and do it in 45 minutes.

After the film is premiered at the 100 M-Night services across the nation, it will be available for showing at individual Baptist churches and other group meetings through Baptist film Centers at a service charge of \$3.

Keathley Named Manager
Of Southern Seminary Store

60

NASHVILLE (BP)--Naymond Haskins Keathley has been named as manager of the Baptist Book Store at Southern Baptist Theological Seminary, Louisville, Ky.

A native of Memphis, Tenn., Keathley earned the bachelor of arts degree, cum laude, from Baylor University, Waco, Tex., and the bachelor of divinity degree from Southern Baptist Theological Seminary, where he is currently working toward a doctor of theology degree.

Keathley has served as youth director at Temple Baptist Church, Memphis, Tenn., and for the past seven years has worked at the Southern Seminary book store.

Keathley begins his work at the seminary store Oct. 1.

-30-

Seminary Told Cooperation
Needed With Baptist Colleges

9/16/69

115

LOUISVILLE (BP)--Cooperation of both Baptist colleges and seminaries is needed to develop an educated Baptist leadership for the churches, the president of Furman University told the Founders' Day Convocation at Southern Baptist Theological Seminary here.

Gordon W. Blackwell, president of the Baptist school in Greenville, S.C., said that Southern Seminary was founded in 1859 at Greenville, S.C., "in order to provide a central school for theological education of the ministerial students graduating from all Baptist colleges of the South."

The president of the Baptist school which turned over to the seminary its funds for theological education said that this same cooperative effort and spirit is needed to develop an educated leadership for Baptist churches.

"One of the reasons for establishing the seminary was to provide something of a cross-fertilization of ideas and a unifying influence among the varying sections of the convention," he said. "I am inclined to believe that such reasons for our seminaries are still valid."

During the Founders' Day services, Allen W. Graves was installed as the new administrative dean for the seminary. Graves had been dean of the seminary's School of Religious Education since 1955.

Also during the ceremonies, four of the seminary's professors who recently received tenure by action of the trustees signed the "Abstract of Principles," the oldest statement of faith adopted by any official group of Southern Baptists.

The four professors who signed the original hand-written document were Professors Donald P. Hustad, music; James W. Good, music; Lucien E. Coleman, religious education, and W. Bryant Hicks, world missions and world religions.

-30-

Baylor Theme Set
For Anniversary

9/16/69

50

WACO, Tex. (BP)--Baylor University, the nation's largest Baptist school and oldest educational institute of higher learning still operating in Texas, will celebrate its 125th anniversary in 1970, carrying out the theme, "Baylor Excellence--A Tradition, A Practice, A Promise."

Although the anniversary observance will be presented at several different events during the year, Baylor President Abner V. McCall has set aside the week of Feb. 1-7, 1970, for the major observance.

William R. Carden, assistant for academic affairs at the Baptist school, has been appointed to plan and direct the anniversary events.

-30-

CORRECTION

On story mailed 9-15-69, headlined "Hardin-Simmons Names Seven-Year-Old Center," please correct figure on graph 3, line 4, to read: \$200,000,000 (200 million) instead of \$200,000 as sent. Thanks

September 16, 1969

EDITOR'S NOTE: Following is the first of a four-part series on Extremism, as adapted by Baptist Press from four addresses at a Conference sponsored by the Southern Baptist Christian Life Commission at Glorieta Baptist Assembly. The speakers were ethics professors at Southern Baptist Theological Seminaries.

SOURCES OF EXTREMISM

by C. Arthur Insko
Professor, Golden Gate Baptist Theological Seminary

The social fabric which holds the nation together is being torn apart. There is a growing minority of extremists, right and left, that is--to put it mildly--disillusioned with the values of society.

The extremist has an ideology based on a distorted view of reality. Many experts feel that some extremists, especially those of the far right, suffer from paranoia.

Extremists of right and left are poles apart in ideology, yet the sources of their thought and action are often the same. Extremism may be fundamentally a psychic phenomenon. Its constituent elements, however, are derived from the cultural context in which it appears. Here are some of the sources of extremism.

There is in the American ethos a certain proneness to extremism and violence. The frontier spirit and the tradition of the six-gun are still a part of our nation's character. As a nation we were born in revolution. This heritage itself is a source of extremism. We see it among the new left who find intellectual roots in the American tradition of freedom. We see it among the radical right, who would use force to protect the American heritage.

