

October 4, 1974

Brotherhood & WMU Raise  
Flag of Love in Campaign

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By Catherine Allen  
for Baptist Press

While some authorities say Americans are becoming a nation of strangers, Southern Baptists are raising a flag in favor of life-changing neighborliness.

"Love Thy Neighbor" is a year-long intensive drive mounted by Southern Baptists' missions organizations for men and women. The purpose is to remind Baptists that they are surrounded by people who need not only religious faith, but who need a simple dose of human kindness and help.

The SBC's Woman's Missionary Union (WMU) and Brotherhood Commission published details about "Love Thy Neighbor" in a 16-page brochure and started distributing it early in the summer. Already 210,000 copies have been snapped up and 55,000 are coming off the press to answer eager questions about "How can we get involved?"

Brotherhood and WMU launched "Love Thy Neighbor" to put feet to the SBC's emphasis for 1974-75 entitled "Share His Love Now." "Love Thy Neighbor's" title and motivation were lifted straight from the Bible, where Jesus taught that love in action directed towards neighbors was second in importance only to love of God.

A man seeking to excuse his limited concept of neighborly love asked Jesus, "Who is my neighbor?" Jesus answered with the story of the Good Samaritan, who did not ignore a stranger who had been victimized and mistreated, but who invested time and money to help.

"Jesus pointed to a wider community in which Christians must love all men as brothers and seek to draw them into wholeness," said Alma Hunt, executive secretary of WMU, and Glendon McCullough, executive director of the Brotherhood Commission. The two lay leaders urged congregations to welcome many kinds of people, to witness by work and deed, and to develop a throb of action during the year-long project.

"'Love Thy Neighbor' is more than an attractive theme. It involves the essence of Christian living: to love God completely and to love others redemptively," McCullough and Miss Hunt wrote to Southern Baptist pastors.

Personnel for "Love Thy Neighbor" projects will be drawn from segments of the population as often ignored as the needy neighbors they will help. One project is for families; one is led by teens, one puts laymen into crisis situations as ministers and witnesses, and one attempts to draw help from the entire congregation.

Hundreds of warming examples of "Love Thy Neighbor" are already in hand: the Birmingham couple that took a forgotten mental patient into their home to ease her back into society; the California doctor who replaced a missionary doctor temporarily and performed 169 surgeries in 80 days; the team of volunteer carpenters who helped rebuild Baptist buildings in earthquaked Nicaragua.

There was the Tennessee church that took worship services to the banks of a resort lake, the Louisiana family that made a place for unloved juveniles in their home.

Then there was the Alabama girls who stocked a church closet with food and clothes that sustained several families through hard times, the Atlanta congregation that resettled displaced foreign families and the family that adopted a batch of forgotten old people as grandparents.

Family mission action, churchwide mission action, crisis closets and lay ministers are the four legs of "Love Thy Neighbor" that can help churches walk into concerned neighbor relations.

When the flurry of projects comes to an end 12 months from now, no statistics will be around to indicate the win-lose score. Most of the participants will be reluctant to stand and be counted. But if here and there Americans stop to help a neighbor at a personal level, "Love Thy Neighbor" will have made its mark. (BP)-

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Board Inquires on 'Quake  
In Peru; Missionaries Safe

10/4/74

LIMA, Peru (BP)--The Southern Baptist Foreign Mission Board has asked missionaries whether relief funds will be needed in Peru, following an earthquake which shook the Lima area, Oct. 3.

Frank K. Means, secretary for South America, said the board awaits requests for such aid from the Southern Baptist missionaries there, who escaped injury, according to early reports.

A cable from the missionaries in Lima, the morning following the disaster, said, "Everyone fine," Means said.

No reports were available concerning deaths or injuries to Baptist nationals, damage to Baptist property or immediate involvement of missionaries in relief efforts.

Peruvian government officials estimated that the earthquake killed at least 40 persons, while injuring 1,000 others. News reports indicated damage was "extensive."

The National Geophysical Institute said the quake registered a 6.5 to 7 intensity on the 10-step Richter Scale.

Of the 31 Southern Baptist missionaries stationed in Peru, five couples reside in Lima. No other missionaries were in the quake area.

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October 4, 1974

## Eddleman Resigns Presidency Of Criswell Bible Institute

DALLAS (BP)--H. Leo Eddleman, a former president of a Southern Baptist Convention seminary, has resigned as president of the Criswell Bible Institute here to teach fulltime at the school affiliated with First Baptist Church, the SBC's largest church.

