

August 4, 1970

Asheville Church Features Drive In Worship Services

ASHEVILLE, N.C. (B.P)-- Drive-in banks, restaurants and theaters are common, but Beverly Hills Baptist Church here has come up with something new---drive-in worship services.

The drive-in, come-as-you-are church service is the innovative creation of James L. Blevins, interim pastor of the church, who said he thought of the idea because he was disturbed because the church was not reaching the people.

Beverly Hills is uniquely surrounded by no less than 25 motels, each filled nightly from early spring to late fall with tourists on their way to or from the Great Smokey Mountain National Park.

"I was disturbed that our church was not reaching these people," said Blevins. He added that since the church was busily talking about relevance, the drive-in service would give them a practical exercise instead of more talk.

The 30-minute service begins at 8:30 a.m. and is over in plenty of time for the tourists to be on their way. The service usually includes ten minutes each devoted to a Sunday School lesson study, music by the church's youth choir, and a short sermon.

It is held in the parking lot of a shopping center nearby the church building.

To promote the services, the church has a Saturday-night "Share-In" whereby members are stationed at strategic spots in the motel area to personally invite the tourists to the next morning's services.

"We don't plague the people; we just give them a friendly invitation," said Blevins. Apparently, it works, because the services have been attracting about 40 cars a week on the average, and there have been as many as 100 cars at the services, he added.

Motel owners have also been "most cooperative" in allowing the church to put up advertisements in the motels, Blevins said. One motel even announces the services on its outside sign. Local media have also helped, the pastor said.

Even though many of the church members are involved in the morning drive-in worship service, the regular church attendance has not suffered, according to Blevins. "If anything, it has improved it," he observed.

The 700-member church feels that the ministry, which closes in October until next spring, has been such a success that they plan to try their hand at another new effort---"a market-place ministry," the pastor reported.

Still in the planning stage, the "market-place ministry" would provide a place to go and an interesting story for toddlers whose parents want to shop.

Blevins and the church members hope it will go beyond mere "baby-sitting service," but indicate to the parents that the church is concerned about people, as well as teach a Christian message to the children.

The church also plans folk music presentations and discussion groups for older persons through the market-place ministry.



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August 4, 1970

Compulsory Chapel Rule Upheld By District Judge

By Beth Hayworth

WASHINGTON (BP)--A U. S. District Court Judge has ruled here that compulsory chapel or church attendance at the nation's three military academies is "an integral and necessary part" of the military training for future officers and is not unconstitutional.

As a part of the Pentagon's training package for officers, "its purpose is purely secular, and ...its primary effect is purely secular," Judge Howard F. Corcoran said of the compulsory chapel program.

The case, Anderson V. Laird, will be appealed, according to a spokesman for the American Civil Liberties Union, counsel for the plaintiffs.

Last spring Judge Corcoran held three days of hearings on the case brought by two cadets of the U. S. Military Academy and nine midshipmen of the U. S. Naval Academy.

The plaintiffs maintained that compulsory attendance at services of worship violates the establishment and free exercise clauses of the First Amendment to the Constitution, and constitutes a religious test for office, also in violation of the Constitution.

A. Ray Appelquist, executive secretary of the General Commission on Chaplains and Armed Forces Personnel, told the court during the hearings that the mandatory chapel services has had an "adverse effect" on recruiting chaplains. The "climate" created by the requirement, Appelquist said, has reduced the number of men interested in the chaplaincy.

Also at the hearing, a spokesman for the National Council of Churches (NCC), Dean M. Kelley, urged that attendance at chapel in military academies "should be completely voluntary at all times." Kelley cited particularly a statement adopted by the NCC Study Conference on Church and State in 1964 as well as an official statement of the United Methodist Church urging that participation in such services be voluntary.

During the three days of hearings in April the Pentagon put two of its top men on the witness stand to support their claim that the regulation was not an attempt for "forced worship." Instead, according to Admiral Thomas H. Moorer, now chairman of the Joint Chiefs of Staff, the purpose of the requirement is "to enhance the leadership and command ability" of the men.

The Pentagon maintained in its testimony that attendance at worship services would help an officer to understand why men react in different ways and "why some find it necessary to resort to religion in times of crisis."

The problem facing the court, Judge Corcoran wrote in his opinion, is but one facet of "the age-old problem of how to balance the requirements of the military and its needs for discipline and training with the constitutionally protected rights and privileges of the civilian society."

Judge Corcoran noted in his decision that the court accords "great weight" to the opinions and the judgment of the military experts in charge of developing the country's military leaders.

"In the absence of any compelling testimony to the contrary," Judge Corcoran said, the court agrees with the evaluation of the military chiefs that the purpose of the requirement is "wholly secular" and "a vital part" of the overall training program.

"The court also agrees," the opinion continued, "that the primary effect of required attendance is secular in that it enables those who will one day hold command positions to gain an awareness and respect for the force religion has on the lives of men so as to react for the benefit of all in combat crises including the giving of spiritual counseling and guidance to those who turn to religion in such situations."

Judge Corcoran noted that the plaintiffs had introduced "forceful testimony as to the negative effects of compulsory attendance at worship services upon mankind in general." But, he continued, the plaintiffs failed to demonstrate that the effect "is anything but slight, insubstantial, and non-extensive" on the cadets and midshipmen at the military schools.

"As moralists the court must accord them due deference," Judge Corcoran said in reference to those who testified against the regulation, "but in matters military the court feels constrained to look to the military experts."

In further support of his opinion, Judge Corcoran said that "tradition--and the continuous public acceptance of a practice--carries weight and demands recognition." He noted that there has been an unbroken pattern of 150 years of mandatory chapel "under the eyes of the President and the Congress, the military authorities, and the public in general."

