



## BAPTIST PRESS

News Service of the Southern Baptist Convention

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May 15, 1980

80-79

Note: First of two mailings today

Seven Dispute  
Patterson Charges

DALLAS (BP)—Seven persons called "liberal" by Paige Patterson, president of the Criswell Center for Biblical Studies, have denied the charges and refused to accept Patterson as the ultimate authority on "historical Baptist beliefs."

They also charged in an interview with Toby Druin of the Baptist Standard, Texas Baptist newspaper, that Patterson quotes them out of context, hasn't told the whole truth and is using the whole issue as a "power play" to take over the denomination.

The seven named by Patterson, in response to a Baptist Standard editorial urging him to be specific about charges of "liberalism," are E. Glenn Hinson, professor of church history, and Eric C. Rust, retired professor of Christian philosophy, both of Southern Baptist Theological Seminary, Louisville; G. Temp Sparkman, associate professor of religious education and church administration, Midwestern Seminary, Kansas City, Mo.; Fisher H. Humphreys, associate professor of theology at New Orleans Seminary; C. W. Christian, professor of religion at Baylor University, Waco, Texas; Frank E. Eakin, professor of religion at the University of Richmond; and George L. Balentine, pastor of First Baptist Church, Augusta, Ga.

Recently Patterson unveiled plans to ferret out "liberalism" by controlling election of SEC presidents and appointments to boards of trustees over the next 10 years. Subsequently, W. A. Criswell, pastor of First Baptist Church, Dallas, which sponsors the Criswell Center, announced that Patterson would withdraw from the leadership of the movement.

Criswell, also chancellor of the Criswell Center, praised Patterson for his commitment to the effort and his zeal for biblical inerrancy but said Patterson was using methods "of a different world" which Baptists traditionally disdain.

Citing the seven as "representative of the nature and extent of the problem," Patterson said individuals have a right to their beliefs but that Baptist mission money should not have to finance propagation of their beliefs.

Patterson cited excerpts, mostly from books by several of the men, as demonstrative of his charges: Sparkman's Being a Disciple, published by Broadman in 1972; Christian's Shaping Your Faith, published by Word Books in 1973; Hinson's Jesus Christ, a Consortium Book, published in 1977; Humphreys' The Death of Christ, published by Broadman in 1978; Balentine's commentary on the Convention Uniform Series, Young Adult Sunday School Quarterly, July, August, September 1979; Eakin's comments in the Fall 1977 Review and Expositor, published by Southern Seminary; and a lecture by Rust at a pastors' conference at the University of Richmond in 1959.

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Sparkman, Patterson charged, was teaching "universalism," that a person is ultimately saved anyway, regardless of personal choice, in his book. He lifts two excerpts from pages 20 and 22, the first stating the Old Testament interpretations of God's "striking back" at man's sin was evidence of "how sin had obscured man's understanding of himself" and the second stating the "work of Jesus peels back the obscurity" so man can see himself as God sees him, as "very good."

Patterson also charged that other excerpts show Sparkman believes a person can sign statements of faith "he does not really believe"; that his goals for being a disciple are inadequate; and that his conclusions are the product of his instruction at Southern Seminary.

Sparkman said that he had clarified any ambiguities in his writings to President Milton Ferguson and the seminary trustees three years ago when questions were first raised about his book.

"In terms of universalism, the two quoted sections do not teach that a person is automatically saved regardless of his or her own freedom of choice," he said. "The first word about man is that he is made in the image of God. Now that word has been obscured by sin which is discussed and pictured and depicted throughout the scripture. The fact that that obscuring is pulled away in the work of Jesus Christ is gospel truth.

"What I am trying to communicate in this passage is...the awfulness of sin has come between what God intended for man and what man actually is. And while I don't say it in this paragraph the whole book emphasizes that the work of Jesus Christ was to do something about that separation, that alienation.

"The reference to 'very good' is right out of Scripture—that when we repent from sin and turn back to God through Jesus Christ then once again God says, "it is very good."

Patterson's mention of Sparkman's alleging in the book that a person can sign something he does not believe obviously is aimed at the contention that some persons sign or ascribe to the 1963 Statement of Baptist Faith and Message without really believing what is contained in it.

Patterson lifted a portion of Sparkman's book about the changing nature of doctrines. One statement is as follows: "But over the long haul, doctrine does and will continue to change. This means that a person might be able to stay in a church during a time when many of the expressed beliefs are contrary to what he believes."

