New church woman means letting go of an old home
New church location means letting go of an old name

What to do when your name is Carrboro Baptist Church but your new church building is being constructed in Chapel Hill?

You change your name — what else?

The ground will be broken today at 3 p.m. at the new site for Carrboro Baptist off Culbret Road and the congregation will meet on the freshly graded grounds for this occasion.

"I'm sorry for us to have to change the name of the church, but since it's not located in Carrboro anymore, it doesn't seem very appropriate not to change it," said Doris Lindsay, a member of Carrboro Baptist since 1928. Although it's a new thing for most members of the congregation, changing the name is an old tradition for this church.

The church was formed as Union Chapel Church on Oct. 30, 1902. It was called Union because the Baptists and Methodists worshipped together. At that time, Carrboro was simply referred to as West Chapel Hill. According to the church records, what we know as Carrboro became Venable in 1912 and the church was renamed Venable Baptist.

Then in 1914, the town was renamed Carrboro and the church changed its name to reflect the new town name.

The first building was on Weaver Street. When the church moved to the corner of Greensboro and Main in 1924, the original building was moved to and still stands as the center portion of North Chapel Hill Baptist Church on Airport Road near Interstate 40.

The Carrboro Baptist was bought last year by the Town of Carrboro to be used as a long-awaited community center.

Church members now worship at McDougle Elementary School.

The honor of "breaking the ground" today will go to the oldest member, Josie Perry, 93, and the youngest member, 7-year-old Gwyneth Hodgins.

"I've been an active member there about 60 years," said Perry, who lived in Carrboro most of her life and in recent years sold her house on Bim Street and moved into the Willow Springs retirement facility on the west side of Carrboro. She was the first woman deacon in the church, ordained in the 1950s.

Perry is open to change. "Other churches have changed their name and it's OK with me." She said the church has a list of names to choose from and she likes them all but hasn't selected a personal favorite yet.

The pastor of Carrboro Baptist, the Rev. Jack Mercer, remembers a congregational meeting in which there was an emotional discussion about moving to Chapel Hill.

"The old-time residents of Carrboro were really having tremendous problems with this," Mercer said. "Miss Josie got up and said 'I think we need to do what God wants us to do.' She carried the day with our younger people."

So the decision was made to move.

The youngest member of the congregation is Gwyneth Hodgins, daughter of Stephen and Jenny of Carrboro. Gwyneth attends Village Charter school and has no doubts about being able to lift a shovel-full of dirt on Sunday.

"I can do it," she said.

Becoming a member of the church took a lot of courage. To become a member in the Baptist church one must be baptized. "She's the youngest person I've ever baptized," said Mercer. "I almost didn't have to baptize her because she was almost underwater when she came into the baptismery."

Gwyneth is looking forward to the new church. "There's going to be a playground, so maybe the kids on a sunny day could do something outside during Sunday school," she said.

As for a new name, "I like how it is and I don't have any other name for it so I like the one we have," Gwyneth said.

Lindsay said that, as with Carrboro itself, the church has changed a lot.

People who lived in Carrboro were originally rural, but they went to work for the Carr Mill and lived in the mill houses; people who worked at the physical plant at the University and worked in Durham at the cigarette plants made up the congregation of the church. "It was mostly people who lived in Carrboro and walked to church."

April 15 will mark Jack Mercer's seventh anniversary as pastor of the church. He hails from Kentucky but spent a decade pastoring in Waldwick, N.J., before coming here. He noted the changes since arriving.

"The church has become more diverse (with African-Americans, Asians and Latinos); it's younger but at the same time the church retains its heritage — of moving forward in faith," he said. "It's a wonderful church to be a part of with its gracious fellowship and open, deep-rooted spirituality."

Mercer said that it's very different from some people's perception of the way a Baptist church is. He described the contemporary services with drums and synthesizers, the casual dress for services, and the laid-back attitude.

"We don't fit much of anybody's mold either from the right or the left and we don't try to," he said.

The new building will follow along those lines. The 19,000-square-foot building will have a worship center (new term for sanctuary) that has no windows.

"It has been designed for video projection," Mercer said. "It will have a larger-than-usual stage area for our praise band and dramatic productions."

The building will be constructed of havel — an autoclaved concrete which is lighter and easier to work with than standard concrete.

The hope is that the first service will be this Christmas.

"My golf buddies call that a pastor's optimism," Mercer said. "But the large part of the work, the time-consuming work was the grading. The building should go up pretty quickly."

Mercer's spirituality has guided the congregation through the whole building process, each step taken after prayer and affirmations, according to Laura Shrewsbury, who with her husband, Bob, has been a church member for 18 years.

The Lord gave us this particular piece of land," she said, adding that the land came to church attention through an ad in the newspaper. "It had been sitting there empty for years. It's very visible from the road with lots of parking."

That's a big change from the 45 parking spaces they had on Greensboro.

"It's a prime spot," said Shrewsbury. "I really know that God has a purpose here."

Valerie Schwartz
CHN Columnist
Church building to remain influence in community

Carrboro Baptist central figure in town history

By JEFF SCULLIN Correspondent

CARRBORO — When the doors finally open on the new Carrboro Community Center, the historic building on the corner of Weaver and Greensboro streets again will resume its place at the center of town life.

The town bought the building at 100 N. Greensboro St. in July 1997 from the Carrboro Baptist Church, which is building a new sanctuary on Culbreth Road to accommodate its growing congregation.

In addition to housing the police and recreation and parks departments, the community center will serve a variety of community functions.

Town Manager Bob Morgan said the large meeting room upstairs has a stage and probably will be used for musical performances and small theater productions. Additionally, the space could be used for large dinners and meetings, as well as provide a space for several area dance groups.

Downstairs, the center will feature an informal gathering space for reading and conversation, a resource room featuring personal computers and Internet access, as well as a variety of smaller rooms. Those rooms will service a range of needs, including tutoring programs, crafts, meeting space for local nonprofits, and Parks and Recreation classes, including musical instruction, light gymnastics, aerobics, dance and cake baking.

The town hopes the new community center, which is expected to open in January 2000, will become a center piece of community life, Morgan said.

"This facility's going to attract a lot of people of different age groups to downtown," he said.

'Center of the community'

The role of community anchor is one the old church building has played before. In many ways, the town grew up inside its walls and around the church that built it.

"In my early days here, the church was sort of the center of the community," said Doris Lindsey, who moved to Carrboro and became a member of Carrboro Baptist Church in 1928.

That goes back to a time few Carrboro residents can remember anymore — when Carrboro was a company town built by Tom Lloyd's Alberta Cotton Mill and later the Durham Hosiery Mills, when people knew everyone else in town, and life outside the mills centered around the town's two churches.

A history compiled by the Carrboro Appearance Commission noted the churches' importance to early town life.

"In addition to serving as the community's spiritual leaders, the churches also were Carrboro's most important social institutions. Most of the mill workers met their spouses in the factory or at the church, which sponsored recreational events as well as services."

CARRBORO APPEARANCE COMMISSION

"In addition to serving as the community's spiritual leaders, the churches also were Carrboro's most important social institutions. Most of the mill workers met their spouses in the factory or at the church, which sponsored recreational events as well as services."

Beulah Watts, now 94, said she got to know her husband through the church.

"After meeting him while working at the mill, Watts said she invited her future husband to a meeting at the pastor's house."

"That's when we got acquainted," she said.

Watts said social life in those days included Friday night meetings of the Baptist Young People's Union, where members would sit together and study the Bible.

"Asked whether that was regarded as "courting" at the time, Watts laughed and said, "I reckon" other aspect of their life in community."

Rudolph Hardee described this relationship in his "Scrapbook of Carrboro."

"From the design of the buildings to the church's people provided to the deduction of land and building materials for churches, the company attempted to mold its workers under the constant supervision of the mill supervisors and foremen."

"Watts said the mill would adjust its work schedule according to church events. Watts said the mill allowed workers to come to work a little later on Thanksgiving so they could attend 7:30 a.m. church services."

During the Great Depression, the church struggled to pay its debt on the building. Watts said she was one of 12 church members who named the church as the beneficiary of her life insurance policy. Some people took out second mortgages on their homes. Others sold bowls of Brunswick stew, which cost 5 cents for adults and 10 cents for children, in what is now the second floor of Armadillo Grill and in the church's basement.

"If the building had been used in other ways, we would have lost that resource," he said.

Morgan also said that along with Carr Mill, the church is a keystone to the look of downtown. The Board of Aldermen was afraid a developer would tear down the church and radically change the look of downtown Carrboro, he said.

"While Watts said the church's exodus was a significant loss for the community, she said she's glad the town bought the building.

"'I've been here a long time," she said. "I'm proud of everything the town has."
Agents face challenge of selling churches of congregations that outgrow their space

BY SUSAN COKAS
Correspondent

CHAPEL HILL — Don’t be surprised if you see a “for sale” sign in front of a small church in the Carrboro/Chapel Hill area. Ever-growing congregations in the area are forcing some parishes to put their outgrown churches up for sale in order to fund a new, larger location.

“Chapel Hill seems to attract start-up churches,” said Randy Russell, one of five Pastors for the Chapel Hill Bible Church. “For some reason this seems to be a hub-type area for churches. It might be because of the university and all the new people moving to this area.”