"Such tradition cannot be lightly discarded; and the longer its existence the greater its influence on the constitutional interpretation of the regulations involved," the district court judge held.

Judge Corcoran dealt in his opinion with one aspect of the constitutional question that was not argued directly in the hearing last spring--the question of the propriety of government to use the church or religion to accomplish a secular purpose.

The district court judge referred to the standards set down by Justice William J. Brennan Jr., in his concurring opinion in *Abington V. Schempp* and restated in *Walz V. Tax Commission*. In stating the "involvements of religious with secular institutions" which are forbidden, Justice Brennan mentioned, among others, the "use essentially (of) religious means to serve governmental ends, where secular means would suffice."

Judge Corcoran held that the attendance requirements do not "use essentially religious means to serve governmental ends, where secular means would suffice." He agreed with the Pentagon's contention that only through chapel or church attendance, and not through any secular means, would the "complete training" of future military leaders be accomplished.

"Sensitivity to the spiritual needs of men" can best be developed through the compulsory chapel requirement," Judge Corcoran said. This "most effective method" provide(s) the only opportunity to observe the impact that spiritual values have on the lives of men," he said, echoing the testimony of the Pentagon spokesmen.

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Disaster Mobilization Plan
Set By Two Baptist Agencies

8/4/70

MEMPHIS (BP)--Plans for instant mobilization of Baptist laymen interested in helping disaster victims and for matching lay persons with special mission projects have been prepared by the Southern Baptist Brotherhood Commission here and the SBC Home Mission Board, Atlanta.

Both plans, which become operative Oct. 1, call for interested Baptist lay people to identify their skills and interest in disaster relief and other special mission projects.

Information on each lay person will be fed into a computer by the SBC Brotherhood Commission and printed out as disasters and other special needs occur.

The skills will be matched with the needs and the appropriate lay persons notified of the opportunities for service.

Representatives of the SBC Home Mission Board will prepare annually lists of worthy mission projects for the next 12 months which will be circulated in booklet form among the interested lay people.

The two plans were developed by Larry Bryson, associational consultant for the Brotherhood Commission; two Home Mission Board representatives: Ed Carter, secretary of Christian social ministries and E. Warren Woolf, secretary of special mission ministries.

Lay persons interested in participating in special mission projects may write their state Brotherhood departments for information forms for outlining their skills and interests.

During the last nine months the two SBC agencies cooperated in filling manpower needs for 15 special mission projects throughout the nation.

The plan was announced publicly at almost the same time Hurricane Celia hit the Texas Gulf Coast area near Corpus Christi, Tex., but the plan was not yet ready to go into effect.

The State Missions Commission of the Baptist General Convention of Texas and its disaster relief committee is coordinating Baptist relief efforts for the hurricane victims in Texas.

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Brotherhood Editor Named To
San Antonio Magazine Post

8/4/70

SAN ANTONIO (BP)--Roddy Stinson, editor of two magazines for men published by the Southern Baptist Brotherhood Commission in Memphis, has been named editor of San Antonio, monthly magazine of the Chamber of Commerce here.

Stinson, 29, has edited Baptist Men's Journal and Guide since 1966. He joined the SBC Brotherhood Commission in 1964 as assistant editor of the Royal Ambassador boys' magazines, Ambassador Life and Ambassador Leader.

Stinson has won three first place news and feature writing awards in national competition of the Baptist Public Relations Association, and an issue of the Baptist Men's Journal which he edits won top honors in the organization's competition to select the outstanding single issue of a Baptist-produced magazine in 1968.

Stinson, who was reared in Marshall, Tex., attended East Texas Baptist College there, and holds bachelor's and master's degrees in journalism from the University of Texas, Austin.

As editor in the men's department at the SBC Brotherhood Commission, Stinson has also edited numerous books, booklets, and pamphlets produced by that agency.

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Southern Seminary Names
Simmons To Ethics Post

8/4/70

LOUISVILLE (BP)--The Southern Baptist Theological Seminary here has appointed Paul Dewayne Simmons of Louisville as assistant professor of Christian ethics.

Simmons, 34, joined the faculty on Aug. 1. He previously has been an instructor in Christian ethics at the seminary, but did not hold faculty status.

A native of Tennessee, he is a graduate of Southwest Baptist College, Bolivar, Mo.; Union University, Jackson, Tenn.; and Southeastern Baptist Theological Seminary, Wake Forest, N. C.

He has been pastor of Baptist churches in Tennessee, North Carolina and Kentucky, and has also taught in the public schools of North Carolina and Kentucky.

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Vocational Guidance Program
Names Bill Estes Consultant

8/4/70

NASHVILLE (BP)--Bill Estes of Dallas has been named consultant in vocational guidance for the Southern Baptist Sunday School Board here.

Estes will be responsible for interpreting church vocations to high school and college youth and for consulting on recruiting for church vocations. He also will work in occupational guidance counseling services.

A native of Texas, Estes earned the bachelor of science degree in psychology and has completed requirements for the master of science degree in clinical psychology, both from North Texas State University, Denton.

Prior to joining the board's staff, he served as counseling psychologist and head basketball coach for Dallas Baptist College. Earlier he was a research assistant for the Texas Baptist Christian Life Commission and served as an intern psychologist at the Fort Worth Neuropsychiatric Hospital.

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NOTE TO EDITORS: Orville Scott of the Baptist Press Dallas Bureau is in Corpus Christi, Tex., to provide full BP coverage of the effect of Hurricane Celia and Baptist response to it. First reports indicate the possibility of heavy damage to the University of Corpus Christi, a Texas Baptist school located on the shoreline of Corpus Christi Bay. Story is expected tomorrow (Wednesday, Aug. 5).

--Baptist Press



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