Another states, "Then there is another point to be made. In your brief life you cannot be responsible for the whole theology of the church. If you can accept this kind of reasoning it will make it possible for you to repeat statements of faith with some clear conscience. It is not in dishonesty that you do this kind of thing. It is an admission that at the doctrinal level we cannot have every statement or belief agree in every detail with what we believe."

Sparkman said the reference was never intended to mean statements of faith such as the 1963 SBC statement, that he was writing to young people in the late 1960s who were ready to write off every institution including the church.

"What I was trying to say to them was that they simply could not change everything all at once, that they had the option of getting out or saying, 'Look, the tradition has borne me all these years and I am not going to turn my back on it. At the same time I am going to try to change that part of it that I think no longer speaks to what the church really is or to what the faith really is.' I was trying to say history is showing us that things change but that we need to be patient and examine carefully what it is we are trying to do.

"If you are trying to read into it that I am alluding to the 1963 statement, I am sure you can find it, but it is not there explicitly. I have subscribed to the (1963) statement and what I mean by that is that I see it as the description of where my theological family is and that I live comfortably within it—live and work within it.

"I am really trying to get at the nature of change and tradition. History shows our statements of faith change. The 1963 statement is different from the 1925 statement and it is different from the 1820 New Hampshire Confession.

"I am not, have not, do not, will not, could not advocate that a person say he believes something that he does not believe. That is lying and that is not what I am suggesting here and not what I have done in saying I subscribe to the statement on Baptist Faith and Message."

Sparkman's "major goals a person might set for himself in the world" and listed by Patterson, included working for peace, distributing the wealth of the world, assuring civil liberties to all, a healthy balance in the use of the environment and a moral climate that matches man's dignity.

The key phrase, Sparkman said in response to Patterson's questioning them, is "in our world."

"I am not talking about the total mission of the church or the total life of the disciple," he said. "This is the goal for our ministry 'out there.' If I were to say the 'total' goals I would have terms like salvation of the world, redemption, the whole work of the church."

He declined comment on Patterson's observation that Sparkman's conclusions were the product of his Southern Seminary education.

In his comments on C. W. Christian, Patterson lifted excerpts from Shaping Your Faith, including comments on the book of Genesis and Charles Darwin, the exponent of the theory of evolution.

The quotations include: "The disparity between Genesis and Darwin, if it comes down to it, has really been decided for all of us in Darwin's favor" (P. 67).

"And one cannot begin to understand the clearly provable inadequacies of Scripture scientifically and historically, or its peculiar richness and power to move men to worship and to repentance unless he takes this purpose seriously" (p. 70).

"But to the question, 'Are we bound by the Bible?' we must also answer no, for within the dialogue of faith are other sources of insight which we must hear. Our theology is not exclusively biblical theology, even if we formally hold to an exclusive biblical authority, because we continually measure, test and select from biblical insights in the light of the belief of the church and in the light of our own experience" (P. 81).

"Dr. Christian prefers Darwin to the Bible in matters of origin," Patterson observed.

Christian said he mentioned Darwin in the book to point out that "all of us are modern men and accept the results of science. We operate in every other area on the results of science. We operate in every other area on the assumption that the scientific world view works and is accurate at least in some areas. We don't go to the Bible to find out where to drill for oil."

He is a "Darwinian" only in the sense that virtually all modern people presuppose there has been some development in nature, he said.

"For them," Christian said of Patterson and his group, "Darwin means repudiation of the uniqueness and value of man. I by no means do that. I affirm the authority of the Scriptures. I affirm that in matters of faith it is the ultimate source of truth."

About the excerpt concerning being "bound by the Bible," Christian said it comes from a long discussion in which it is stated "we are bound by the Bible, but the point I am making in this instance is that within the church, historical Christianity, there are at least three different sources to which we turn and none works exclusively of the others. That is the point of saying, 'Are we bound by the Bible, no.' We go to the Bible but we also interpret the Bible in light of our tradition, and that is what Paige Patterson claims he is doing. He is saying if you are going to be a Baptist, you have to stand within the Baptist tradition and your interpretation has to be a Baptist interpretation.

"I am saying that the way Christ confronts us through the Bible, through the life of the church and through the individual's personal experience of grace, these work together in continuing tension to strengthen and reinforce and even to correct one another, so that if I find myself interpreting the Bible to say something that is not consistent with biblical tradition and my faith I suspect I have read it wrongly."