Chapel Hill Bible Church is not officially for sale yet, but the parish already has purchased 32 acres of land near the intersection of Sage and Erwin roads and is planning to put its present location up for sale in the next few years.

“We are still going through the long, tedious process of planning,” said Russell. “We have to get approval to build on these 32 acres and we’re going through getting all the special-use permits right now.”

Church of the Harvest, which is in a residential zone, is attracting other types of organizations that could reside in that type of zone, such as a school or day care. “There are more options than you would think,” said Johnson. “At first I thought another church would want the property, but then we realized that no one would mind it being a day care or a school.”

“We own the house behind the church and it is wonderful. We used it as the church office,” he said. “We’re selling it with the church.”

The church recently ran out of room for its children. “We ran out of space, especially for all the children,” he said. “Now we’re meeting in the Omni Hotel using one-third of their ballrooms and we need three of their conference rooms for the children.”

Meyer Liberman, real estate agent for the Church of the Harvest, has had other church listings. “Personally, I like the challenge,” said Liberman. “You have a targeted group to go after.”

Although it is a challenge to sell a church, there is not enough activity to warrant agents who specialize only in churches, Liberman said. “Agents would never work exclusively on church sales.”

Churches have been checked out by a wide range of potential buyers.

“Even before we had a real estate agent, several people looked at our church just from word-of-mouth,” said Associate Pastor Troy Johnson. “Other churches looked at it, a school looked at it for turning it into a charter school, and some people looked at it to house a daycare.”

A church can be built either in a commercial zone or a residential zone and, depending on the zone, different buyers might be interested.

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“It’s a thin, niche market.”

It’s also a market that sometimes brings in some unusual buyers. “I had this one little church on Church Street in Chapel Hill a while ago,” he said. “I had a meditation group who was interested in buying it.”

The meditation group did not take the property as the church eventually decided it had nowhere else to go. The church was listed for at least one year.

“Changes to meet the strict safety standards of a school like that,” said Johnson, “Church of the Harvest has been for sale for about a year. Lots of groups have loved the property, being that it is a half acre in downtown Carrboro with plenty of parking.”

The listing price of the church is $335,000, which is below what it would cost to buy the land and construct what they have there, said Liberman. “It’s priced lower than its replacement value.”

“We almost had it sold to the charter school but they would have had to make a lot of changes to turn it into a school,” he said.

Churches was on the market for approximately 10 months, according to Styles. “We had several inquiries from several businesses, but fortunately the town entered into negotiations with us quite soon after the church went on the market," he said. “Church members are happy that the church will be used by the town.”

One of the church’s future uses will be to house the Carrboro Police Department. “It lends itself to a lot of good uses, it’s a great space,” said Carrboro Police Chief Ben Callahan. “I like the fact that it’s downtown. I want the police department to be in the center of things.”

The Baptist Church will also be used to house the town’s Recreation Department, and the sanctuary will be used as a community center.

Another church that recently was sold is St. Thomas More in Chapel Hill’s prestigious Gingithow neighborhood. Due to overcrowding, St. Thomas More is building a new church on a 20-acre site on Carmichael Drive near U.S. 15-501.

“In effect it’s been sold, but we are really selling it to another element of our religious community,” said Mary Rehfeld, head of St. Thomas More’s building committee.

The Catholic Diocese of Raleigh offered to back the new church’s construction with a $1.4 million reimbursement to the parish. The church will be used as a formation center for young priests-to-be, said Rehfeld.

Several interested buyers looked at the church before the diocese stepped in. “The neighborhood would have been enthusiastic about one of the plans for an upscale condominium development where the church would have been the centerpiece,” she said. “There was also a little interest in using it for a convalescent home, but we probably would have had protests.”

One idea that was immediately shot down was to turn the church into a restaurant. “We weren’t interested in that suggestion,” she said.
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Area churches experience a building boom

BY PATRICK O'NEILL  
Correspondent

CHAPEL HILL — With the economy booming and more people moving into the Triangle, many churches are running out of parking space and pew space for their growing memberships.

From interior renovations to 1,000 plus seat sanctuaries, more than a dozen local churches are engaged in or have recently completed millions of dollars in construction projects, and the end appears nowhere in sight.

Based on the number of special-use permits being requested from the Town of Chapel Hill, churches are doing a significant amount of construction. Space crunches have forced at least three churches in close proximity to downtown to relocate, while several others are in the throes of expansion.

Carrboro Baptist Church and St. Thomas More Catholic Church have both left their former church buildings, and United Church of Chapel Hill has a new church under construction at the intersection of Airport and Homestead roads.

The most extensive project to date is being undertaken by the Chapel Hill Bible Church. Located at 1200 Mason Farm Road, the nondenominational, evangelical congregation is hoping to break ground this fall on an $11 million, 50,000-square-foot building on a 32-acre parcel of land at the corner of Sage and Erwin roads.

The project, which will be in its first phase, will include a huge, 1,200-seat auditorium that will be used for worship space and a two-story wing with a kitchen, offices and classrooms, said the Rev. Randy Russell, the church's co-pastor with the Rev. James Abrahamson.

Final approval from the town has not been granted yet, but Abrahamson said he is hopeful the 18-month project will be ready to go by fall before winter weather sets in. Extensive rock formations at the site have delayed the project and raised costs, Abrahamson said.

"It's certainly a huge project unlike anything else in Chapel Hill as far as churches go," Abrahamson said. "We're anticipating growth with more user-friendly facilities," Abrahamson said.

The parking crunch is a big part of the reason churches are moving. Abrahamson said worshippers often park several blocks away from the church to attend Sunday services. "Parking is always a problem," he said.

Shortages of parking and pew space were the two major factors in United Church of Chapel Hill's decision to leave its Cameron Avenue site, said co-pastor, the Rev. Jill Edens. The church's sanctuary, circa 1914, has room for just 90 people in the pews and needed major renovations. The old church and other buildings were sold to a business interest with a condition that the church building not be razed.

Edens hopes United Church's new 26,000-square-foot, $4 million facility is going to be ready for occupancy by April 2000 in time for the Easter service. Construction is already underway.

Carrboro Baptist, which has relocated to a site in Chapel Hill near Southern Village and Culbreth Park, hopes to have its new 20,000-square-foot church ready for services by Christmas, said the Rev. Jack Mercer, the church's pastor. Phase I of the approximately $2.5 million project includes a worship center and an educational wing.

"The walls are going up right now," Mercer said. "It's coming along rather nicely."

The church sold its former church complex to the Town of Carrboro. The congregation has been meeting for worship at McDougle Elementary School since spring of last year.

Several downtown churches have also been busy: University Baptist Church recently opened a new building on the corner of Franklin and Columbia streets.

University Methodist recently concluded an interior renovation of its church. The congregation has also gotten Town approval to illuminate its historic steeple with bright lighting. That project is expected to be underway shortly.

University Presbyterian recently concluded an 11-month, $1.5 million renovation. Another $800,000 is being spent to construct a 4,500-square-foot multipurpose building, said Earl Davis, chairman of the church's construction committee. The one-story addition with vaulted ceiling will be contiguous with the existing church.

Handmade bricks that match the existing bricks will be used on the addition, Davis said. The new building will include a hall that can be sub-divided into three rooms, Davis said.

Two student-based ministries are also being upgraded. The Newman Catholic Student Center on Pittsboro Street is undergoing a major interior renovation to add worship space, and N.C. Hillel, the Jewish student association on Cameron Avenue is building a new facility.

Hillel was granted its special use permit Wednesday, clearing the way for a project that will include razing a one-story facility that was built in 1951, said John Martin of Cline Davis Architects. Demolition is slated to begin around Oct. 1, Martin said. A two-story, 10,000 square-foot building will be constructed on the same site. The $1.2 million project is expected to be completed by fall 2000.

Grace Church recently finished its new building at Sage Road and U.S. 15-501.

Celebration Assembly of God is planning to build its new 5,500-square-foot church at the corner of Weaver Dairy and Erwin roads.
Rezoning snags Carrboro Baptist on Chapel Hill planning hooks

By RAY GRONBERG
The Chapel Hill Herald

CHAPEL HILL. - Government regulations forced Carrboro Baptist Church to pack its bags for Chapel Hill, but regulations are vexing the congregation in its new home as well.

Chapel Hill planners recently told the church that they're not sold on a rezoning request that would clear the way for a 791-seat sanctuary and Sunday school off Culbreth Road.

Their stance has forced the church and architect Michael Hining back to the drawing board in hopes of finding answers before the request reaches the Town Council.

Hining said Monday that his clients "feel confident that we can work something out."

"The town's being very reasonable about it," Hining added. "We're asking for quite a jump in the zoning and can understand why they'd be a little hesitant about it."

The zoning that now controls the church's 11-acre property allows up to 22,915 square feet of construction there. The church's plan calls for 35,493 square feet, enough to justify moving out of downtown Carrboro.

Carrboro regulations, ironically, forced the church to look to Chapel Hill in the first place.

In 1994 the church asked Carrboro's Board of Aldermen to change the town's watershed regulations so it could move to a 24-acre parcel on Old Fayetteville Road.

