



BAPTIST PRESS
News Service of the Southern Baptist Convention

NATIONAL OFFICE
460 James Robertson Parkway
Nashville, Tennessee 37219
Telephone (615) 244-2385
W. C. Fields, Director
Jim Newton, Assistant Director

BUREAUS

ATLANTA Walker L. Knight, Chief, 1350 Spring St., N.W., Atlanta, Ga. 30309, Telephone (404) 873-4041
DALLAS Billy Keith, Chief, 103 Baptist Building, Dallas, Texas 75201, Telephone (214) 741-1996
NASHVILLE (Baptist Sunday School Board) Lynn M. Davis, Jr., Chief, 127 Ninth Ave., N., Nashville, Tenn. 37203, Telephone (615) 254-1631
RICHMOND Jesse C. Fletcher, Chief, 3806 Monument Ave., Richmond, Va. 23230, Telephone (703) 333-0151
WASHINGTON W. Barry Garrett, Chief, 200 Maryland Ave., N.E., Washington, D.C. 20002, Telephone (202) 544-4226

NOVEMBER 19, 1970

Baptists Send \$5,000 Aid
For Pakistan Cyclone Relief

RICHMOND (BP)--The Southern Baptist Foreign Mission Board here and the Baptist World Alliance have sent an initial \$7,000 to missionaries in East Pakistan for relief ministries to hungry and destitute victims of a cyclone and giant tidal wave.

Unofficial estimates of the number killed in the tragedy, described by some as one of the world's most devastating natural disasters, range from 300,000 to as many as 650,000 dead.

The \$7,000 from the two Baptist agencies was channeled to Southern Baptist missionaries in East Pakistan for immediate relief needs, especially for food and shelter for an estimated 2 million survivors, many facing the possibility of starvation and disease.

Of the total amount, \$5,000 came from the SBC Foreign Mission Board, and \$2,000 from the Baptist World Alliance Relief Fund being administered by the board, according to J. D. Hughey, SBC Foreign Mission Board secretary for Europe and the Middle East.

In a cablegram to the board's missionaries in East Pakistan, Hughey asked for further itemized recommendations for relief needs as they may arise.

Communications with people in the devastated area were down, and there was no immediate word on what the needs might be, and how Baptists in East Pakistan would seek to meet the needs.

Reports through the news media indicated that starvation, thirst and disease threatened the estimated 2 million survivors, many of them reportedly moaning in grief and hunger.

Water supplies were putrid by bloated and rotting bodies, many bursting in the hot sun. Food supplies were washed away, homes destroyed, and no facilities were immediately available for cooking any food even if it were available, news reports said.

There are about 22,000 Baptists in Pakistan, which includes both East and West Pakistan. India separates the two divisions of the country. Total population is about 105 million.

Southern Baptists have 14 missionaries in East Pakistan. A cable from W. Trueman Moore to the Foreign Mission Board said that all missionaries were safe following the disaster.

Besides the Moores, other Southern Baptist Missionaries currently in East Pakistan are Mr. and Mrs. R. T. Buckley, Mr. and Mrs. Donald W. Jones, Mr. and Mrs. James F. McKinley, Mr. and Mrs. Carl F. Ryther, Mr. and Mrs. Thomas E. Thurman, and Mr. and Mrs. James E. Young.

In addition to the Southern Baptist missionaries, four other mission groups have work in Pakistan, according to officials of the Baptist World Alliance. They are the Australian Baptist Missionary Society, the Baptist Missionary Society (London), the German Baptist Union, and the New Zealand Baptist Missionary Society.

Frank H. Woyke, associate secretary of the Baptist World Alliance, said that the Alliance was preparing an appeal to Baptists in all countries of the world to send relief funds to Pakistan, either through the Alliance, or through one of the missions in Pakistan.

Baptist World Alliance General Secretary Robert S. Denny said that Baptists usually respond generously to such appeals, but a Baptist relief fund is needed with adequate funds on hand well in advance to send immediate assistance to help people who are victims of such disasters.

Vietnamese Baptists Urged To Become Self-Supporting

SAIGON (BP)--Financial supplements for Vietnamese Baptist pastors will end Dec. 31, 1971, by unanimous decision of Southern Baptist missionaries in South Vietnam, and Baptist congregations in that country are being urged toward self-support.

The missionaries have initiated teaching and training aimed at cessation of pastoral aid supplements. They began with a two-day stewardship conference for laymen.

Missionaries and pastors had met in an earlier session. The stewardship conference was for laymen only, "whom missionaries feel are the keys to self-supporting churches for Vietnam," reported Ronald D. Merrell Sr., missionary press representative.

The conference was attended by laymen of the 20 Baptist churches and chapels in Danang, Dalat, Nhatrang, Camranh, Quinhon, Cantho and Saigon.