Christian said his approach to the Scripture was a "dynamic" doctrine that did not depend on scientific infallibility and that is as much a part of Baptist tradition as any more rigid "biblicist" doctrine.

"The rigid biblicist doctrine is much more Presbyterian Fundamentalism than it is Baptist," he contended.

Patterson lifted four excerpts on the Gospels from Hinson's book, Jesus Christ. In the first, Hinson writes that all of the sources had biases and gave their own slanted, not always factual viewpoints, which "takes away...the dogmatic certainty" with which historians operated.

The second, dealing with healing miracles, states some modern scholars ascribe them to primitive mythology and Christian embellishment, which, Hinson states, "undoubtedly occurred." He adds that the primitive world view and science of Jesus' day would have given a "different cast" to such things than would be given today.

The third states the conclusion Jesus expected His return and the consummation within His own lifetime and says His "error" was due to "prophetic foreshortening. So urgent was His sense of mission, it seemed as if God had to consummate His kingdom immediately."

In the fourth, Hinson wrote, "The meaning of the Last Supper has been debated by scholars, and Jesus may not have commanded its repetition as suggested by Paul" (I Corinthians 11:24).

Without a longer time to elaborate, Hinson said, he would not comment specifically on each of the excerpts, but he said the historical critical method of biblical interpretation is "necessary in order to understand it, to make it relevant, to really make it come home with force as God's word to people of our time."

He said he had discussed the matter with Patterson for about two hours during the Heart of America Bible Conference at the seminary in November and that they had agreed

to disagree--"that he (Patterson) would be an inerrantist...and that I would not."

Most important, however, Hinson said, is that he is "not prepared to let Paige Patterson define what our 'historic Baptist position' is."

Patterson, he said, is a part of a group he labeled the "rabid right" which supports prayer amendment legislation "that stands smack in the face of our historic Baptist position...so I am not prepared to give him the definitive role as interpreter of what is 'Baptist.'"

"Second," Hinson said, "Baptists have always--and this is another basic principle for us--allowed freedom to interpret and that includes not only private individuals, but also churches and persons in other positions."

"I think one of our crucial things now is whether we are going to accord that to denominational employees."

The earliest Baptist forebears did not use historical critical methodology because it was not developed until the 19th century, he said, but men like A.H. Strong, E.Y. Mullins, W.O. Carver, A.T. Robertson and Southwestern Seminary's W.T. Conner have used it in a responsible way.

"Fundamentalism developed without any connection with Baptists as a reaction to the use of historical methods and some Baptists have been Fundamentalists," he said, "but being a Baptist and a Fundamentalist are not the same thing. In fact, some things about Fundamentalism are quite alien to our Baptist outlook and above all is this kind of...mentality."

"The Paige Patterson group," he said, "represents the rabid right. They do not represent our historic Baptist position; in fact I see him standing opposed to it at very, very critical points."

~~These excerpts~~ were lifted by Patterson from Humphreys' book, The Death of Christ. The first, from page 38: "I do not know of anyone today who naturally assumes, as the writer of Hebrews did, that sins can be washed away only by the blood of sacrifices. Perhaps it is not possible to presuppose this unless one offers animal sacrifices as an ordinary part of his life."

The second, from page 55: "I believe it is unwise to seek for a 'necessity' for the cross. It is quite possible to affirm and clarify the importance of the cross without speaking of it as necessary."

And the third; from page 61: "Men today do not ordinarily hold this view of God as simply willing right and wrong, and so they cannot believe that vicarious punishment is either meaningful or moral. No illustration can be given, as far as I can tell, which makes vicarious punishment morally credible to men today. The stories of one soldier punished for another, a child punished for his brother, a man punished for his friend, may be morally praiseworthy from the point of view of the substitute, but they never are acceptable from the point of view of the punisher. It always seems morally outrageous that any judge would require a substitute. However noble the substitute's act might be the judge's act seems despicable."

In lifting these excerpts from his book, Humphreys said, "Paige Patterson is deceiving Southern Baptists. He has not told the truth, the whole truth and nothing but the truth."

The quotations are accurate, Humphreys said, but are lifted out of context so that they falsify his intended meanings. "He gave the letter of my words, but not the spirit of my book," he said, "He implied that my book is an attack on atonement when in fact it is a defense and an exposition of Christ's atoning work."