The aldermen were reluctant, so church leaders quickly decided to find another site. They bought the Culbreth Road property a year or so ago, building committee vice chairman Alan Stiles said.

But Chapel Hill Planning Director Roger Waldon said the new site has problems of its own.

Much of it is steep, and a creek along its eastern border brings the town's "resource conservation district" anti-flooding regulations into play on part of the property.

Hining's design leaves the land governed by those rules untouched, but the planning office wants to make sure the rest of the property is graded with care, Waldon said.

"Waldon's staff isn't convinced the church's current plan will do that. One planner, Chris Berndt, said in a memo that it would make the land fit the building instead of respecting the site's existing contours or vegetation.

The site also lies in an area town officials have reserved for low-density residential construction. They've hoped to direct heavier development into nearby Southern Village.

Waldon said his office has advised church leaders that they need to make a better case than they have for a proposal they "should not consider an automatic" when it comes up for a Town Council vote.

The church appears to have some maneuvering room, Hining said his clients may be able to negotiate a lesser rezoning that still would offer enough room for the building he's designed.

"When you're starting off with a new church site, you start off trying to get as much [space] as you can," he said. "If the town says no, you back up and see what you can work out."

The church's problems, meanwhile, won't affect the planned sale of its Carrboro sanctuary to the town of Carrboro.

Carrboro Town Manager Bob Morgan said there's already an ironclad sale agreement between his government and the church.

Morgan said the deal gives the congregation the right to use the building until Jan. 15 and allows it the option to stay for a few months longer as long as it's not in the way of the town's plans for the facility.

Aldermen bought the building for use as community center and police station. They have yet to choose an architect to oversee needed renovations that will include asbestos removal.
Save the church and watch out for double standards

The Carrboro Baptist Church seems to be on a treadmill and it’s moving. An ever-growing attendance has caused growing pains for the structure, so it seems that drastic steps are being taken to relocate — in Chapel Hill.

Imagine Carrboro Baptist Church being relocated in Chapel Hill! The mere thought of such a move has hit a raw nerve with many members; it has caused a division among church families. Some are already attending other churches of their choices, others have even drifted into other denominations. Their mother church seems a quandary in the hearts and minds of those who have had several generations in attendance. The spiritual cycle has broken and bonding is diminishing. This is a sad, heart-wrenching time in the history of a church losing its home — soon to also lose its identity.

Let’s keep that church in its present state, unsold, to serve the townspeople who paid for it in the first place. For the movers and shakers of this modern era who see the need to locate to another area certainly are within their rights to do so. They could use the same financial plan that made Carrboro Baptist Church become a reality many, many years ago.

However, there is a problem even more far-reaching than selling the church and moving out of Carrboro. Town government could be a positive force in helping to be charitable and accommodating. Have they zoned out churches?

The above question is one many townspeople are asking because it seems to have been an impossibility to find affordable land in an appropriate location.

What location is sufficient to build a church? If such a structure isn’t listed as a permitted use, then government could make it so.

Exceptions to rules run rampant all over the area. The Gilmore-Andrews property located on Old Fayetteville Road is one property. It was and is so near to the University Lake watershed. But not near enough, it seems, to keep the new schools constructed there from being built, with water and sewer. What have we here in our midst? Double standards? Don’t you know it!

A likely piece of property today is Carrboro Community Park. The late Harold Williams once owned the property but couldn’t do a thing with it so it was developing it. They had to protect the water.

The entire scenario boils down to power. Certain landowners may sell their properties, others may not. If government in any form or fashion views such parcels as being beneficial, they use it at will. Watershed, near watershed or no watershed. Yes indeed, double standards do exist and people need to express themselves to someone other than me.

In the meantime, save the water, save the pine beetles, save the dinosaurs and save the Carrboro Baptist Church! It may be later than you think.

Readers may write to Rolland Wrenn c/o The Chapel Hill Herald, 106 Mallette St., NC 27516.
Church purchase will boost taxes

To pay for Carrboro Baptist, Carrboro plans to hike taxes 2.3 cents, cut other expenses.

By DAVE HART

CARRBORO — The Board of Aldermen's decision Tuesday to purchase the Carrboro Baptist Church property put a spring in the step of the local dance community.

Some other groups — among them Farmer's Market vendors who hoped to get a parking lot built to accommodate more patrons — may not have quite such happy feet. In an effort to both pay for the church and keep taxes within reach, the board proposed making a number of cuts to the proposed budget, including the Laurel Avenue parking lot.

The aldermen voted 5-2 — with Alex Zaffron and Frances Shetley voting no — to buy and renovate the church and repair the facade of Town Hall. The police station and recreation and parks departments will move from overcrowded Town Hall into the church building, which also will house a new community center. Arts and cultural groups, led by an all-out effort by the dance lobby, have been among the most vocal supporters of the purchase.

The church move will cost a hefty chunk of change: a total of $3.08 million for the purchase and renovation of the site, plus repairs to the Town Hall facade. NationsBank will finance the 20-year loan at 5.49 percent. Renovations will begin next spring.

The church is the largest purchase in town history, and in order to offset the cost the aldermen will lop a number of items off their budgetary wish list.

"We just bought a church," said Alderman Jackie Gist, who voted to support the purchase. "There's going to be other stuff we want that we can't have."

After voting to buy the church, the board tinkered with the town manager's recommended budget — cutting some items, adding a few and altering others.

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Church

Continued from Page A1

— and wound up with a plan that would raise local property taxes, after revaluation, by 2.3 cents per $100 of assessed valuation for 1997-98. That plan would call for a tax rate of 63.8 cents per $100, or $638 on a $100,000 house. The board votes on the final budget Tuesday.

There was no dispute that the town — especially the police department, which is well beyond capacity in its present location in the ground floor of Town Hall — needed more space. The church debate boiled down to the issues of whether that space need could be best addressed by buying the church or by buying land and building a separate police station. Zaffron and Shetley, pointing to the town's already high local tax rate, argued that a new building alltogether, at an estimated $1.5 million, would be the best and least expensive option. They argued that although a new space for the rec department and community center would be nice, it was not essential.

"I would dearly love to purchase the church," Zaffron said. "But can the town afford this purchase for these purposes? The space needs are indisputable; for the police department, they are critical. And I know that recreation has traditionally gotten short shrift. But the most critical services are the ones that involve life and death, and that means fire and police. Sometimes you have to settle for less."

"I believe the most prudent thing to do would be to purchase a piece of land and build a stand-alone police station. I'm afraid we're going to push the tax burden too far. I'm afraid if we push it any farther, lower income people and people on fixed incomes won't be able to live here anymore."

But the community center helped tilt the balance in favor of the church.

"We've worked so hard in the state of North Carolina to get recreation listed as a necessary expense," Alderman Hank Anderson said. "Now you're telling me it's not a necessary expense."

"I see kids standing on the street corners doing nothing because we don't have anything for them to do. What's going to happen to them? They're going to do what they do in my hometown; they're going to start shooting people."

"I think this is a wonderful opportunity. I'm excited about this. It's vibrant. It'll draw people in. Maybe we can become the dance capital of the world."

Alderman Diana McDuffee agreed.

"We would regret it if we passed up this opportunity," she said. "It will add to the vibrancy of the downtown area. Music and culture may be an economic development opportunity we hadn't really considered."

"I am concerned about the tax rate, and in exchange for the decision to purchase the building, I'm prepared to make hard decisions on the rest of the budget."

That came later in the long meeting. Including the purchase of the church, the manager's proposed budget called for a four-cent tax hike, and the aldermen set to work trying to chop that down.

Among the items they cut: a bandstand for Town Commons ($15,000), the Laurel Street lot ($13,500), benches and trash cans for 10 downtown locations ($12,900); a water fountain at Broad Street Park ($11,525) and playground equipment for Town Commons ($8,730 for a first-year lease payment).

They cut a proposed sign and marking technician's position ($25,485) but kept several other new positions, including two firefighters ($51,488).

After considerable debate, the aldermen proposed lowering the pay raise for town employees from 2.5 percent across-the-board and 2.5 percent merit to 2 percent and 2 percent. The town will increase its share of employees' health insurance from 25 percent to 33 percent.

One group that did not get what it wanted was a group of dog owners who petitioned the board for a fence to be built around the leash-free area at Carrboro Community Park. The dog people are concerned about dogs darting across nearby N.C. 54 and creating a safety hazard, but the $8,400 price tag for the fence and lights was too steep for the town to handle in the wake of the church purchase.

"I would love to help, but we just can't afford it," Gist told the group. "I would suggest you look into doing some fund-raising and see if you can come up with the money to buy a fence yourselves. Maybe you could hold a fund-raising dance at the church."
Church members join forces in storm clean-up

BY PATRICK O'NEILL
Correspondent

CARRBORO — It wasn’t so much having to crawl through a narrow cement storm pipe that bothered 13-year-old Timothy Wright, but he sure didn’t like those camel crickets that kept jumping on him as he tried to clear hurricane debris from the drain on the grounds of Calvary Baptist Church on W. Main Street.

