

September 10, 1974

Indiana Chapels Minister  
To Travelers on Land, Sea

74-41

By Tim Nicholas

PORTAGE, Ind. (BP)--Two mobile homes in Portage, Ind., have gone into the Christian ministry; one at this Lake Michigan seaport, the other at a truck stop.

They serve as chapels for the Northwest Indiana Baptist Association in its ministry to travelers--on the seas and over the highways.

Neither flaunt the name Baptist on their signs--the ministries are by Baptists, not for Baptists. And because of the nature of the ministries, both are essentially non-denominationally oriented.

How Baptists gained access to the port and the truck stop, according to Lt. Al Hartman, in charge of local security for the Indiana Port Authority, is that "Baptist people are a little more energetic."

Energy plus the wise handling of relationships by the man who supervises both ministries, Cass Vincent, has placed the Seaman's Center right on the road between the ships and the gate. "They play shortstop between the ships and the taverns," says Hartman.

Vincent--actually his name is Kaz Vincent-Pruszyński--is in charge of language and culture ministries for northeast Indiana for the Home Mission Board.

A Polish American, born in Minneapolis, Vincent pulled personnel from the port into an advisory board for the Seaman's Center. Hartman is on the board, as is Tom Shafer, controller of the Indiana Port Commission, among others.

Shafer, a Presbyterian, says "Many people had been praying God would do something like this."

The basic purpose of the Seaman's Center is "to show sailors what America is like other than dark nightclubs and bars," says Vincent.

Baptist churches alternate each month manning the center. One church makes health packs (toothbrush, soap...). A few churches of other denominations have indicated an interest.

Mrs. Violet Hartley, association Woman's Missionary Union president, also on the center's advisory board, held a shower to get furnishings for the center when it opened last year. She also helps recruit volunteers--70 per cent are women. "They just have more time for it," says Mrs. Hartley.

Families invite the seamen into their homes for dinner and fellowship. The Americans and their guests of whatever nationality sing hymns and songs of their homelands and often exchange photographs.

Vincent, who speaks several European languages, says one church took a group of Russians to a popcorn farm where they were given some popcorn to plant in Russia.

A clothing closet is maintained. "We gave most of our previous inventory to men on a Greek freighter to take home to their families," says Vincent.

"All some of these guys meet are longshoremen and Baptists," says Vincent. "We want to make sure they see average America."

Vincent's other chapel project, the Crossroads Christian Oasis, grew out of a dinner he and Lyndon Collings, former local associational superintendent of missions and now on the HMB's church extension staff, held for pulpitness preachers.

Vincent mentioned at the dinner that one possibility of ministry would be to a particular truck stop in the area which served 60,000 truckers a month.

One man at the dinner drove trucks for a living and parked his rig at that very truck stop. Jim McKee, a member of First Southern Baptist Church in Portage, went to manager Ray Durilla, a Roman Catholic, who invited the Baptists into his 44-acre plaza to provide the ministry.

The association moved a vacant mobile home right beside the entrance to the plaza. Durilla provided the space and electricity without charge and a warning not to use pressure "witnessing" tactics on the truckers.

The chapel is a quiet place for truck drivers to go to relax, watch television or talk quietly over a cup of coffee waiting for servicing of their rigs--they know when it's open by the flashing lights above it. A citizens band (CB) radio is being installed in the window facing the entrance to the plaza so volunteers can transmit greetings to truckers--many of whom have CB radios in their cabs--as they drive in or out.

Getting volunteers for this chapel, though, has been a problem, say McKee and Vincent. The staff needs to be primarily men who can relate to the drivers. Few men in the area feel they have the time to spare; others seem frightened at the prospect of possibly witnessing to a truck driver.

A few, though, have given immeasurably. One pastor, Chuck Askins of Woodmar Baptist Church in Hammond, says he never drove a truck but is interested in truck driving. "I used to hang around truck stops like this," he says.

Driver Ed Bargery was recently "hooked" on ministry at the plaza. Bargery says he used to have a bad drinking problem and "the Lord made me so that a drink would just make me sick." Now Bargery feels he can relate to the problems his fellow truckers have.

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(BP) Photo dated 10/9/74 mailed to Baptist state papers.