Humphreys suggested Patterson turn his attack on the writer from "one of our Baptist schools" who wrote recently, among other things, that Jesus taught "marriage was not a celestial contract"; that "Jesus is quoting Exodus 3:6, a passage written down by some human authors"; that "there are degrees of worth in the Bible...obviously John is more crucial than Ecclesiastes"; and "They must cease with the pious, but nauseous platitudes about bowing only to the authority of Jesus."

But Humphreys said Patterson would find it difficult to attack that writer because Patterson is the writer of the sentences quoted.

"These words are exact quotations from his recent tract, The Issue Is Truth," Humphreys said. "By selecting isolated sentences and presenting them as suspicious, I have completely distorted Dr. Patterson's intended meaning. And that is what he has done to my book."

The things Humphreys "clearly and emphatically affirmed" in his book, but which he charged Patterson failed to mention, were that "Jesus was God come into our world; Jesus died for our sins and rose again from the dead on the third day; salvation is available only through Jesus; Jesus' death was an objective and final saving act of God; all the New Testament interpretations of Jesus' sacrifice were true; and God in Christ voluntarily accepted the sufferings of the cross as His way of forgiving men of their sins."

"I would welcome a fair-minded discussion of what I have written but I deplore Dr. Patterson's innuendoes," Humphreys said. "What I have written is true to the Bible and consistent with the Baptist Faith and Message statement as I told Dr. Patterson over a year ago."

"I have tried as best I can to speak the truth in love about Christ's sacrifice. Dr. Patterson is trying to deceive Southern Baptists about my book and he ought to be ashamed of himself."

In his commentary on the Convention Uniform Lesson Series last fall, Balentine, pastor of First Church, Augusta, observed "portions of the hymn" recorded in Exodus 15 may have been written at a later time. "Its verses or lines may have grown with the years," he wrote. "For instance, while the hymn was given soon after the crossing of the Red Sea, verses 13-16 recount how God protected Israel during the days of her sojourn in the wilderness."

In another excerpt, Balentine writes that "Daniel, however, may be an assumed name, although there are some who think that Daniel was the actual author." Patterson says that Balentine is suggesting "that Daniel did not write the book of Daniel."

Balentine, pastor for the last five years of the church where the SBC was organized, said he had re-read the lesson material "and I still stand by what I said."

"I don't see where what I said is in any way a violation of the historic Baptist position and I don't think Mr. Patterson has a corner on what that position is."

"I emphasize the fact that there are other viewpoints," he noted. "There are those who hold Daniel was the author and others who feel it was about but not by Daniel. I tried to bend over backwards to be fair."

Patterson quoted two excerpts from Eakin's essay in the Fall 1977 Review and Expositor, a scholarly journal published by Southern Seminary. The first deals with the plagues on the Egyptians before the children of Israel were allowed to leave Egypt. Eakin suggests there may be confusion in the number of plagues, that there is possible duplication in their listing, and he states, "One can be assured that the present ten-plague literary construction found in the text is an artificial one."

The second excerpt deals with the crossing of the Red Sea by the Israelites. Eakin says that juxtaposing Scripture sources regarding the event produces a "probably event" of the crossing of a reedy, shallow body of water. A strong east wind blew back the water, allowing the Hebrews to cross on foot, but the heavy chariots of the Egyptians bogged down, and some died, he wrote.

Eakin would comment only to say that the excerpts should be read in context and that he would not further dignify Patterson's action with a response. "As far as I am concerned he (Patterson) is lifting himself up as judge of historic Baptist theology, and I am not sure of what that is and who is judge of that."

And Rust, singled out for a 1959 lecture at the University of Richmond pastors' conference in which he suggested the stories of Noah's Ark and the Garden of Eden were parables, said he preferred not to comment.

"I object to the whole wretched business," he said. "I think it's just a masterpiece of political ploy. All I can say is I am frankly against any attempt on the part of one very narrow faction to take power in a great convention like ours."

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BPRA Elects Jennifer  
Owen as President

Baptist Press  
5/15/80

NASHVILLE, Tenn. (BP)--Jennifer Bryon Owen, communications specialist for the Book Store Division of the Baptist Sunday School Board, Nashville, was elected president of the Baptist Public Relations Association here. Mrs. Owen, second woman in 26 years to head the national Southern Baptist communications group, succeeds Stan L. Hasteley of Washington, D.C. as president.