Wright, who came to Calvary Baptist as part of a Hurricane Fran church clean-up crew, was just one of scores of local churchgoers who chipped in as volunteers in the aftermath of last week’s devastating storm.

Being skinnier than his adult counterparts, Wright had the honor of crawling through the narrow drain to clean out a clog. Armed with just a flashlight, Wright crawled in on his hands and knees until he hit a wall of pine needles, pine cones, leaves and dirt, which he dislodged with his feet.

"After I moved it, the water started flowing," said Wright, who came to the clean-up with his father Timothy Sr. and 8-year-old brother Jeremy. "About the scariest part was the camel crickets jumping all over me."

Wright said he tried to stay low in the pipe to keep from rubbing against the crickets that lined the top of the drain pipe.

Wright said he felt some stings from the crickets despite the fact people were telling him they don’t bite.

After going through the length of the pipe about 50 feet, said Calvary pastor, the Rev. Gary Webb — the brave teen-ager emerged through a grate.

Wright, who lives in Mebane, quoted from memory several scripture passages to explain why he volunteered his services after the hurricane.

"Do unto your neighbor as you would like them to do unto you," said Wright, who also helped his Mebane neighbors after the Hurricane. "Be kind and helpful to and love your neighbor."

While most local churches suffered little structural damage from Fran, Calvary had a work crew around on Saturday to help clean up the grounds and a series of class rooms and offices that flooded, Webb said.

"Practically every house in the development had a tree on it," said Johnson, who had two big oaks fall on his house.

"I think that’s the whole meaning of neighbor," Burgess said.

Several people from Carrboro and Chapel Hill decided to share their services with the needy in Durham.

Laura and Bob Shrewsbury of Carrboro Baptist Church and Barbara Munden of Farrington Road Baptist were among dozens of volunteers that joined the Yates Baptist Association disaster relief team that has been working out of the Durham Hillsdale High School parking lot.

The team has been preparing two daily meals since last week, serving some of the meals on site at an emergency shelter in the high school and delivering others.

Laura Shrewsbury, who spent four days cooking, washing pots and pans and serving, said the volunteers have been preparing about 800 to 900 meals each day. The American Red Cross provided the work as a prayerful effort.

Many of the people coming for the meals are under a lot of stress, Shrewsbury said, so besides providing food, Shrewsbury said she has tried to provide some emotional comfort by treating the people with kindness.

"I think I react to things differently because I’m a Christian," she said. "I think we see it in a different light because that’s what the Bible teaches us to do. My faith gives me the power to do God’s work in the spirit that it’s supposed to be done."

"You pray before you go. You pray while you’re there, you treat people, and it works," Munden said being able to help has been important for her in the wake of the hurricane.

"It was just a real blessing for me not to stay at home," she said. "It was just a wonderful opportunity for people to help each other."

Crawford turned to the American Red Cross and her fellow members of Chapel of the Cross Episcopal Church for help last year when she lost half of her possessions when her Camelot Village apartment flooded.

The experience was devastating for Crawford, but from the tragedy Crawford emerged ready to return the help she had received a year ago.

"I realize how important community is," she said. "My recovery was so much aided by other people."

Since her loss, Crawford took disaster classes with the Red Cross. So, when Hurricane Fran arrived, Crawford turned from victim to provider.

"I feel so much compassion for other people in the same boat," she said. "Meeting other people, listening to their stories and sharing with them, having been through my own pain — my own flood —"
Church will miss human traffic

Congregation happy to stop dodging vehicles

By DAVID SMYTH
Correspondent
CARRBORO — Leaving Carrboro Baptist Church's sanctuary on North Greensboro Street is cause for either joy or sadness, depending on how Pastor Jack Mercer looks at it.

An urban center, even if it's a small urban center, invites church members right into the heart of a community. It also means very sparse parking and the dangerous practice of dodging cars to get to services.

"We're certainly going to miss being in the downtown area just because there's energy to a downtown situation," Mercer said. "We've enjoyed the ministry to street folk and other people. That's been exciting. At the same time, we're not going to miss the traffic and parking problems."

Church members began thinking about a new location in the spring of 1993. A year ago, they bought an 11-acre plot facing Culbreth Road south of town.

Lately, the steady stream of downtown cars has made some church activities a hazard, Mercer says.

"You can see the traffic blocking that intersection at Greensboro Street and Main Street," Mercer said. "We're finding our parking lot filled up and it's impacted our ability to do weekday ministries. The normal thing, which is not appropriate, is to come across the middle of the street. So, we're not going to miss the endangerment of our children and senior citizens."

The new space will give Mercer and his 500-member congregation a larger sanctuary, which he calls the worship center. It was included as a priority in the town's Master Park Plan three years ago, and land for the center is listed in the 1996-97 Capital Improvements Plan.

But the building itself is another matter. Morgan says the town would be better off paying for the relatively low-cost building in installments rather than floating a bond.

"It's not cost-efficient with a bond referendum," Morgan said. "You have to get a bond attorney and there are costs to selling the bonds."

It would cost the town between $2.2 million and $2.6 million to redevelop the church. Morgan says Hillsborough paid for its police station without bonds for similar efficiency reasons.

"We're certainly going to miss being in the downtown area just because there's energy to a downtown situation. ... We've enjoyed the ministry to street folk and other people."

PASTOR JACK MERCER
Church praying for more parking
Carrboro Baptist seeking deliverance from tight spot

By ANNA GRIFFIN
Correspondent

CARRBORO — After almost 70 years in the heart of Carrboro, the church on the move is moving.

The 500-member congregation at Carrboro Baptist Church, which has been located at 100 N. Greensboro St. since 1924, has begun raising funds to pay for moving the church.

“We're landlocked in that location with minimal parking — about 50 spaces — and no additional land for expansion,” church pastor Jack Mercer said. “That makes it really difficult for a church to minister to young families.”

Church officials would like to find between 10 and 15 acres somewhere within town limits. The existing church, an older brown brick sanctuary and a newer brick office building, lies on about three acres.

“If we can't stay within town limits, we want to stay within the planning district of Carrboro,” Mercer said. “This church has a history with the community. We minister to people from both Chapel Hill and Carrboro, but we feel it's important to stay within our heritage.”

Mercer said moving and building a new church would cost between $200,000 and $450,000. Church members held a community barbecue last weekend and plan to increase fund-raising efforts in February.

Because of its prime location, the current church serves as a meeting place for neighborhood groups, and its basketball court is popular with young residents. But the current facility in the center of town has kept the church from offering new services, such as child care.

“One of the missions we're looking toward in our second century is ministering to a lot more younger families,” Mercer said. “They're a growing part of the community in Carrboro, and we want to be able to do everything we can to meet their needs.”

Carrboro Baptist Church was established in 1902 on Weaver Street. The church moved to North Greensboro Street in 1924. Mercer said he doesn't know when the church might actually move. “It's still pretty preliminary. We went through a long-range planning process that finished in May, and we've just started the capital fund-raising. We haven't found a site yet, although we are looking.”

Church officials haven't begun looking for buyers for the North Greensboro Street buildings, Mercer said. “It's still pretty preliminary. We went through a long-range planning process that finished in May, and we've just started the capital fund-raising. We haven't found a site yet, although we are looking.”

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Carrboro Baptist Church’s youth group spent most of the day Saturday on a 12-hour project, working in four-hour shifts, rocking and working the sidewalk outside their church on Greensboro Street. They were asking for donations to pay for two trips they plan this summer. The senior high students will go to Juana Diaz, Puerto Rico, to build eight homes for needy families. The junior high students are going to Alarka Mountain, N.C., to do light construction work and other jobs for those who need the help. From left are Sewyalew Alem, 11; Rich Andrews, 11; and T.J. Carr, 13. At right, youth director Pam Erwin and Nelson Keller rock to support the kids. Anyone wishing to make a donation can call 967-3056.
Group urges teens to abstain

By JENNIFER BRETT
The Chapel Hill Herald
CARRBORO Pam Erwin’s job is so simple, and yet it can be so difficult.

As youth minister of the Carrboro Baptist Church, she organizes programs for the middle and high school students. She’s peppy, enthusiastic and full of humor as she delivers sermons with a smile.

But the odds are against her.

“One of the greatest gifts God has given us is our sexuality,” she told a group of about 30 youths Friday evening. The church is sponsoring a “True Love Waits” conference this weekend. “Most of us plan to get married. Do you ever think about the gift you have to give your future mate?”

To illustrate her point, Erwin used a mall metaphor.

“Imagine you’re at University Mall, and there’s a really nice silk blouse that you buy for your girlfriend — it’s her birthday,” she said. “Then, on the way home, you run into another friend, and she really likes the shirt. She wants to wear it for a while before you give it to your other friend for her birthday.

“Are you going to let her wear it?”

The Atlanta-based Centers for Disease Control report that 40 percent of high school freshmen, 48 percent of sophomores, 57 percent of juniors and 72 percent of seniors say they have had sex.

The Medical Clinics of North Carolina report that the number of U.S. adolescents with AIDS doubles every 14 months, and Brown University’s Child and Adolescent Behavior Letter reports that in 1990, one million 15-to-19-year-olds became pregnant.