Another source of extremism is the fear, often approaching paranoia, that certain groups of powers, domestic or foreign, are conspiring to subvert or destroy our basic rights and privileges as Americans. These people who see a "conspiracy" frequently have an obsession with threats, real or imagined, to the American people. It comes in part from the social pressures for conformity to our political and cultural values. It also springs from a belief in the superiority of the American political system. It sometimes arises from a deep concern for ideological conformity, often accompanied by a pervasive intolerance.

Closely allied with this super-patriotism is the Protestant nativism which insists that America has always been a Christian nation, and that every effort must be made to guard or restore this heritage. This nativist nationalism is concerned with preserving the remnants of the Protestant establishment. A culture-Protestantism has become defensive about changes that are destroying the old foundations of supremacy.

Of all the elements in our national heritage that contribute to extremism, none is more significant or pervasive than the modern individualistic view of man. It is basic in the ideology of extremists from both the left and right today.

Right-wing extremism is constituted in large measure by a fusing of the nineteenth-century doctrine of rugged individualism and ultra-conservative Protestant fundamentalism. The legacy of modern individualism is seen also in the leftist extremism of our time. Communism seeks the collectivization of society in the interest of the common man. But it destroys genuine community among men by its commitment to class warfare. In the end it sacrifices the individual to a faceless mass and makes personal identity of no consequence.

The concern for authentic self-hood is a positive emphasis in the youth revolution. The radicals, however, are explicit in their rejection of the values and institutions of contemporary society. They have no faith in the processes of evolutionary change. The "establishment" must be destroyed.

Much extremism has its source in the monumental changes taking place in society. Revolutionary change is the fundamental fact of life today. The old days and old ways are gone. The pace of change is so rapid that adjustments are difficult if not impossible for some segments of society. It is not surprising that extremist behavior is manifested.

Another source of extremist behavior comes from the threats and fears engendered by the growing class and race conflicts. The rightist defenders of the status-quo have cause to fear this revolution. The colored peoples and the "have nots" of the earth are determined to have their freedom and to share in the benefits of the scientific and technological revolution. Frustrations born of denials and deprivations in the midst of a widespread enjoyment of freedom and wealth, have produced the extremist black militants. At the same time, the frustrations of the segregationist have been intensified as legal barriers to segregation have come down. Thus his extremism, like that of the black militant, becomes both a personal and a social tragedy, born of frustration.

It should be remembered that it is not faith, but doubt and fear, which cause men to idolize the familiar and accepted ways of the past. Whoever believes he is moving in God's world will face with hope even the "shaking of the foundations."

-30-

EDITORS: Other articles in the series include:
"Psychological Dimensions of Extremism," by C. W. Scudder
"Extremism's Ugly Faces," by Clayton Waddell
"Christians Coping with Extremism," by William M. Pinson



SOUTHERN BAPTIST PRESS

News Service of the Southern Baptist Convention

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

REGIONAL OFFICES

ATLANTA Walker L. Knight, Editor, 1350 Spring Street, N.W., Atlanta, Georgia 30309, Telephone (404) 873-4041
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

September 16, 1969

**"Dimensions of Courage" Movie
Tells of Baptists' 125 Years**

NASHVILLE (BP)--A motion picture commemorating the 125th anniversary of the Southern Baptist Convention will be premiered at Baptist "M-Night" mass mobilization rallies in 100 cities across the United States between November 15 and December 15.

The film portrays the diversity among the 11.3 million member convention. It stars thousands of Southern Baptists across the nation as they express their candid views about things that affect their faith and witness.

The color film "Dimensions in Courage," is a documentary that focuses on the people who now make up the nation's largest Protestant denomination.

It was developed by a seven-member committee representing Southern Baptist Convention agencies, and produced by Jack L. Copeland Productions of Hollywood.

"The 125th anniversary film of the Southern Baptist Convention will surprise you," said W. C. Fields of Nashville, public relations secretary of the SBC Executive Committee and chairman of the 125th anniversary film committee.

"It is not a costume piece with pre-Civil war sets, false beards and actors portraying someone dead and long gone. It is a documentary which captures in vivid color and sound Baptists of all sizes and shapes in their most interesting roles--being themselves.

"The film," said Fields, "is a reminder that the great achievements of our Baptist forefathers were born of great courage. Mostly the scenes deal with the decade ahead and the kind of courage that must be shown by all of us today if the cause of Christ is to know new triumphs in the Space Age."