Other new officers of the 300-member association include Jack Brymer of the Alabama Baptist, Birmingham, program vice president; Leonard Hill of the Executive Committee, Nashville, membership vice president; Barbara Little of Midwestern Baptist Theological Seminary, secretary; Donald Hepburn of the Southern Baptist General Convention of California, Fresno, Calif., treasurer; Tim Fields of the Christian Life Commission, Nashville, newsletter editor; and Hasteley, awards chairman.

The association also adopted a resolution calling for its members to "join hand and heart in defending for all Americans all the freedoms guaranteed in the First Amendment to the U.S. Constitution."

The resolution contended there was growing evidence that press freedoms were being abridged by interpretations of law and executive actions of government and that religious rights were being imperiled by governmental actions.

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May 15, 1980

80-80

Note: Second of two mailings today

Cuban Refugee Aid  
Effort Gearing Up

By Dan Martin

ATLANTA (BP)—Southern Baptists are gearing up efforts to minister and witness to thousands of Cuban refugees.

"We now have workers at each of the places where the refugees are arriving," Oscar Romo told directors of the Southern Baptist Home Mission Board. "We're replacing the volunteers who went in immediately with people who will remain permanently."

Romo, director of the board's language missions division, is coordinating the relief effort, along with Paul Adkins, director of the department of Christian social ministries. Romo and his personnel will work in relief and resettlement while Adkins will oversee ministry programs.

"This thing is far larger than anyone expected," Romo said. "The operation (of processing the refugees) has been confusing, but not because of lack of organization or because the workers did not know what to do. It has been confusing because the magnitude of the job was not accurately gauged."

Romo said officials now estimate there will be more than 250,000 refugees by the time the crisis has passed.

"It is possible the camps will be open through Christmas," he added.

Since the trickle of refugees became a flood in mid-April, more than 40,000 refugees have arrived in the United States. Most have come aboard a makeshift armada of small boats, called the Freedom Flotilla, which operate between Key West, Fla., and Mariel, Cuba.

An action by President Jimmy Carter is expected to make a large impact on the problem. Carter ordered a halt to the illegal sea lift and has proposed a regulated screening of qualified Cubans to transport in an orderly manner by sea and air.

He said the U.S. will not become a dumping ground for Cuba's criminals. More than 400 persons among the refugees were identified as former criminals and have been isolated at the Talledga (Ala.) Federal Correctional Center. Bill Rutledge, Southern Baptist catalytic language missionary in Birmingham, has been working with them.

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After arriving in Key West, the refugees are ferried to Eglin Air Force Base, near Fort Walton Beach in the Florida panhandle, and processed. Many, if not most, will go to Fort Chaffee, Ark., in the Ozarks, which also housed thousands of refugees after the fall of Vietnam in 1975.

David Lema, a home missionary and pastor of the Spanish congregation at Williams Boulevard Baptist Church in Kenner, La., has moved into Eglin AFB to oversee Southern Baptist relief efforts. He will work closely with James Monroe and the congregation at First Baptist Church of Fort Walton.

Romo said worship services have been held in Eglin and Bibles in Spanish have been distributed.

Before Lema arrived to take over the work, a volunteer, Jorge Comesanas, pastor in Jacksonville, Fla., held services, distributed Scriptures and "helped meet the needs of the people however he could."

Another volunteer, Ernie Whitten, bi-lingual pastor of Eleventh Street Baptist Church, Tulsa, Okla., is overseeing relief work at Chaffee until a permanent coordinator can be named.

Ernie Perkins, director of missions in Fort Smith, the nearest town to the former Army base, and Saul Martinez, a Spanish-speaking layman from Tulsa, are also assisting.

Romo said the resettlement effort probably will be as massive as was that for the Vietnamese and Indochinese refugees. "I hope we as Baptists can maintain a positive attitude and will be able to minister to people in their time of need," Romo said.

He encouraged Southern Baptists to pray, to encourage sponsorship for resettlement and to "tell the story that Southern Baptists are trying to do something; that we are trying to share the gospel with people who are hurting and in need."

William G. Tanner, executive director-treasurer of the board, added: "This presents a very important witnessing opportunity to us. I'm very concerned that these people-- as they are moved from place to place and are lonely and afraid--will have someone who loves them, is sensitive to their needs, and will share with them the story of Jesus Christ."

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Angry Backlash  
Greets Refugees

By Dan Martin

Baptist Press  
5/15/80

MIAMI (BP)--An angry backlash from Anglo residents of South Florida is greeting the flood of refugees from communist Cuba.