Erwin’s job is to make sure her kids don’t add to those statistics. It’s tough battling societal norms and peer pressure, but she says God is on her side.

“True love is for God,” Erwin said. “He wants us to give ourselves to only one person. Society would have you believe that sex is just a physical act, when it’s not.” UNC senior Sarah Jo Burns, a member of Carrboro Baptist, warned the teens at the Friday night rally against confusing physical intimacy for love.

“When we have sex in our life, it complicates our relationship with God,” she said. “I want sex to be an expression of my love to my spouse. The more Christlike I become, the more capable I become of loving others.”

During the program, the young congregation members signed cards vowing to abstain until marriage.

The 3” by 5” cards say: “Believing that true love waits, I make a commitment to God, myself, my family, those I date, my future mate and my future children to be sexually pure until the day I enter a covenant marriage relationship.”

After signing, they received calling-card sizes bearing the same message, to carry in wallets and pocketbooks as reminders of their pledges.

One of the youths who signed was Lindsay Little, a high school senior who made headlines by transferring out of Chapel Hill High School last fall.

Little moved because her friends at her new school but not all of them know why she left Chapel Hill.

“I just say I have my reasons,” she said, smiling and leaning back against a wooden pew. “It’s hard to get all into it.

But most of my friends know I’m Christian. I don’t preach to them. I just tell them how I feel.”

Pastor Jack Mercer said it’s hard for teens — from his church or any other — to voice such ardent opinions.

“We have a culture that utilizes sex to promote everything,” he said, adding that he disapproves of Chapel Hill High School’s plan to distribute condoms.

The Chapel Hill-Carrboro Board of Education has agreed to the distribution program but hasn’t decided when it will start.

“There seems to be a capitulation, or a rejection, of the idea that kids can abstain,” Mercer said.

But church member and UNC graduate Lynn Goswick was hopeful.

“That’s what they’re here to learn,” she said.
Historic Carrboro church finds a new home

BY PATRICK O’NEILL
Correspondent

CARRBORO — Carrboro Baptist Church has been a landmark at the intersection of North Greensboro and Main streets since 1924.

By the turn of the century, however, Carrboro Baptist will no longer be located in this former mill town that has always been in the shadow of its neighbor to the east, Chapel Hill.

On Monday, church officials closed a deal to purchase 11 acres of property in Chapel Hill to build a new church that is expected to open its doors by 1999.

Horses and buggies once moved along Carrboro’s dirt streets surrounding the brick church. Today, continuous traffic jams make even crossing the street to the church a dangerous task for many of the church’s 500 members.

Growth in membership in recent years was the primary factor leading to the church’s decision two years ago to form a building steering committee to look for another location for the church, said Carrboro Baptist’s pastor, the Rev. Jack Mercer.

A shortage of parking spaces, inadequate facilities to meet the needs of the church’s growing population of students, young singles and young married couples, and safety considerations related to traffic were the primary reasons why church members supported the move, Mercer said.

Attendance at the 11 a.m. Sunday service has grown from 175 less than five years ago to an average of 225 worshippers today, Mercer said.

While the decision to relocate the church across town lines has been sad for some members, Mercer and building committee co-chairmen Alan Stiles and Phillip Parker said the move has won the endorsement of most of the members.

In her 26th year as a member of Carrboro Baptist, Estamae Johnson, 73, said she’s supportive of plans to build a new church.

“You can’t get a sad story from me because I’m excited,” said Johnson, who lives in Chapel Hill.

Johnson said she’s seen too many close calls when church members try to cross the busy streets around the church after parking their cars blocks away.

“When you see elderly people crossing the street, you just hold your breath,” Johnson said. “It risks peoples’ lives.”

But the old church has many memories for people like Johnson.

“There’s sadness at leaving that church because I have very strong attachments there. It has bittersweet memories, the good times and the bad times,” said Johnson, who attended her husband, Sam’s, funeral in 1993 in the church.

The need for a larger space is indisputable, Johnson said.

“We need more room,” she said. “We need to grow, and there’s no alternative but to move.”

Mercer said less than half of the church membership is from Carrboro, and the new location, on Culbreth Road, is less than two miles from the present church and close enough for University of North Carolina at Chapel Hill students to continue to attend.

“I think it gives us a very strategic ministry location,” he said. “It’s highly visible, easily accessible.”

The prospect of the move “has been really disconcerting, especially for our older members who have roots and ties in Carrboro,” Mercer said. “They have rightful pride in their community.

“Certainly it is a challenge to help them see that they have a wonderful opportunity to leave a legacy.”

While there’s sadness in departing, Mercer said there’s also lots of excitement now that the land is in hand.

“The Lord really led us to that piece of property,” Mercer said. “I really believe in my heart and in my spirit that this has been a journey of renewal.”

Young married couples without children, UNC students, and single adults from 25 to 35 years old are the three fastest growing sub-groups in the church — “pretty typical of the area,” Mercer said.

With money to raise, a church to sell and lots of other bureaucracy with Town of Chapel Hill planners, Mercer said the congregation should be lucky to have a groundbreaking in two years and to be able to use the new church for services by 1999.

“A lot of this is contingent upon finding a buyer for the building,” Mercer said.

Stiles, of the building committee, said it’s likely the first new building will be a multipurpose structure of about 15,000 square feet that will cost about $1.5 million. An educational building and a sanctuary will be built later, Stiles said.

After several delays in the closing, the land purchase finally went through Monday afternoon, Stiles said.

“It was an absolutely wonderful feeling,” Stiles said. “We thought it was a great asking price.”

Carrboro Baptist was initially organized in 1902 as Union Chapel Church. It shared a 20-by-30 foot meeting place on Weaver Street with a Methodist church on property donated by Thomas Lloyd, owner of Carr Mill.

The first pastor was the Rev. J.C. Hocutt. In 1912, the church changed its name to Venable Baptist when the town changed its name from West Chapel Hill to Venable. A year later the town’s name was changed again to Carrboro. In 1914, the church became Carrboro Baptist.

Mercer and Stiles said no decision has been made on whether the new church will be called Carrboro Baptist.

“We’re justifiably proud of the name Carrboro Baptist Church and the heritage of it,” Mercer said. “The church has a rich heritage. It’s roots extend back to the old mill town.”

Stiles said someone told him that the Chapel Hill Tennis Club is located in Carrboro.

“So why can’t the Carrboro Baptist Church be in Chapel Hill?” Stiles said with a chuckle.

Send religion news and story ideas to:
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Youths rock for missions

CHAPEL HILL — This weekend, the youth at Carrboro Baptist Church plan to raise money by sitting down, but they won’t be sitting still.

Middle and high school students at the church will participate in a rocking chair marathon from 10 a.m. to 10 p.m. Saturday. They will work to raise money for mission trips this summer to the North Carolina mountains and Puerto Rico.

The rock-a-thon is just one of the projects the teen-agers have planned to raise the $4,000 they need to make their mission trips. “The kids are working really hard,” said youth minister Pam Erwin. “And they work hard when they go on the missions. It is a good experience for them.”

Six high school seniors are planning to join in the nationwide Baptist Youth “World Changers” Mission to build eight basic housing units during a week in July in Puerto Rico. Fifteen students want to participate in the August trip for middle school-aged youth to Alarka Mountain, outside of Bryson City. During a similar trip last year, Carrboro Baptist Church youths spent five days putting up a barbed wire fence for a struggling cattle farm and chopped three cords of wood for a great-grandmother whose home, water and food was heated solely by a stove.

The youth will collect donations Saturday for every hour they rock in front of the church, located at the corner of Greensboro and Weaver streets.
Parents hope to halt multicultural plan

Adults concerned about teachings on sexual orientation

By CEDRIC RICKS
The Chapel Hill Herald

CHAPEL HILL — A group of parents opposed to a multicultural education action plan that has existed since 1990 were going to be told when speakers are going to be speaking, what sessions will be held?" she asked.

“If not, the only other option is to pull my child out of the school system.”

Bushnell said school officials should consider a clause that would allow parents to veto a child’s participation in any teaching on sexual orientation.

But she said that won’t require the school board to consider the plan a second time. “I feel as though we can do what we need to do in working on the implementation plan and fashion it in an acceptable way,... I would not be in favor of having it brought back to the board.”

However, Touw said that adding a formal opt-out clause isn’t so easy. He said parents could resolve their concerns by talking to teachers.

Touw said he still supports the multicultural education plan, and that the board did not anticipate much public interest because it is a modification of a curriculum plan that has existed since 1990.

A committee of teachers, school personnel and parents revised the plan this year to include multicultural education in response to the harassment of a gay teacher at Chapel Hill High School by students.

First of all there was no intent to slip something by people.” Touw said. “That’s not the way this school board operates. We try to be as public as possible.

“We have every reason to want to involve them in the process, but having done that doesn’t necessarily mean they will be happy with the final output.”

Parents who oppose the plan say they aren’t against gays, but oppose teaching homosexuality as an acceptable lifestyle because it conflicts with their religious views.

“Multiculturalism is not really a problem for us.” said Eric Simmons, a Carrboro parent. “Tolerance is not a problem. But the issue of teaching moral values is the issue. I think we want the wording in the document changed.”