Established in 1845, the Southern Baptist Convention will be 125 years old in 1970.

Aimed for Southern Baptist audiences, the film tells something of the forces that have shaped the denomination as it is today and what challenges face Christian people on the road ahead.

The Camera takes the viewer back and forth across the nation, showing Baptist people at work and play, expressing their views.

"There are some fascinating faces flashing on the screen," Fields stated, "elderly saints weathered by decades of toil, bright boys and girls wheeling and shouting in the sun, a space scientist describing life in the Twenty-first Century where the youngsters of today will spend most of their lives, and an art gallery of others."

Among those interviewed are an industrialist standing amid his machinery, a Negro spokesman on a street corner, a pastor leading his congregation in worship, a professor discussing the generation gap with his son, a hippie on Los Angeles' Sunset Strip, a mission worker in San Francisco, an inner city worker in Worcester, Massachusetts, a missionary being commissioned for service overseas, a panel of outspoken college students and dozens of other Southern Baptists.

A few of the top denominational officials appear on the screen, but the film devotes more time to the rank and file mixture of Baptist people than to Baptist leaders.

Fields said that the film tries to portray the work and beliefs of 11 million people in 31 state conventions with 34,000 churches in all 50 states, plus the 125 years of tradition which has brought these people to 1970--and do it in 45 minutes.

After the film is premiered at the 100 M-Night services across the nation, it will be available for showing at individual Baptist churches and other group meetings through Baptist film Centers at a service charge of \$3.

Keathley Named Manager
Of Southern Seminary Store

NASHVILLE (BP)--Naymond Haskins Keathley has been named as manager of the Baptist Book Store at Southern Baptist Theological Seminary, Louisville, Ky.

A native of Memphis, Tenn., Keathley earned the bachelor of arts degree, cum laude, from Baylor University, Waco, Tex., and the bachelor of divinity degree from Southern Baptist Theological Seminary, where he is currently working toward a doctor of theology degree.

Keathley has served as youth director at Temple Baptist Church, Memphis, Tenn., and for the past seven years has worked at the Southern Seminary book store.

Keathley begins his work at the seminary store Oct. 1.

-30-

Seminary Told Cooperation
Needed With Baptist Colleges

9/16/69

LOUISVILLE (BP)--Cooperation of both Baptist colleges and seminaries is needed to develop an educated Baptist leadership for the churches, the president of Furman University told the Founders' Day Convocation at Southern Baptist Theological Seminary here.

Gordon W. Blackwell, president of the Baptist school in Greenville, S.C., said that Southern Seminary was founded in 1859 at Greenville, S.C., "in order to provide a central school for theological education of the ministerial students graduating from all Baptist colleges of the South."

The president of the Baptist school which turned over to the seminary its funds for theological education said that this same cooperative effort and spirit is needed to develop an educated leadership for Baptist churches.

"One of the reasons for establishing the seminary was to provide something of a cross-fertilization of ideas and a unifying influence among the varying sections of the convention," he said. "I am inclined to believe that such reasons for our seminaries are still valid."

During the Founders' Day services, Allen W. Graves was installed as the new administrative dean for the seminary. Graves had been dean of the seminary's School of Religious Education since 1955.

Also during the ceremonies, four of the seminary's professors who recently received tenure by action of the trustees signed the "Abstract of Principles," the oldest statement of faith adopted by any official group of Southern Baptists.

The four professors who signed the original hand-written document were Professors Donald P. Hustad, music; James W. Good, music; Lucien E. Coleman, religious education, and W. Bryant Hicks, world missions and world religions.

-30-

Baylor Theme Set
For Anniversary

9/16/69

WACO, Tex. (BP)--Baylor University, the nation's largest Baptist school and oldest educational institute of higher learning still operating in Texas, will celebrate its 125th anniversary in 1970, carrying out the theme, "Baylor Excellence--A Tradition, A Practice, A Promise."

Although the anniversary observance will be presented at several different events during the year, Baylor President Abner V. McCall has set aside the week of Feb. 1-7, 1970, for the major observance.

William R. Carden, assistant for academic affairs at the Baptist school, has been appointed to plan and direct the anniversary events.

-30-

C O R R E C T I O N

On story mailed 9-15-69, headlined "Hardin-Simmons Names Seven-Year-Old Center," please correct figure on graph 3, line 4, to read: \$200,000,000 (200 million) instead of \$200,000 as sent. Thanks

--Baptist Press