An estimated 39,000 refugees have passed through Key West as the makeshift flotilla of small boats--many not designed for the open seas of the gulf stream--continue to ferry the bedraggled Cubans to the United States.

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As the refugees arrived, weary from their 90 mile journey across the Florida straits, protest demonstrations occurred in Miami and Dade County. Bumper stickers sprouted on cars, with such messages as "I Am a Native American, An Endangered Species," and "Protect Your Jobs, Send the Refugees Back to Cuba."

Even among Baptists, some displeasure was voiced over the new influx of Cubans.

"I was at a women's meeting at church and some of the ladies said they thought we ought to send the refugees up to Plains," said one Baptist woman. She referred to President Jimmy Carter's hometown of Plains, Ga.

"It's easy for him to tell us to welcome the Cubans with open arms and open hearts," said another. "He doesn't have to live down here. They are taking over."

While some individual Baptists have expressed prejudice toward the refugees, a number of Anglo Baptist churches of the Miami Baptist Association joined with Cuban Baptists to provide aid and relief for the refugees.

"They'll come back to Dade County, just like they did last time (in 1961)," said one South rn Baptist pastor. "I don't mind helping them, but this is a national problem; it is not Dade County's problem alone. We are like a lifeboat, but everybody is crowding into the stern (South Florida) and we are in danger of swamping."

Another, W. Richard McCollum Jr., tried to explain the reaction. "Look at it this way, many of the Anglo people have lived down here for years. They feel like Miami has been taken away from them. You stand in a grocery line and the clerk speaks to you in Spanish. The people in front and back of you are speaking Spanish. The signs are all in Spanish.

"It's like living in a foreign country. The people feel like the Cubans have taken Miami away from them," he said.

McCollum said the heavy population of Hispanics already is a threat to many Anglo Miamians, and the incursion of new refugees has intensified the situation.

Most Hispanics disagree with complaints Miami has been "taken away" from the Anglos, pointing out business experts who say the Cubans "revitalized Miami's economy" in the 1960s.

One economist says the influx of Cubans turned Miami into an "international city which is the gateway to Central and South America. Spanish speaking businessmen come to Miami because they can do business in their own language."

Since the first wave of immigration following the 1961 announcement that Castro was a communist, the Hispanic population of Miami has grown from less than 10 percent to about 40 percent. Some of the 27 communities in Dade County--a land area as large as Delaware--are 90 percent Hispanic.

Miami is also an official bilingual city.

"The prejudice against Cubans was reflected by a wizened man in the lobby of a Miami motel. "We ought to send them back to Cuba," he said. "We don't need them here any more than Texas needs 100,000 illegal Mexicans.

"I have been in the business here for 30 years. I have worked hard. I fought for my country, and I love my country and now they are taking it away from me. One of them told me the other day that if I want to keep doing business, I have to learn to speak Spanish.

"Let them go back. We don't need them here; we don't want them here," he added.

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Siegenthaler Chides Church  
Press For Its "Silence"

By Linda Lawson

Baptist Press  
5/15/80

NASHVILLE, Tenn. (BP)--"Nashville Tennessean" publisher John Siegenthaler chided members of the church press here for their silence on major religion stories and noted that the secular press "is winning awards for stories that should be yours."

Speaking at the opening session of the annual convention of Associated Church Press at the Opryland Hotel, Siegenthaler cited stories developed by secular newspapers on the Church of Scientology and financial scandals of the Pauline fathers which won Pulitzer Prizes this year.

Later that evening, Gannett News Service received an Award of Merit from the Religious Communications Council, national, interfaith organization of religious communicators, for its investigative series on abuses by the Pauline fathers. Siegenthaler's paper recently joined the Gannett news chain.

Siegenthaler predicted that "the business of media evangelism may be the story that wins next year's Pulitzer."

Acknowledging that church newspapers must operate on extremely limited budgets compared to the secular press, Siegenthaler maintained that the religious press can and should provide depth coverage of internal church problems.

"You are better equipped with access to sources and documents than the secular media," he said.

However, he noted, "too often when news of internal church problems emerges it gets little attention from the church press."

Siegenthaler called for "a meaningful evaluation and reappraisal by the boards of the religious press as to whether there is a greater role to play in more of the substance and depth of religious news."