The purpose of the meeting was set forth by Missionary Herman P. Hayes as he introduced "the imperative of the concept of the indigenous church." Hayes emphasized that Vietnamese churches should follow the New Testament pattern of being self-governing, self-supporting, and self-propagating.

First-year students in the Vietnam Baptist Theological Seminary in Saigon presented a skit illustrating the spending of a Christian's salary and the plight of the church when it is left out.

Seminary President Samuel M. James, also a missionary, described the various kinds of training the 25 students now enrolled in the seminary are receiving, and he told the laymen that the seminary accepts its responsibility for providing trained leadership for strong churches.

When Missionary Walter A. Routh Jr., led the laymen in Bible study pertaining to pastoral and church support, their "knitted brows indicated they were hearing and reading these principles for the first time," said Merrell.

Routh later talked to the laymen on methods of self-supporting for Vietnamese Baptist churches. He suggested that two churches might employ the same pastor, and that some pastors might need more than one job until their congregations can support them. Merrell noted that this is "a difficult professional concept for an oriental."

The primary method of pastoral and church support, however, is for members to tithe, Routh told the laymen.

Other missionary speakers were Lewis I. Myers Jr., who spoke on the individual's stewardship responsibility, and William T. Roberson, who told of plans for new stewardship materials to be published for church use during the coming year.

Vietnamese Baptist congregations currently are being led by 10 Vietnamese pastors and five Southern Baptist missionaries. Seventeen young men entered the Vietnam Baptist Theological Seminary this fall for pastoral training.

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Black Pastor Claims White Liberals Being Silenced

11/19/70

ATLANTA (BP)--Liberal voices within white religious bodies are being silenced, a black pastor told a meeting of black ministers here.

"If a man is a liberal in a white church now, he'll either have to shut up or be kicked out of his church," Detroit Pastor Albert Cleage said.

Speaking to the National Committee of Black Churchmen here, Cleage said that white denominational leaders are afraid to challenge local congregations because they are dependent on them for financial support.

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Cleage, pastor of the Shrine of the Black Madonna in Detroit, gained national prominence several years ago with publication of his book, *The Black Messiah*, in which he claimed that Jesus, the Virgin Mary, and the children of Israel were black people.

In his speech here, he called the National Committee of Black Churchmen "the most significant organization for black people at this time." He added that James Forman's *Black Manifesto* demanding \$500 million in reparations from white churches was a "beautiful thing," but added he felt the amount was too small.

Up until this time, Cleage said, whites had thought in terms of "pennies" to aid blacks rather than the massive amount of spending necessary to ease the perils of black Americans.

He told the group that the basic sins of black people are not petty sins such as "dancing, gambling and fornication. Our basic sins are social--materialism and individualism."

Cleage said that a black theology that majors on the after life is "backward." He claimed that Jesus was a revolutionary messiah who was concerned with the liberation of oppressed people.

During an interview, Cleage was asked about the white church's response to the idea of a black Jesus, and this is how he responded:

"There is no reason why Negroes should worship a white Jesus, with our experience with the white man. There is no reason why white people should not worship a black Jesus since we have not been the oppressors. If the white man is too much of a racist to worship a black Jesus, that is his problem."

The role of the black church must be leading black members toward a commitment to black liberation, Cleage told the conference. He issued a challenge to "show young people that the National Committee of Black Churchmen is willing to do whatever is necessary for the liberation of black people."

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Missionary Radio-TV Workers
Interpret Local Needs Abroad

11/19/70

RICHMOND (BP)--The four Southern Baptist missionaries who serve as regional radio and television representatives overseas interpreted their jobs mainly in terms of local needs during a three-day conference with SBC Foreign Mission Board officials here.

The broadcast media specialists described to board administrators their work in getting the Christian message to people through the use of radio and television, and said they saw themselves as members of a mission team and view their work in terms of the whole Christian mission.

Participating in the conference were Alan W. Compton, Mexico City, radio-tv representative for Latin America; E. Wesley Miller, Ruschlikon, Switzerland, who works in Europe and the Middle East; Milton E. Cunningham Jr., Nairobi, Kenya, with responsibility for Africa south of the Sahara; and J. O. Terry Jr., Manila, serving East and Southeast Asia.

"In Africa, explained Cunningham, "we try to take advantage of what is available locally to meet the needs of people."

As an example, he cited spot announcements in Portuguese Angola, promoting the Bible Way Correspondence Course, which draws a steady flow of response from people wanting to study the scriptures.

Cunningham said another example of use of broadcast media to meet local needs is the religious programming for use on government broadcasting services in parts of Africa.

Wide use of church-oriented material, circulated by law witnesses carrying cassette recorders, is an adjunct ministry in parts of East and Central Africa.

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Compton, the first regional radio-tv representative appointed by the board in 1965, emphasized programming, which he defined as "getting the message out where people can get at it."

Elaborating, Compton sees programming in terms of three questions: Who do we want to speak to? What do we want to say? What results do we want to achieve?