Eddleman, who served as president of New Orleans Baptist Theological Seminary, 1959-70, cited as reasons for his decision "growing administrative responsibilities" and radical back surgery in 1970 and 1973 which "has resulted in some physical limitations."

He left a position as manuscript analyst at the SBC Sunday School Board, Nashville, Tenn., to become president of the institute, which opened in 1971 and now has 73 day students and 304 evening students. He will remain as president until a successor is named.

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## SBC Radio-TV Commission Documentary Wins Award

10/4/74

FORT WORTH (BP)--"Glen Rose, Texas," a documentary depicting the change and death of small towns has won the first annual Eudora Welty Americana Award for the Southern Baptist Radio and Television Commission here.

The award will be presented Nov. 8 by Mississippians for Educational Television at the group's annual session in Jackson, Miss.

Produced by the Radio and Television Commission for its "The Human Dimension" TV series, "Glen Rose, Texas" has already received the coveted CINE Golden Eagle Award from the Council for International Nontheatrical Events.

The Eudora Welty Americana Award, national in scope, was created to recognize excellence and to encourage the production of programs dealing with American life; to focus attention on America, especially as it approaches its bicentennial year, and to pay tribute to Miss Welty, a Pulitzer Prize-winning author.

The only other entry cited was that of WAGA-TV 5 in Atlanta, Ga., which received an honorable mention for a documentary dealing with homicides in the ghetto.

John C. Stevens produced and directed the film, working with Dedo Weigert, cameraman, and Jerry R. Tucker, editor.

The Southern Baptist Radio and Television Commission is the world's largest producer of religious radio and television programs for airing on public service time.

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## Danish Church Built From Discarded Materials

10/4/74

BRANDE, Denmark (BP)--A church constructed from broken bricks, broken glass and materials from the city dump has been built by 95 church members here. According to reports by European Baptist Press Service, the work was done over a period of three and a half years.

The new structure, unusual in its architecture, is often called "a fortress ruin" or a portrayal of "the gospel in the street." It has received favorable attention on Danish television and in newspapers.

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Architect Kristian Kristiansen had the idea of planning such a church when he heard of children in an African country picking up stones on their way to school each day for the building of a church in their community.

Built of malformed and broken bricks (purchased at \$16 a wagonload), rubble from a brick kiln, broken glass, other materials from the city dump and rocks gathered by some of the members on their farms, the new building has approximately 2,296 square feet of floor space.

The church entrance is bowl-shaped, representing an ear listening to the gospel; its borders are seen as arms around those who enter and is called "God's embrace."

In the center at the entrance is a stone cross with a heavy broken chain, suggesting divine victory over the enslaving power of evil.

Inside, furnishings are of plain pine wood. Rafters supporting the roof extend out from the center, suggesting that faith goes on out into and beyond the visible world.

Windows are of various shapes and sizes, with the largest one round-shaped and strategically placed to represent the preeminence of Christ.

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(BP) Photo sent to Baptist state paper editors

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Catholic Bishops Gear  
Up for Evangelism

10/4/74

By C. B. Hastings

ROME (BP)--Can you imagine 225 Baptist leaders from 104 countries sitting together for a whole month debating the ways and means of world evangelism and missions? Would they not worry about wild movements cropping up in their absence? Would their hearts be in it, if they knew the president of the Baptist World Alliance would tell them finally what and how to do the job anyway? No way!

But Roman Catholics are trying it. Pope Paul VI, on September 27, convened the fourth Synod of Bishops since Vatican II for the sole purpose of advising him on "Evangelization in the Nations." During the two years of preparations the title was changed from "Evangelization of the Nations." Is the Church not feeling so triumphalistic these days?

When Pope Paul announced the topic early in 1973 after many meetings of the continuing synodal executive council, many observers took a "ho hum" attitude. How can 225 bishops, representing the national conferences, the heads of the departments of the Curia, the Eastern rite patriarchs, and the superiors general of the big religious orders (all male), debate evangelization a whole month? Isn't everybody for it, like motherhood and the flag? What good will it do? The Church has a locked-in structure and strategy. The Pope dictates final decisions. Besides, don't all leaders talk one way among their peers away from home and act another in their own backyards? That's what the pessimists are saying.

The pessimists may prove to be on target at the end. Meanwhile things at the beginning sound exciting to many evangelicals and especially to Baptists. Opening speeches that stress that evangelization operates best when church is separate from state, that church members need a "second conversion," that much depends on lay people "radiating Christ by relating their own experience of him"--at least give the optimists a fighting chance.