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"The Tennessean" publisher said Central Intelligence Agency use of journalists, scholars and clergy in clandestine operations is one example of an issue where the church press has been silent.

Despite protests by the Southern Baptist Foreign Mission Board and other agencies in 1976, Siegenthaler said CIA Director Stansfield Turner recently acknowledged he has personally approved their use.

"This role puts a cloud of suspicion over every foreign correspondent. It also makes the role of clergy and scholars more difficult," said Siegenthaler. "They should not be required to appear to be something they are not."

He urged church support for an amendment to a Senate bill on CIA operations which would specifically prohibit the use of journalists, scholars and clergy in clandestine operations.

In both the secular and church press Siegenthaler applauded the giving of awards for journalistic achievement. Annual awards establish methods of review, goals, standards and mechanisms for honoring those who excel, he said.

An award may be especially satisfying to a reporter who endured severe criticism in a courageous journalistic undertaking, said Siegenthaler. "Great journalistic achievements cannot be a popularity contest."

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Southern Baptists Get  
New Look at Old Lottie

Baptist Press  
5/15/80

BIRMINGHAM, Ala. (BP)--Lottie Moon's desk, trunk, letters, books, watch, portrait, family heirlooms, and biographies will be on display in St. Louis, Monday, June 9.

The autograph fair honors The New Lottie Moon Story, the first major book in 54 years about Lottie Moon: pioneer 19th-century Southern Baptist missionary to China. The event will be the afternoon highlight of the national annual meeting of Woman's Missionary Union, auxiliary to the Southern Baptist Convention in Kiel Auditorium.

Catherine B. Allen, researcher and author, will tell conventioners about the fabled missionary at WMU's 2 p.m. session, June 9. Two relatives of Miss Moon will be interviewed and more than a dozen relatives will be introduced. From 3:30 until 5:30, WMU will open the doors on the first comprehensive exhibit of Moon memorabilia ever brought together.

Southern Baptist Theological Seminary will display a life-size portrait of Miss Moon and her Chinese friends which is shown on the cover of The New Lottie Moon Story, and several personal possessions usually displayed at the seminary in Louisville.

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Miss Moon's trunk, mother's Bible, family pictures, books, and other treasures will be sent from the WMU national office in Birmingham.

The Southern Baptist Foreign Mission Board will show some of Miss Moon's letters, her travel desk, and items from China missions history.

Mrs. R.C. Churchill III, of Crewe, Va., and Mrs. William Barry Harmon of Richmond, Va., both greatgrandnieces of Miss Moon, will display family heirlooms.

Mrs. Allen will autograph copies of the book, as will a dozen guests who aided in the research.

All furloughing Southern Baptist foreign missionaries and many home missionaries will be honored.

WMU collaborated with Broadman Press, aided by the Foreign Mission Board, to produce the new biography.

Contributions to the latest Lottie Moon Christmas Offering for foreign missions have passed the \$40 million mark, more than half the budget of the Southern Baptist Foreign Mission Board. The offering was first proposed in 1888 by Miss Moon and was adopted by the Woman's Missionary Union as its first major project.

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Hooks Urges Communicators  
To Speak Truth, Sound Alarm

By Stan Hastey

Baptist Press  
5/15/80

NASHVILLE, Tenn. (BP)--More than 1,200 religious communicators from 43 states and 18 nations came together at Nashville's Opryland Hotel to the sounds of bluegrass music and clogging and a call from civil rights leader Benjamin L. Hooks "to speak the truth and sound the alarm."

Hooks, a Baptist minister, attorney and executive director of the 450,000-member National Association for the Advancement of Colored People (NAACP), keynoted the Religious Communications Congress/1980 at the Opryland Hotel.

The congress, held every 10 years, is being co-sponsored this year by 49 U.S. organizations of religious communicators from all major faiths--Protestant, Catholic, Orthodox and Jewish.

Hooks urged the communicators to counter a current "sweep of conservatism" in the United States by calling the country back to its "historic vision of greatness."

The current conservative movement, liberally aided by prominent religious broadcasters, "has threatened to roll back" civil rights advances made in recent years, Hooks said.

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The Memphis, Tenn., native specifically criticized the current budget-balancing emphasis by President Carter and Congress and what he called "tax cutting fever" by both federal and state governments, with resulting high unemployment among blacks.

He attacked the communications industry for "foisting on the American people" the concept of "reverse discrimination" in admissions policies to professional schools and jobs.