"Follow-up efforts count most," Compton insisted. "This is involvement in building new churches, in starting work in new places."

After making an audience survey, Venezuelan Baptists are using a series of radio broadcasts and adjunct approaches to "crack some doors" for evangelistic witness in a major city in their country, Compton said.

Local broadcasting," said Miller, "can support the purposes and schedules of the churches in a given locality.

"In fact," he added, "we do not want to consider any broadcast opportunity without follow-up plans."

Miller cited as an example ethnic language broadcasts in Rumanian, Polish, Hungarian, and Russian from an international shortwave station carrying the gospel into Eastern Europe.

In recent months religious telecasting has been begun by Baptists in the Philippines, and plans are underway for stepped-up telecasting in Indonesia, Terry reported.

The radio-tv representatives met with the Foreign Mission Board's Overseas Division director, Winston Crawley, and several board area secretaries. Charles Bryan, secretary for Middle America and the Caribbean presided.

The group gave attention to practical matters of equipment and program production. They also worked on ways and means to share information and expertise with the missions (organizations of Southern Baptist missionaries in a country) that they serve.

From Richmond the missionaries went to Fort Worth to confer with staff members of the SBC Radio and Television Commission.

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Catholic Psychology Prof
Asks Monitoring of Smut

11/19/70

WASHINGTON (BP)--A psychologist, appearing before a House subcommittee considering additional measures to curb pornography, has proposed the establishment of a cluster of national educational monitoring centers to evaluate and modify materials that may be obscene.

The proposal was made by Bernard L. Bonniwell, a professor in the department of psychology at Villanova University, a Catholic school at Villanova, Pa. Bonniwell was one of several to testify before the House Subcommittee on Postal operations in support of legislation to put strict curbs on the availability of pornographic materials.

Rep. Robert N.C. Nix (D., Pa.) chairman of the subcommittee, praised Bonniwell's testimony as "one of the most pointed presentations I've had the pleasure of listening to.

"It gives us direction where there has been no direction," Nix said.

According to the psychology professor's proposal, the monitoring centers would impose their authority "directly and not through the courts." The legal authority of such centers, Bonniwell explained, would be derived from a statement of legal principle rather than a specific set of laws "so as to permit flexibility in the application of its authority to a highly diverse and changing field."

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The proposed plan would leave "the public press--specifically, the newspapers," free of the authority granted the National Educational Monitoring Centers. The centers, however, would evaluate and modify "data related to TV, Radio, motion pictures, books, magazines, and all advertising media."

The authority of the centers would be invested in a board of public trustees, elected to office from within the geographic area they shall represent. They would be charged with the task of "interpreting the majority will" relative to the data monitored, according to the proposals. Professional public opinion polls would be used to project the probable fluctuations in community attitudes, Bonniwell explained.

Bonniwell's recommendations were made after he had suggested that pornography be redefined by reclassifying it "as a form of education--which it is, for it modifies human behavior," he said.

Once pornography is reclassified as such then it can be approached as another aspect of education, he explained.

"It now becomes a question of educational choice whether or not it shall continue its massive proliferation throughout the land or, like every other common place educational matter, it shall be directed and reasonably controlled in terms of appropriate human goals," he reasoned.

In this context, Bonniwell told the House subcommittee, the problem of pornography becomes one of "decision by a large complex of individuals rather than the strangely defended right of the particular few."

The Catholic university professor contended that since pornography "has become a national business" in which public media and public transmission are fully involved, it is now part of the public domain where it is "subject to public scrutiny and public rights."

"Thus we may process it as we please," he said, "on a decision basis, as we process all educational matters."

The House subcommittee is ~~considering~~ legislation that incorporates some of the view of the minority members of the President's Commission on Obscenity and Pornography. Among other things, they disagreed with the majority report that "there is no evidence that exposure to sexual stimuli operates as a cause of misconduct in either youth or adults."

The subcommittee is presently considering a Senate-passed bill requiring a label on all unrequested pornographic material sent through the mails. Also, the House group is hearing testimony on another bill that would further define "obscene" and "prurient interest."

Sponsored by Rep. Thaddeus J. Dulski (D., N.Y.), the new bill (H. R. 1954) defines the terms as follows:

"'Obscene' includes matter which has its predominant appeal to the prurient interest when considered as a whole by contemporary community standards; and 'prurient interest' includes a shameful or morbid interest in nudity, sex, or excretion which goes substantially beyond customary limits of candor in discretion or representation.

These definitions would be judged by the following standards, according to Dulski's proposed measure: (1) If it appears to be directed to "an especially susceptible audience;" and (2) If the matter is distributed or exhibited to persons under 18.

Further, the bill specifies that "any matter which is obscene under this section shall be deemed conclusively to be utterly without redeeming social importance. Any slight social value in such matter shall be deemed outweighed by the social interest in order and morality."



BAPTIST PRESS

460 James Robertson Parkway
Nashville, Tennessee 37219

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

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