



# BAPTIST PRESS

News Service of the Southern Baptist Convention

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74-55

## SBC Ends Fiscal Year With \$70.8 in Total Receipts

NASHVILLE (BP)--The Southern Baptist Convention stayed a pace ahead of the nation's inflationary spiral in its 1973-74 fiscal year, which ended Sept. 30, collecting nearly \$70.8 million through its national Cooperative Program unified budget and designated contributions.

That figure represents a 12.51 per cent increase over \$62.9 million collected in the 1972-73 fiscal year, according to John H. Williams, director of financial planning and assistant to the treasurer of the SBC Executive Committee.

National Cooperative Program contributions alone amounted to \$38,036,809. That exceeds the SBC's 1973-74 operating and capital needs budget of \$35 million by more than \$3 million.

The Cooperative Program overage, Williams said, has been distributed via a regular formula among 19 national SBC agencies and the convention operating budget (which includes operating expenses of the Executive Committee, the annual SBC meeting and other items).

Largest beneficiary of the excess giving was the convention's Foreign Mission Board, which received more than \$1.5 million, in addition to its regular Cooperative Program allocation and receipts from the annual Lottie Moon Christmas Offering for Foreign Missions.

The SBC Home Mission Board got \$556,040 above the regular Cooperative Program allocations and receipts of the annual Annie Armstrong Easter Offering for Home Missions.

Six SBC theological seminaries divided more than \$627,000 in excess funds, with three of them topping the \$100,000 figure--Southwestern in Fort Worth, \$174,920; Southern in Louisville, \$139,693 and New Orleans, \$111,147.

The only other agency receiving more than \$100,000 was the SBC Radio and Television Commission in Fort Worth, with \$141,212.

"We're tremendously pleased," Williams said, "that Cooperative Program and designated gifts helped offset the inflation spiral and keep the purchasing power of the agencies just ahead of the cost of living percentage."

The \$38 million-plus Cooperative Program figure represents more than \$4.2 million--or 12.43 per cent--above \$33.8 million received through fiscal 1972-73.

Cumulative designated gifts through the 1973-74 fiscal year amounted to more than \$32.7 million. That's more than \$3.6 million above designations of some \$29 million received through last fiscal year.

Figures for the month of September, 1974, alone, the final month of the fiscal year, only showed a minimal increase over September, 1973, Williams said.

More than \$3.4 million in total contributions, Cooperative Program and designated, came in September--amounting to only 1.58 per cent above total receipts in September, 1973.

Included in the \$3.4 million is more than \$3 million in Cooperative Program receipts--a 3.58 per cent increase over the same month last year--and \$396,850 in designated gifts--some \$449,241, or 11.66 per cent, below September, 1973.

Priest Says:

Southern Baptist-Catholic  
Understanding is Maturing

NEWNAN, Ga. (BP)--Will Steinbacher's first exposure, last June in Dallas, to the Southern Baptist Convention's annual meeting was "kind of like streaking," the personable Roman Catholic priest recalls.

"When people saw me pass by in my white collar and black suit, they would take a second look--just as they would at a streaker," he says with a chuckle. "I knew I was in the minority."

The Dallas experience, which Steinbacher, a priest of the Glenmary Missioners, describes as "bigger-than-life," was new to him but not to Glenmary, which has conducted a liaison program between Southern Baptists and Catholics for about seven years.

Steinbacher, working out of Newnan, Ga., as deep south regional worker for the Cincinnati-based Glenmary order, follows two other Glenmary priests, Frank Ruff and Robert Berson, who pioneered the effort to create understanding and dialogue between the two large denominations.

Berson held the post for three years until he left to work on a doctorate at Gregorian University in Rome.

"We're trying to create a sense of understanding between Baptists and Catholics, because there was widespread misunderstanding and mistrust between them," Steinbacher said in interviews with Baptist Press and Georgia Baptists' Christian Index.

When Glenmary was organized about 35 years ago to minister in town and country churches in the South, especially Appalachia, "one of the first things we found out about rural and town churches in the South is that most of them were Baptist," he says.

"Our leaders determined that a massive job of dialogue needed to be undertaken among Catholics and Baptists, just so we could understand each other and help each other in ministry."

Although Steinbacher will occasionally turn up in other locations, his basic beat is five deep South states--South Carolina, Georgia, Alabama, Tennessee and Mississippi.

"I realize that the Southern Baptist Convention is the nation's largest Protestant-evangelical denomination and covers 33 state conventions in 50 states," Steinbacher explains. "But a one man staff can cover only so much territory."

The Glenmary plan for creating Catholic-Baptist interchange, he told Baptist Press, has "three prongs"--two of which are now underway.

The basic "prong" is aimed at the grass roots, where Glenmary priests have sought to bring the laity and pastors of both denominations together for dialogues.

A typical form, Steinbacher said, is a two-day meeting of about 40 people, which includes a Baptist service, a Catholic mass and a series of group discussions.

Steinbacher, a Pennsylvania native, has found that the dialogues spark enthusiasm, understanding and a desire for continuing contact. The continuing contact part, he admits, has been difficult to achieve because of other pressing priorities of denominational and church life on both sides.

Another "prong" of the interchange has been dialogues between Catholic and Baptist leaders over the past three years in such places as Houston, Daytona and Marriottsville, Md. San Francisco will host such a meeting in October, 1975.