The makeup of the Synod suggests the great diversity in the Roman Catholic Church today. From the U.S. there are the old pros--Cardinal Krol of Philadelphia who is also president of the National Conference of Catholic Bishops; Cardinals Carberry of St. Louis and Dearden of Detroit. But there is also some new thinking available: Archbishop Bernadin of Cincinnati, highly touted as the next president of the NCCB, and the new bishop of Oklahoma, John Quinn, one of only two special papal appointees from North America (the other four were elected by the NCCB).

Five Communist countries, including Cuba, China and North Vietnam, are represented, together with nine Communist bloc nations. Only the Ukraine is represented from the USSR, and Cardinal Slipyj is in exile, still miffed because the Pope did not raise him to a

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patriarchate in 1971.

Although the format of the two-a-day sessions, six days a week, do not permit direct debate (each "intervention" in Latin must be handed in the day before to the three presidents of the Synod), yet some dialogue on the issues is possible. It could hardly be otherwise when there are such dominant figures as Bishop Helder Camara of Recife, Brazil, a peripatetic advocate of the new "liberation theology." Or Cardinal Suenans of Belgium, who preached to the 11,000 delegates in the U.S. Charismatic Conference at Notre Dame University last year. Or the Canadian bishops who were in the progressive lead at the 1971 Synod. Or the Curial cardinals who always have one eye on the prerogatives of headquarters.

Pope Paul seemed to indicate his good health and his vital concern in several ways. He opened the Synod with Mass in the Sistine Chapel, gave the opening "allocution" that evening and stayed through all three opening sessions. As expected, he sounded a strongly conservative and mediating note. Evangelization is the prime mission of the Church. It must address the whole man. It must contain a balance of individual salvation and social liberation. Ecumenism is not incompatible with it, and non-Christian religions deserve renewed study and dialogue.

As is now customary, the opening speech is a "Panorama of the Church"--reflections on reports from the episcopal conferences around the world. The significant role of the Third World in this Synod is seen in the choice of the speaker, Bishop Lorscheider of Fortaleza, Brazil. He noted that many reports complained of the weakness of the churches in carrying the reforms of Vatican II beyond some externals. He asked, "Are we bishops sufficiently prepared to exercise our function of bringing the spirit of the Council to our day?" He saw in the reports many optimistic features, but he suggested "maybe our sense of creativity could be better."

At the third session, five continents were heard analyzing the prospects and problems of evangelization. Bishop Sangu of Tanzania spoke for the African bishops. Missions in Africa still gives the impression of colonialism and a fractured Christianity. But there is much hope: more than 7 million Africans a year are becoming Christian. New missionaries see their role as advisors. National leaders and churches independent of the foreign bases are rising. Foreign missionaries are still welcome if they come to bring Christ and not Western culture. The bishop's secretary-general, Augustine Ndeukoya, and a fellow reporter, told me of their esteem for Southern Baptist missionaries there.

Joining him in stressing the need for religious liberty, with no entanglements with the political and economic powers, was Bishop Pironio of Mar del Plata, president of the Latin American Conference of Bishops and a papal appointee. He tried to weld the strong current of "liberation" in South America with the urgency of evangelism. There is danger, he said, in a superficial connection of evangelization with the worthy effort toward human development, which can allow the latter to become violent and so deny the power of the Gospel.

All the speakers observed the dynamism of the small group movements, for prayer, Bible studies, neighborly fellowship and social action and service. Bishop Bernadin, Cincinnati, so far the only U.S. speaker, noted also that the new spirit of freedom in the church was settling down to a greater maturity on the part of the people and a more responsive role as leaders on the part of ecclesial authorities. All challenged the institutional church to listen to the voices of youth, of women, of the poor. Parish, diocesan and national councils of the laity should be encouraged.

It was good to see again some reporter friends from 1971, especially Frances McGillicuddy of the Brooklyn Tablet and president of the St. Joan's Alliance of the U.S. She and her 60-year-old organization have been needling the hierarchy for women's rights long before "women's lib" arose. This year she is wearing eight slogan buttons. She likes best: "Ordain Women or Stop Baptizing Them!" It ought to be an exciting Synod.

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EDITOR'S NOTE: Dr. Hastings is assistant director, department of interfaith witness, Home Mission Board of the Southern Baptist Convention, Atlanta. He is serving as a special correspondent for Baptist Press during the synod meeting in Rome.

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