Man Who Sued Church  
Gets \$800 Money's Worth

9/10/74

MIAMI, Fla. (BP)--A man who sued his church claiming he didn't get his money's worth when he tithed (gave 10 per cent) got a refund Wednesday. Hugh McNatt said he was happy after receiving a check for \$800.

The 43-year-old unemployed electrical worker had sued the Allapattah Baptist Church for donations he made in response to the pastor's promise that "blessings, benefits and rewards would come to a person" who gave 10 per cent of his wealth. After three years, McNatt said he had not received blessings, benefits nor rewards.

Alton S. Newell, a San Antonio, Tex., businessman who invented the Newell auto shredder, sent a letter to Allapattah lawyer Jeffrey Tew and Donald Manuel, the pastor, saying, "I sympathize with anyone who gives money to the church and sits back and expects God to immediately hand it back to him, with interest, by some specific act.

"I have never tried to make a deal with God like that, but for 36 years my wife and I have found that God will honor those who honor him."

Newell enclosed a check for \$800 and an autographed copy of his autobiography. They were given to McNatt who agreed to drop his suit against the church.

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The Pilgrimage to the  
White House Begins

For Baptist Press  
First of a Series By Wallace Henley

The pundits were at their best on that hot July afternoon in 1970. But as an editor for the Birmingham News, I had scribbled through so many columns by Buckley, Kilpatrick, Evans and Novak, the Alsops, that the words meant to excite, reveal, shock, blurred into soft lullaby.

I fought dozing at my desk. I couldn't know that within 30 minutes a phone call would shatter through the dull afternoon and cast me into the Washington political caldron the columnists were writing about.

The voice at the other end of the telephone that day was that of Dr. Richard S. Brannon. A decade past, he had been my wife's pastor, before our marriage, at Birmingham's Huffman Baptist Church. Brannon had performed our wedding. I had since heard that Brannon had taken a high position in Washington, but we had had little contact in those 10 years.

Brannon told me he had been detailed briefly to a White House unit known as the Cabinet Committee on Education. Chaired by Vice President Agnew, it had been established to rally federal resources to assist public school systems in the South and to establish citizen advisory committees for the President's Cabinet. They needed a press man who had worked in the South. Brannon wanted to know if I were interested.

Affirmatives rolled off my tongue like liberated canaries. Washington had always intrigued me. The next day, I was on an airplane, toying with delightful thoughts about an open-ended future in high places. Within two weeks, I had resigned my position at the newspaper and was nested at my desk in a building across the street from the White House.

The first month in Washington was a tragicomic affair. The beginnings of my Washington career were as shaky as ever any had been. The first week, I was to handle a major portion of the press responsibility on a presidential trip to New Orleans. Only no one told me until the day of the trip I was even to go. An airplane containing several Cabinet members was held on the ground at Andrews Air Force Base while I scurried aboard through a trapdoor in the cockpit.

The second week, I met the President in his Oval Office. I emerged infected with a spreading case of Potomac fever. The third week, I told a reporter for the Los Angeles Times some interesting tidbits my superiors preferred not be told.

The President was in San Clemente, read the remarks, and had my boss, Bob Mardian, give me a chilling rebuke. But the fourth week Mardian did not fire me. In fact, he complimented me on an assignment, and the Cabinet Committee portion of my Washington career seemed at last to be smoothing out.

Not many months later, Mardian was assigned assistant attorney general and asked all his special assistants to move with him to the Justice Department.

There is a weird line of reasoning in some quarters of Washington which seems to hold that the most maximally disqualified person lands the job. Mardian placed me in charge of his public and congressional affairs. Public affairs I relished in, but I only knew one congressman, my own at that time, Rep. John Buchanan. Yet I found myself daily dealing with horridly complex legal problems, and trying to expedite answers to those problems for congressmen.

Then Brannon popped into the scene again. One of his former deacons in South Carolina, Harry S. Dent, was special counsel to President Nixon. Dent was in need of an assistant in his office at the White House, and Brannon had recommended me. A few days later, over lunch in the West Wing executive "mess," Harry Dent asked me to come to work as staff assistant to the President. Had they rolled out my tongue and threatened to chop it off, I couldn't have said "No."

Years earlier, at age 15, I had been called to preach. I had pursued the ministry through college, seminary. But in the years after my schooling, I had wandered away from the preaching ministry.