Approved at a May 17 school board meeting, the multicultural education action plan calls for schools to provide reference materials on gays and lesbians and for teachers and other school personnel to undergo multicultural education training by June 1994.

Much of the training will focus on sexual orientation. The plan also calls for expanding the student gay and lesbian support group at Chapel Hill High School and offering similar support for middle school students.

Many of plan’s specifics, however, haven’t been worked out.

School officials assured parents that they would have say in what is presented to students, but most left the meeting still concerned about the plan’s broad goal statements.

One statement that bothered most parents said “each school will utilize diverse community resources as multicultural resources on a continuous basis.”

Bevill said parents were worried that speakers from groups that condone the homosexual lifestyle will speak to students and espouse their views. He said parents need to know who will visit area schools.

“As a parent I find this document extremely frightening because it has no parameters,” Bevill said. “I’m very much in support of the high school setting a support group. If they want to have speakers, as long as it’s optional, I have no problem,... If they set up a curriculum where parents have opt-out clauses I can deal with it.”

Carrboro parent Sue Simmons told school officials at Monday’s meeting that without some prior notice of speakers on topics she would have to take drastic action.

Are we going to be told when speakers are coming, what sessions will be held?” she asked.

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Touw said he still supports the multicultural education plan, and that the board did not anticipate much public interest because it is a modification of a curriculum plan that has existed since 1990.

A committee of teachers, school personnel and parents revised the plan this year to include multicultural education in response to the harassment of a gay teacher at Chapel Hill High School by students.

First of all there was no intent to slip something by people.” Touw said. “That’s not the way this school board operates. We try to be as public as possible.

“We have every reason to want to involve them in the process, but having done that doesn’t necessarily mean they will be happy with the final output.”
Growing congregations need more space, and there's enough construction at houses of worship in the Triangle to prove there's a

**BUILDING BOOM**

By Ellea Lee York

On Sunday, churchgoers listen to the sounds of hymns by fill the building. By Monday, those sounds have vanished, replaced by the clink of construction tools.

An increasing number of congregations find themselves wondering if space is time running out. So building committees throughout the Triangle are putting up new construction or expanding existing ones, along with adding everything from classrooms to offices and pews. Many feel good about their pact and are open to giving," said site assistant pastor at Raleigh Christian Community, which is adding a classroom building.

"Interest rates are down. Most people feel good about their pact and are open to giving," said site assistant pastor at Raleigh Christian Community, which is adding a classroom building.

But it's even more than that, said Robert Knowles, a church-building consultant who runs Ask Inc. in Apex. "There's a tremendous building boom going on," said Knowles, who said he is working with 36 churches statewide on building projects. "I think many of the baby boomers have done well financially, and they have the means to do something big."
Growth endangers safeguards

Subdivision, church target water protection

By RAY GRONBERG
The Chapel Hill Herald

CARRboro — Aldermen said they want to hear from OWASA's board of directors before they consider changing the state's strictest watershed protection ordinance.

The changes requested come from residents of Winsome Lane subdivision and the leaders of Carrboro Baptist Church, who say Carrboro's impervious surface limits are causing them hardship.

While aldermen are free to respond, they're in no hurry to act without soliciting outside opinions, at least from the Orange Water and Sewer Authority.

Alderman Jacquelyn Gist said, "All the people who worked so many years to put together watershed protection need to have some input into whether or not it's changed."

CARRboro ALDERMAN JACQUELYN GIST

That translated into less than 4 percent for each lot — sometimes a lot less than 4 percent: once engineers deducted Winsome Lane's road network from the calculation, Planning Director Roy Williford told aldermen.

Would-be homeowners have had their plans stymied when unusual site or soil conditions require them to install long driveways, resident Elizabeth Rooks said.

Winsome Lane's residents want the watershed law amended so a subdivision's roads won't count so heavily against homeowners. Barring that, they want aldermen to add a provision that would allow exceptions when lot topography forces construction of large driveways.

Carrboro Baptist Church has a problem of a different sort with the 4 percent limit. Members want to build a replacement for their downtown sanctuary on 24 acres on Old Fayetteville Road.

But the 4 percent limit makes the site too small, even at 24 acres, to accommodate the new building and the parking lot necessary for members' cars. Its leaders want the town to let them use porous paving materials — grass underlaid with gravel — or detention ponds to get around the limit.

Aldermen Tuesday night that while there's "a technical basis for making some accommodation," he doesn't know whether there's enough to solve all homeowners' problems.

Holland added that his position was that only the utility's board of directors had considered the issue. Some board members, however, recently warned the church that it may face special problems building in the watershed.

Legally speaking, any decision on amending the ordinance is entirely up to the aldermen, even if it comes out of lengthy negotiations by Carrboro, Chapel Hill, Orange County and OWASA, Williford said. The bulk of the University Lake basin lies in Carrboro's planning jurisdiction.

From a "political and moral standpoint," however, town officials may not be so free to act, Williford said.

Aldermen showered Williford, Holland and Rooks with questions Tuesday, but for the most part avoided stating positions of their own. Alderman Jay Bryan came the closest to tipping his hand, noting that town officials passed the ordinance in 1990 "knowing what the effect on property owners would be."

Gist pressed the case for an early decision, one way or another.

"We have an awful lot of people waiting," she said. "People would be happier with a 'yes' answer than a 'no' answer, but with a 'no' they could get on with their lives. We need to get off the dime."
YEAR BOOK
AND
DIRECTORY

Tarboro Baptist Church
Tarboro, N. C.

1930

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absolutely due to the support of our many friends.
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Bank, we invite you to join us.
Modern Burglarproof vault and equipment
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C. A. JOHNSON, President    S. B. NASH, Treasurer
Our Pastor

REV. J. A. McIVER, Pastor
Tarboro, N. C.
W. J. BAKER

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History of the Tarboro Baptist Church

From the records that we have been able to examine, we find the following to be the facts with reference to the history of the Tarboro Baptist Church, now opening its fourth house of worship:

There had been individual Baptists in considerable numbers in Tarboro prior to 1819, but they had no Church organization and no regular meeting house. The town contained only one Church house, called "The Public Meeting House." The Baptists met here for several years, hearing preaching by visiting ministers. Frequently there were conflicts with the services held by the Episcopalians, and then the Baptists would meet in the old academy in the town or in a carpenter's shop belonging to McWilliams.

On February 6, 1819, a conference was held in Tarboro and a Baptist Church was constituted by a few people which was destined to stir the moral center of the county. Six persons, Samuel Smith, Eli Porter, Peter P. Lawrence, Mamie Joyner, Navey Blake, and Ann Lawrence, were dismissed from their respective Churches at Conetoe and Cross Roads to form this Church under the leadership of Elders Joshua Lawrence, Martin Ross, Thomas Billings and Thomas Meredith. At this time, they were not known in Edgecombe County as Primitive Baptists and Missionary Baptists—they were just plain Baptists.

Elder Joshua Lawrence, a native of Edgecombe County, frequently visited the town of Tarboro and preached. About two years before the constitution of this Church, he had been heard to say that he was powerfully impressed with this passage of Scripture: "The Lord is able of these stones to raise up children unto Abraham."

After the organization of the Church, Elder Lawrence consented to become pastor of a small congregation. He later became one of the strongest defenders of the faith. In a few years by letters of dismissal from other nearby Churches and by baptism, the Church increased greatly in numbers. A house of worship was built and the Church was in a prosperous state. (This building was burned). As the Church increased in numbers, there soon came to be a wide difference of opinion among its members, over missions, which was destined to divide the Church. Under the forceful presentation of the truth as he saw it, Elder Lawrence had serious threats made against his life for his opposition to the missionary cause. He was warned by several messages in the course of one week not to come to town the succeeding Saturday to fill his appointment, as his life would be in danger.

Elder Lawrence ignored the warning and preached in the Church, speaking his mind freely, using the text parallel to that the Master used when persecuted in Galilee: "When they persecute you in one city, flee you into another, and Paul and Barnabas shook off the dust from their feet and departed." Mr. Lawrence then left the Church for six or eight months, to the regret of many of his followers.

After Mr. Lawrence's departure the Church called Elder P. W. Dowd, of Raleigh, to preach for the congregation. Mr. Dowd at once favored the missionary cause. The bitterness in the Tarboro Church became especially strong and many who held to the older forms objected
DRINK

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so strenuously that they gradually withdrew from the Church and began to call themselves Primitive Baptists; while the others, a more numerous group, were called Missionary Baptists. Mr. Eli Porter, a deacon and clerk of the Church, because of his prejudice against Sunday Schools and Mission Societies, requested, in June, 1828, just before the Church actually split, his Church letter. It was granted.

The real climax came on October 7, 1828. At this time a conference of the Church was called and on motion of Cofield King and Mr. Griffin, Elder Dowd was voted a dismissal from the pastoral care of the Church. Joshua Lawrence was recalled by the Church to take up the work where he had left it before the controversy began. Elder Dowd was considered a martyr for the cause he represented and his followers became more bitter in their expressions. Soon after Dowd's dismissal, the advocates of the new meeting house, which had just been completed, took possession under the leadership of Mr. Dowd. The members who were opposed to Missions and Sunday Schools were excluded. The members adhering to the old doctrine had, in the meantime, assembled and, acting for the Church, called on those who had acted disorderly, as they saw it, and expelled them from the privileges of the Church. Those expelled were: J. H. Hattmus, R. L. Long, Henry Johnson, Martha Lawrence, Francis Outlaw, Mary B. Dancy, Martha Ann Alston, Harriet Hadley, Mary B. McCotton, Mary E. Norman, and several others. They were excluded in the November meeting.