A "prong" still in development would involve a theological dialogue involving subjects of mutual interest, scholarly papers and three or four days of discussion in depth on the things which Baptists and Catholics hold in common and the things on which they disagree.

He and his predecessors have worked closely with C.B. Hastings of Atlanta, Catholic information specialist at the SBC Home Mission Board, in setting up retreats, conferences and other contacts.

Another avenue of approach has been through visits with local churches, pastors groups, student assemblies, denominational leaders and others wanting to know more about Catholics.

"We have to learn to accept each others as brothers in Christ," he said. "Our people are not trying to proselytize Baptists, and we don't expect Baptists to proselytize us. We have much to learn from our respective disciplines, and we hope our ministry is helping that learning process along."

He finds that two major areas of misunderstanding are a Catholic failure to understand "Baptist isolationism in interfaith affairs and the autonomy of the local church and a Baptist suspicion of the Catholic system of ecclesiastical authority."

Baptists, he said, also don't understand the changes that have taken place in the Catholic Church since Vatican II, when Catholics recognized the "ecclesial reality of other churches. . .that we don't have a corner on our Lord and that the Holy Spirit works in other churches, too," Steinbacher said.

"The Baptist approach to evangelism is something that can help us," Steinbacher added, noting that Catholics have become more evangelistic, in part because of the "emphasis we are placing on scripture and because we are seeing afresh the need of reaching people."

As for the Southern Baptist Convention's annual session, Steinbacher was impressed by its "spirit of Godliness, prayerful attitude and content of its sermons"--especially the convention sermon by R.J. Robinson.

He had some mixed emotions about its "bigger-than-life flair for showmanship. But I'm not saying that's bad," he added of the meeting which drew a record 18,190 registered "messengers." "It's just different from anything I've seen before."

"Even in that one convention experience, my appreciation and respect for Southern Baptists grew immensely. I expect that respect to continue to grow in more and more dialogue across the days ahead."

"I'm open to any invitation from any Baptist group which would like to join me in such a pilgrimage."

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(BP) Photo will be mailed to state Baptist editors.

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Ex-Convict Now Warden,  
Baptist Layman in Georgia

10/2/74

By Robert LaFavre

AUGUSTA, Ga. (BP)--Thirty-one years ago, Millard Gooding picked up a Gideon Bible at the prison where he was serving time for two service station holdups.

Today, at age 57, he has completed 18 years as the highly respected warden of the Richmond County Correctional Institution near Augusta, Ga.

Gooding is respected not only because he was once an inmate himself, but because he practices the Christianity he professes, observers say.

He is a deacon at the Pine Hill Baptist Church in Augusta and is a men's Sunday School class teacher.

It wasn't always that way.

When he was 18, Gooding was given two prison sentences for two different service station holdups. One sentence was for life, the other 19-20 years.

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Gooding recalled his boyhood days as one of 10 children in the backwoods of Emanuel County in Eastern Georgia.

"Moonshine country," he called it. "That was our chief industry. I made it, I drank it, I sold it."

After serving eight years in prison and twice being denied parole, young Gooding sat down on his bunk to take stock of his life. He realized that his problem lay within himself--not with others.

One night he found a battered, old Gideon Bible, the pages yellowed and so crisp they would crack if bent. For some reason, unknown to him then, he began to read in the Gospel of John.

The next night he did the same, beginning again at the first of that gospel.

By the third night he couldn't wait to get to his cell and "again read God's Word.

"No one had ever spoken to me about Jesus Christ," he said, "and for the first time in my life I was hearing some wonderful news."

"I lay on my bunk and read that Bible and when I came to the sixth verse of the 14th chapter: 'Jesus saith unto him, I am the way, the truth, and the life; no man cometh unto the Father but by me,' I knew I had found my answer--Christ."

God began moving in his life, Gooding says. He was shortly released from prison and given a job with the institution as a heavy machinery operator. From this he rose through other positions until he was asked to be warden of Richmond County prison in 1956.

These past 18 years have brought to him accolades from inmates and governors alike. His list of awards and citations is long.

This past spring, officials of Richmond County held "Millard Gooding Day." He has twice been head of Georgia Prison Wardens' Association.

He rewrote the rules and regulations affecting the prison system during Gov. Maddox's administration. He is a recognized leader in seeking national standards for prisons.

Noted for his program of rehabilitation Gooding has but one philosophy--now chiseled in marble and placed on his prison's wall by county officials: "If you can get a man's heart right, you can get his head right."

Behind that philosophy is the firm belief that only Jesus Christ can make a man's heart right, not social or psychological programs.

His institution was the second in Georgia to have a chapel.

Inmates themselves chose a name for the chapel--"Gooding Chapel"--a tribute to their warden.

Commissioner Allen L. Ault of Georgia Department of Corrections/Offender Rehabilitation said the warden's success as a reformer and rehabilitator of prisoners came because "he didn't forget to put God into rehabilitation."

An inmate's eyes brightened when asked what he thought of Millard Gooding. A convicted murderer serving life, the man proclaimed the many things Warden Gooding does for inmates.

Through the chapel program a new life opened up for him. "There's been a big change in me since coming here," he said. "I found Jesus. He's in my heart all the time now."

Of all the awards the warden has received, statements like this mean most to him. He has been given the Liberty Bell Award by Augusta Bar Association, an award by the city's Jaycees and many others for his programs and activities.

But like he said, "A man must first find Jesus Christ. Programs are but the lace to add to the gingham of salvation."