Once, between churches, I had fallen into journalism and discovered a deep love for the profession. During the mid and late '60s, conventional wisdom was saying that the pastorate was not where the "action" was.

A man, went those lines, could do more for the Lord in a secular field. Unfortunately, I had fallen for the theories of the secular city with a gigantic thud. I had not stopped to think that in all those years since I had left the preaching ministry, nothing had fulfilled me. But I couldn't imagine being unfulfilled in the White House.

Besides, I believed firmly in the dreams and ideals the Nixon administration was articulating in 1969 and 1970. The New Federalism would restore a much-needed power balance to states and localities. Welfare reform, as proposed by Nixon and his urban advisor Daniel Patrick Moynihan, seemed to be the best course out of what I felt to be inflated rhetorical wars which had merely scratched the surface of the poverty problem.

And in school desegregation, Nixon was talking about seeking additional funds for districts under court order. The old method had been to half Federal aid to school systems under court order. I couldn't see how a school district could obey the law if its funding were so seriously hampered. In short, I perceived a President Nixon who had a realistic fix on the future without compromising the promise of the future.

But another, more compelling force was at work on my subconscious. My father, for whom I am named, had been an alcoholic. He and my mother divorced when I was 10. But he lived nearby, and night after night we would have to have him placed in jail, since he would come to our house in a rage, beating on doors and windows.

In later years, I would understand that much of what had driven me before was this subconscious urge to "purge" my name, to win acceptance and recognition I felt he had denied me. Tragically, I did not understand in those years exactly what is meant that God had pronounced His Yes on me through Christ.

So the White House job seemed to encompass everything I needed. I would be working for goals in which I believed; I would have a powerful forum for my "secular ministry;" and, because of the prestige and recognition, I would no longer have to struggle to exonerate my name!

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EDITOR'S NOTE: Wallace Henley is writing this series for the Alabama Baptist on his transition from the "unreal" political world in Washington, where he served as a staff assistant to President Nixon, back "to the call God had placed on my life" and away from the Water-gate-saturated mentality he saw eroding his values. He is pastor of Old Spanish Fort Baptist Church near Mobile. Before going to Washington in 1970, he served as public relations director for Mobile College, a Baptist school, and as religion editor of the Birmingham News. The series will eventually become a book. Flemming H. Revel Co. will release Henley's first book, Enter at Your Own Risk, in October.

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Florida Names Bernice  
Popham to Head WMU

10/10/74

JACKSONVILLE, Fla. (BP)--Miss Bernice Popham, Woman's Missionary Union (WMU) director of the Southern Baptist General Convention of California, has been elected WMU director for the Florida Baptist Convention, effective October 1.

She will replace Miss Carolyn Weatherford, who will succeed Alma Hunt as executive secretary of the Southern Baptist Woman's Missionary Union in Birmingham, Ala., in October.

A native of Battletown, Ky., Miss Popham is a graduate of Georgetown (Ky.) Baptist College and received a master of religious education degree from Southern Baptist Theological Seminary, Louisville, Ky. Previously she served as Sunbeam director and Girls in Action and Mission Friends director of the North Carolina State Convention of Baptists.



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September 10, 1974

### Lolley Receives CLC's Distinguished Service Award

NASHVILLE (BP)--W. Randall Lolley, new president of Southeastern Baptist Theological Seminary, Wake Forest, N.C., was presented the 1974 Distinguished Service Award of the Southern Baptist Christian Life Commission here.

The commission's executive secretary-treasurer, Foy Valentine, presented the award on behalf of the commission during its annual meeting.

The award went to Lolley "in recognition of unique and outstanding contributions to Southern Baptists in the area of applied Christianity." Citing his contributions as a pastor, the award plaque said Lolley "has stood forthrightly for the whole gospel of Jesus Christ, combining evangelistic zeal with consistent social action and motivating church members to responsible involvement in the community.

"As a responsible citizen, he has consistently stood as God's salt and light in the world, combining Christian witness and Christian works while leading church members to active participation in public affairs," the plaque continued.

It further commended "the commitment to serve the churches through a strong emphasis on both pastoral and prophetic dimensions of the Christian gospel" which Lolley brings to the Southeastern Seminary presidency he assumed August 1.