When the actual clash came between Elder Lawrence and Elder Dowd over the possession of the Church property in Tarboro, the missionary element, having a more numerous body, claimed the meeting house as theirs. Acting upon this assumption, Mr. Dowd took the key to the Church house; whereupon Mr. Lawrence was reported to have said, "Well and good, you may have the key, but I shall keep the books." With these words he picked up the Church records, leaving Elder Dowd in possession of the Church. The majority of the members feeling that they could not have the privileges as Church members unless they had their records, followed Mr. Lawrence. The faction that he represented had both the records and the members, consequently having regained the majority of the Church membership, he reasserted his claim to the Church property.

The missionary element, as soon as the split was effected, organized the Tarboro Missionary Baptist Church under the pastoral care of Elder Dowd in 1828—one hundred and two years ago this year. Mr. Dowd was highly qualified to assume the leadership of this new organization. Mr. Dowd and his followers built a meeting house on the corner of the block now occupied by the ice factory in Tarboro. This building is now being used by the Negro Primitive Baptist Church. It was sold to them for $200. The leaders of the Church caught the spirit that was awakening and moving the new world. It was a time for organization and on February 10, 1830, the Tarboro Church sent representatives to Greenville, N. C., to assist in organizing the Baptist Benevolent Society, now known
THE EDGEcombe NATIONAL BANK
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( 6 )
as the Baptist State Convention. Mr. Dowd was elected President and Henry Austin, Tarboro, treasurer. Many members from the Tarboro Church were also elected on the Board of Missions.

At the next session in 1831 Dowd was re-elected president; John Armstrong, corresponding secretary; Henry Austin, treasurer, and N. G. Smith, recording secretary, the first three named having been among the fourteen founders of the convention. Henry Austin was received into the original Church organization in 1826 upon a statement of his experience and baptism by Dr. Rippon, pastor of a Baptist Church in London. In 1834 Elder Dowd moved to Tennessee and from that time until about 1850 the records of the Church and its activities are very small.

Prior to 1850 there was only one Missionary Baptist Church in the county, but several Churches were established after that by the State Mission Board. Elder Mack Bennett succeeded Elder Dowd as pastor of the Tarboro Church, and in 1872 Rev. Thomas R. Owen took up the work, he and his wife also conducting a school here. Mr. Owens was opposed to revivals and when Rev. George Green came to hold a revival he left town. At the time of Mr. Owen's ministry the Church had become very weak, and about 1876 the Church was reorganized in what was then the home of C. J. Austin, now the home of Mr. W. C. Hargrove; on St. James street, with about nine members, among them Mr. Jesse A. Williamson, Mr. and Mrs. James Crush Battle, Mr. George Lipscomb, Mrs. Gwatney, Mrs. Caroline Pennington, Mrs. C. J. Austin and others. Rev. Joseph E. Carter succeeded Mr. Owens and during his pastorate, in 1890, Mr. O. C. Farrar and Mr. C. J. Austin were received into the Church, and shortly afterwards they were both made deacons. Mr. Farrar held office until his death in 1920. Rev. J. W. McManaway then took the pastorate and he was followed by Rev. J. A. Leslie.

The second house of worship having become unsuited to the needs of the Church, the present lot on Main street was given by Mr. Farrar and a new Church house built. Rev. J. D. Hundley, following Mr. Leslie, was pastor when the new Church on Main street was started. Mr. Hundley shoveled the first dirt in breaking the ground for the foundation. It was the desire of Mr. Farrar that, on the day of the dedication, the house should be paid for, but God did not so will it, for in His divine providence on the very day the Church was to have been dedicated, Mr. Farrar's funeral was conducted. The death of Mr. Farrar, of course, left the Church heavily in debt, as he was a man of means and contributed liberally to the support of his Church. Mr. Hundley left before the Church was completed, and the Rev. J. D. Hufham, at that time one of the foremost Baptists of the State, accepted the pastorate, taking up the task with the determination of freeing the Church of debt, it being feared that the new Church house would have to be sold, as the membership was small. However, Mr. Hufham met with the hearty support of C. J. Austin and with Mr. Austin's aid and such sacrifice on the part of the individual members, together with the assistance from the Baptists of the State, the Church was paid for. During Dr. Hufham's ministry the Mildred Church was organized.
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Chicken Dinner on Sunday
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Rev. W. V. Savage succeeded Dr. Hufham, remaining here for four years, and the Church showed a decided growth. Upon his leaving, Rev. N. S. Jones took the work, he being followed by Rev. Braxton Craig, who was assisted by Rev. J. S. Farmer, now business manager of the Biblical Recorder. In 1901 Mr. Craig accepted a call to go to Rocky Mount. In the years that followed, the following ministers have served the Tarboro Church: Rev. T. S. Crutchfield, Rev. C. V. Brooks, Rev. G. P. Harrill, Rev. A. V. Joyner, Rev. W. R. Alexander, Rev. W. B. Daughtry, Rev. R. H. Bowden, Rev. J. E. Kirk, and the present incumbent. It should be noted that while under the pastoral care of J. E. Kirk, the Church came off the Mission Board. This was a notable step of progress, as the Church had received aid from the Mission Board since its organization. The Church has had the distinction of having a woman as treasurer for many years, Mrs. C. J. Austin having held the position for twenty-two years, and since her death in 1924, her capable daughter, Miss Emily S. Austin, has been treasurer of the Church. Two young men have gone into the ministry from the Tarboro Church—Rev. Richard T. Fountain, now pastor of the Baptist Church in Weldon, and Rev. S. N. Lamb, now teaching in Wake Forest College.

While the Church has been for many years a small, struggling congregation, being helped by the State Mission Board, it has done much good and accomplished some great things for the Kingdom. The Church is well organized, with a modern departmental graded Sunday School, two B. Y. P. U. organizations, a splendid Woman's Missionary Society with its auxiliaries, and is having splendid congregations in the preaching services. A review of the past history of this Church reveals the fact that it had a good foundation. It has had for its under-shepherds some of the most noted Baptist preachers of North Carolina and Virginia. The future was never brighter than today. With the new building and its equipment the Church should go forward with its progressive program in a marvelous way. Its membership rejoices in its hundred and two years of noble work and dedicates itself to the whole program of Jesus and the Denomination for the future.

The present pastor of Tarboro Baptist Church is John Archie McIver, A. B., and A. M., from Baylor University, Waco, Texas, and Th. M., from Southwestern Baptist Theological Seminary, Fort Worth, Texas.

When he became pastor, the first Sunday in October, 1928, the Church had 335 members. At present, December, 1929, the Church has 357 members. The present pastor on accepting the unanimous call of the Church, found the Church due, to open accounts, $8,000.00. We raised as much of this as possible and applied it on the indebtedness to open accounts, and took care of the balance of the $8,000.00 through one of the local building and loan associations. Beside this $8,000.00, the Church had borrowed $35,000.00 from the Pilot Life Insurance Company with which to complete the new building. This money, with interest, is to be paid back to the Pilot Life Insurance Company over a period of fifteen years, at the rate of forty-two hundred dollars ($4,200.00) per year.
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Last year, the first year of the present pastorate, the Church paid to all objects $12,000.00, plus, and the past year has been one of the hardest years financially this part of the State has ever known.

Our budget for the year 1930, is as follows:

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>To Pilot Life Insurance Co.</td>
<td>$4,200.00</td>
</tr>
<tr>
<td>On piano in main auditorium</td>
<td>600.00</td>
</tr>
<tr>
<td>To Edgecombe National Bank</td>
<td>750.00</td>
</tr>
<tr>
<td>To H. H. Taylor Company</td>
<td>171.00</td>
</tr>
<tr>
<td>Insurance on Church for 1930</td>
<td>252.00</td>
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<td>Insurance on pastorium for 1930</td>
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</tr>
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<td>Henry Bourne note</td>
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</tr>
<tr>
<td>Farmers' Bank</td>
<td>230.00</td>
</tr>
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<td>Street pavement</td>
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</tr>
<tr>
<td>Sexton</td>
<td>624.00</td>
</tr>
<tr>
<td>Pastor</td>
<td>3,000.00</td>
</tr>
<tr>
<td>Sunday School and B. Y. P. U. literature</td>
<td>375.00</td>
</tr>
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<td>Lights, water and coal</td>
<td>450.00</td>
</tr>
<tr>
<td>Missions</td>
<td>500.00</td>
</tr>
<tr>
<td>Repairs, incidentals, etc.</td>
<td>295.47</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>$12,000.00</strong></td>
</tr>
</tbody>
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Tarboro Baptists Launch $60,000 Campaign

(From Tarboro Southerner, September 4, 1924)

Last night, at the close of the services in the tabernacle Pastor I. L. Yearby called a conference of the Baptist Church and after considerable discussion the Church unanimously voted to undertake to raise $60,000.00 next Sunday for the purpose of erecting a new Church building. The whole Church was enthusiastic over the move and are going to work in a real way to make it a success. A committee of nine was appointed with Dr. J. Grover Raby as chairman to solicit pledges. This committee is rapidly working out plans to secure the total amount in pledges next Sunday. There will be three services in the tabernacle next Sunday, and at each service subscriptions will be taken for the great new building.
This Building sold in 1926 to St. Paul's Missionary Baptist Church (colored). Was cut in three sections and moved a mile across town.