Declaring that "the problem is not one of skill" but "of skin color," Hooks said that while the current economic crisis means recession for whites, it amounts to a "full-blown depression" for the nation's blacks.

Hooks reserved some of his sharpest comments to attack a resurgence of militant racism by the American Nazi Party and the Ku Klux Klan and reminded the largely-white audience that "I've spent half my life fighting for things that most of you take for granted."

Referring to Jesus' portrayal of the final judgment in Matthew 25, Hooks declared his view that some "preachers of great congregations" and "religious broadcasters with millions of listeners" will be among those doomed. He challenged congress participants to "join hands and lock hearts" in the struggle for justice.

The decennial event, organized by a steering committee of 66 persons representing many faith groups in the U.S., was described by congress coordinator Wilmer C. Fields of Nashville as "one of the most ecumenical events of the 1980s." More than 100 Nashvillians, led by Fields, director of public relations for the Executive Committee of the Southern Baptist Convention, made local arrangements.

Curtis A. Chambers, general secretary of United Methodist Communications, Dayton, Ohio, and chairman of the steering committee, said objectives of the three-day congress include considering the special role of communication in religion in the 1980s, examining new technologies and techniques required in communicating faith and spiritual values, and helping participants to become more competent in the "demanding task of communicating religion."

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Foreign Board To Ask For  
SBC Constitutional Change

Baptist Press  
5/15/80

RICHMOND, Va. (BP)--The Southern Baptist Foreign Mission Board voted in May to ask the Executive Committee of the Southern Baptist Convention to recommend a constitutional change and learned that the Lottie Moon Christmas Offering for foreign missions has climbed above \$40 million.

The board voted to ask that a better representation of the members of boards, institutions and commissions should be necessary to constitute a quorum for transacting business. Article VI, Section 3 of the SBC Constitution now specifies that nine members must be present to make a quorum.

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In the case of the Foreign Mission Board, which has more than 80 members, this nine would be only a little more than 10 percent of the membership.

James Sawyer, chairman of the board's committee on revision of the board's bylaws and constitution, made the recommendation to the board in light of the larger number of board members that agencies now have.

A report for the Lottie Moon offering indicated it stood at \$40,023,335 or 98.8 percent of the \$40.5 million goal. Books on the offering close at the end of the month. The total given for the 1978 offering was \$35,919,605.40.

Two recommendations for early release of \$74,000 of the funds were approved at the May meeting. The money will be made immediately available for mission vehicles and missionary residences in Uganda.

The board, in a continuing effort to make the best use of funds, voted to sell nine missionary properties in order to make different housing purchases and arrangements or use the funds for other capital needs. In one transaction in Santiago, Chile, a missionary residence was traded for another house of equal size plus \$150,000 offered to the board by a company which had commercial uses for the property. The additional money was put back into housing funds for Chile.

A total of \$78,000 was appropriated for evangelism and church development projects including \$30,000 for major cities in Korea. In the last three years, \$150,000 has been appropriated for the major city evangelization program in Korea.

The program is designed to saturate five major cities of Korea with the gospel of Jesus Christ by the end of the year. Simultaneous crusades are planned for these cities during the end of May and in early June.

In further action, \$51,926 was set aside for Bibles or paper for Bibles. The funds, the majority of which came from the Ann Oldham Memorial Trust Fund, will go to South Brazil, Zambia, Botswana, South Africa, Tanzania and the Baptist Spanish Publishing House in El Paso, Texas.

Heading the list of hunger and relief appropriations for May was \$200,000 for Cambodian refugee relief in Thailand from funds received designated for refugee work. An additional \$257,760 was allocated from existing hunger and general relief funds for other projects.

Of that additional amount, \$100,000 will fund a deep well at the Baptist Hospital in Jibla, Yemen, to provide clean water for the hospital and community and to provide irrigation for raising vegetables to supplement patients' diets.

In response to a request for flood assistance in the province of Buenos Aires, Argentina, \$40,000 from general relief funds will provide blankets and temporary shelter for flood victims.

Other funds were appropriated to assist flood victims in North Brazil, for war refugees and buildings in Zimbabwe and for Cuban refugees arriving in Peru.

The board also approved three special project medical workers. Dr. Andy M. Norman of Georgia and his wife, the former Judith Terrill of Colorado, will go to Ghana, where he was a medical receptor. Ruth McConnell of Kentucky will be a nurse in Yemen, where she was a missionary journeyman.