Arthur B. Rutledge, executive director of the Southern Baptist Home Mission Board, and Walker Knight, editor of Home Missions magazine, were joint recipients of the 1973 award.

Lolley, a native of Troy, Ala., is a graduate of Samford University, Birmingham, Ala., and earned bachelor of divinity and master of theology degrees from Southeastern Seminary and a doctor of theology degree from Southwestern Baptist Theological Seminary, Fort Worth.

He served as pastor of First Baptist Church, Greensboro, N.C., before assuming the Southwestern Seminary presidency. Before that he was associate pastor at Broadway Baptist Church, Fort Worth, and held four student pastorates while in college and seminary.

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Southeastern Seminary  
Gets \$20,000 Bequest

9/10/74

WAKE FOREST, N.C. (BP)--Southeastern Baptist Theological Seminary has received \$20,000 from the estates of two former Southeastern Seminary professors, the late Dr. and Mrs. J.B. Weatherspoon. The bequest will be used for library endowment.

Prior to serving at Southeastern, Mrs. Weatherspoon, the former Emily Lansdell, was president of the Woman's Missionary Union Training School in Louisville, Ky. The school later became the Carver School of Missions and Social Work, which merged with Southern Baptist Theological Seminary in 1963.

Earlier, Mercer University, a Baptist college in Macon, Ga., announced they had received a \$10,000 bequest from the estate of Mrs. Weatherspoon, who died in 1973. Mr. Weatherspoon died in 1962.

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Black Baptists Decry  
Paternalism of Whites

BUFFALO, N.Y. (BP)--The National Baptist Convention, USA, Inc., meeting in annual session here, approved a resolution declaring that the relationship between the black Baptist body and the Southern Baptist Convention "cannot constructively be defined in terms of instructor and pupil, giver and receiver."

The resolution, written and presented by Joseph H. Jackson, president of the 6.3-million-member black Baptist body, was approved at a sparsely-attended morning session during the five-day gathering here.

Emmanuel McCall of Atlanta, black director-elect of the Southern Baptist Home Mission Board's department of cooperative ministries with National Baptists, reacting to the resolution, told Baptist Press:

"We ought to be honest in saying that there has been an instructor-pupil relationship in the past and a somewhat paternalistic approach. We have been open in admitting this. Our work with black Baptists started as a way helping slaves and people of color obtain religious instruction.

"But since 1968," McCall continued, "we have been moving from a paternalistic to fraternalistic stance and instead of trying to be a brother's keeper we have been trying to be our brother's brother and trying to help Southern Baptists move from being a keeper to being a brother."

"I strongly recommend and urge that fellowship between our convention and all of the Baptist bodies and religious groups shall continue and even grow stronger as God directs," Jackson said. "But I reject any type of relationship which any Baptist body or religious group that ignores or tends to disrespect the autonomy, the independence, the freedom and the right of the National Baptist Convention, USA, Inc., to govern itself and to determine its policies and programs."

Jackson, re-elected to his 22nd term as president of the nation's largest black religious body, quoted from a pamphlet produced by the SBC's Home Mission Board on cooperative ministries it conducts with National Baptists.

The pamphlet, citing historical development of work with black people, said, "When the Southern Baptist Convention was organized in 1845, one of its first projects was to establish a board of domestic missions (now the Home Mission Board). This agency was instructed to 'take all prudent measures for the religious instruction of the colored population.'"

"In any present working relationship with the National Baptist Convention USA," Jackson said, "our Southern Baptist brethren must take under consideration the many changes and many achievements that have taken place in the United States of America since 1845.

McCall said the resolution's reference to the SBC stance in 1845, was "quoted out of context because that same pamphlet contains the Home Mission Board's new philosophy on work with National Baptists which was formulated in 1972."

He said that philosophy stipulates that Southern Baptists work cooperatively with National Baptists, consult them on all projects related to their conventions and not look on them as an unequal mission field.

"The program philosophy that emerged from that meeting was shaped by the black people attending and the director-elect," McCall said. "Invitations were sent to all black conventions to send official representatives. Only the Progressive National Baptist Convention responded to the invitation."

McCall said, "We would welcome the opportunity to discuss our stance toward National Baptists with Dr. Jackson and clarify our posture."