Insert shows same building as it stands today in East Tarboro.
This building now being used by Primitive Baptists (colored)
Officers

Rev. John Archie McIver, Pastor
H. H. James, Church Clerk
Miss Emily Semple Austin, Treasurer
Miss Mary Sanders, Financial Secretary
R. B. Josey, Sunday School Superintendent
Brooks Fryer, Church Pianist

DEACONS
L. O. Clark
W. E. Elmore
C. L. Fryer
R. B. Josey, Chairman
H. H. James
T. O. Moses

TRUSTEES
A. B. Babcock
C. L. Fryer
J. G. Raby
R. B. Josey
F. J. Warren

WOMAN'S MISSIONARY SOCIETY
Mrs. W. H. Hedgepeth, President
Mrs. W. H. Pittman, Vice-President
Mrs. M. L. Burnette, Secretary
Mrs. J. D. Miller, Treasurer
Mrs. J. L. Hearne, Personal Service Chairman

CIRCLE LEADERS
Mrs. M. S. Whitehurst, Emily Austin Circle
Mrs. J. A. McIver, Business Woman's Circle
Mrs. J. B. Wood, Fannie Heck Circle
Mrs. R. E. Broadway, Sophia Laneau Circle
Mrs. J. G. Raby, Lottie Moon Circle
Mrs. R. S. Harper, Y. W. A. Leader
Mrs. J. F. Warren, G. A. Leader
Mrs. W. J. Bateman, Sunbeam Leader

TIME AND PLACE OF MEETINGS
Circles meet Monday after second Sunday in each month in the homes at 3:30 o'clock p. m. Business meeting Monday after third Sunday at the Church at 3:30 o'clock p. m.

LADIES' AID SOCIETY
Mrs. W. C. Ranes, President
Mrs. S. S. Burnette, Vice-President
Mrs. H. H. James, Secretary-Treasurer

GROUP CHAIRMEN
Mrs. C. L. Fryer, Group No. 1
Mrs. J. A. McIver, Group No. 2
Mrs. A. S. King, Group No. 3
Mrs. J. L. Hearne, Group No. 4
Mrs. W. B. Edwards, Group No. 5
Mrs. M. L. Burnette, Group No. 6

The Aid Society meets Monday after the first Sunday at the Church at 3:30 o'clock p. m.
Miss Georgia Henry, Leader Intermediate B. Y. P. U.
Mrs. W. C. Ranes, Leader Junior B. Y. P. U.
Church Roll

A
Anderson, Dan
Anderson, Van B.
Anderson, Mrs. Van
Austin, Miss Mary
Austin, Miss Emily S.
Armstrong, Henry
Arnold, Miss Minnie
Arnold, J. B.
Arnold, Mrs. J. B.
Arnold, Miss Ruth
Arnold, Miss Aldene
Askew, Joseph

B
Barnes, G. M.
Belk, Mrs T. E.
Burnette, Mrs. M. L.
Burnette, S. S.
Burnette, Mrs. S. S.
Burnette, Miss Hilda
Burnette, Miss Lois
Burnette, Miss Mary
Burnette, Miss Doris
Burnette, S. S., Jr.
Burnette, Wayne
Burnette, Tom
Burnette, A. R.
Burnette, Mrs. A. R.
Best, H. E.
Brown, W. M.
Brown, Mrs. W. M.
Brown, Miss Louise
Brown, William
Baker, Elmos
Baker, Mrs. Elmos
Baker, W. J.
Baker, Mrs. W. J.
Baker, Miss Pearl
Babcock, A. B.
Babcock, Mrs. A. B.
Babcock, Miss Helen
Babcock, William
Babcock, Richard
Baker, Jack
Brown, Isaac
Briley, Mrs. J. C.
Bales, Guy
Bales, Rosa
Boyette, Miss Daisy
(Fay, N. C.)
Bottoms, Mrs. H. L.
Bottoms, Miss Audry
Bottoms, Leroy
Beach, Wesley
Brinson, Randolph
Bateman, Mrs. W. J.
Broadway, R. E.
Broadway, Mrs. R. E.
Broadway, Miss Virginia
Brown, Luther
Barnes, Mrs. Jetta Maude

C
Clark, L. O.
Clark, Mrs. L. O.
Clark, Onimus
Clark, Miss Lelia
Clark, J. A.
Clark, Mrs. J. A.
Curry, D. R.
Curry, Mrs. D. R.
Carson, W. F.
Cobb, W. C.
Cobb, W. C., Jr.
Corbitt, Mark
Corbitt, Mrs. Mark
Crank, Mrs. Alice Mae
Crisp, Mrs. J. D.

D
Daughtridge, E., L., Jr.
Davis, Mrs. R. M.
Davis, William
Denton, Burt
Denton, Mrs. Burt
Denton, Miss Estelle
Denton, Willie
Denton, Levy
Denton, Mrs. Levy
Durham, Mrs. W. H.
Derby, Miss Alice
Duncan, Mr. R. E.
Duncan, Mrs. R. E.

E
Edwards, Mrs. W. G.
Edwards, Mrs. C. L.
Eaton, W. S.
Eaton, R. B.
Eleanor, L. M.
Eleanor, Mrs. L. M.
Elmore, W. E.
Elmore, Mrs. W. E.
Evans, Mrs. Julian

F
Fryer, C. L.
Fryer, Mrs. C. L.
Fryer, Miss Ella May
Fryer, Miss Anna
Fryer, Mrs. G. A.
Fryer, Miss Inez
Fryer, Miss Edna
Fountain, Mrs. G. M. T.
Fountain, Miss Lena
Fountain, Mrs. George
Fountain, George, Jr.
Felton, Paul
Felton, Tom
Felton, Rosa
Felton, Mrs. W. T., Jr.
Fowlks, Miss Mary B.
Fowlks, Edward B.
Fanny, Mrs. H. F.
CHURCH ROLL—(Continued)

G
Gray, Mrs. Eva B.
Gaither, Mrs. E. L.
Grant, John
Grant, Mrs. John
Glass, Mrs. T. E.

H
Harper, Mrs. R. S.
Hearne, Mrs. John L.
Hearne, Jack
Henry, Miss Georgia
Hoard, J. C.
Hoard, Mrs. J. C.
Hyman, Miss Lucy
Hyde, Lewis
Hardison, H. D.
Harris, Walter
Harris, Miss Francis
Harris, Matthew
Harris, Mrs. Matthew
Harris, Miss Essie
Harris, L. M.
Harris, Mrs. L. M.
Hunter, Herbert C.
Hathaway, Rosa
Hicks, H. S.
Headlie, B. J.
Hedgepeth, W. H.
Hedgepeth, Mrs. W. H.
Hedgepeth, Miss Francis
Holliday, Miss Lou
Hudson, Mrs. D. J.
Hill, Miss Gerdene

J
Jones, R. W.
Jones, Mrs. R. W.
James, H. H.
James, Mrs. H. H.
James, H. H., Jr.
Josey, R. B.
Johnson, J. H.
Johnson, Mrs. J. H.
Johnson, Miss Lillian
Johnson, Oliver
Jackson, R. E.
Jackson, Mrs. R. E.

K
Knox, H. W.
Knox, Mrs. H. W.
Knox, Miss Blanche
Knox, Miss Mattie Neal
Knox, Clarence
Knox, Arthur
King, Mrs. A. S.
King, Miss Geneva
King, Miss Gladys
King, Mrs. Gertrude
Knight, Mrs. R. F.

L
Lee, Mrs. David
Lee, Miss Louise
Laughlin, Mrs. M. L.
Laughlin, Miss Sarah
Laughlin, Maurice L., Jr.
Liverman, Asa
Lewis, J. J.
Lewis, Berry
Lewis, Mrs. Berry
Lewis, Berry, Jr.
Lewis, Miss Annie Ray
Lamb, Wilson
Lamb, Mrs. Wilson
Lamb, Mrs. E. B.
Langley, Miss Margaret
Langley, Miss Ruth
Langley, Robert
Lane, J. F.
Lancaster, Z. F.
Lassiter, Mrs. Spurgin A.
Lloyd, Miss Virginia

M
Merritt, Forest
Morton, Molly
Morrisette, Mrs. J. E.
Morrisette, Miss Elizabeth
Marks, W. E.
Madra, Roy O.
Madra, Mrs. Roy O.
Melton, Mrs. D. B.
Moses, T. O.
Moses, Mrs. T. O.
McQueen, Miss Margaret
Modlin, Mrs. Lessie
Moore, Mrs. J. T.
Moore, A. M.
Moore, Mrs. A. M.
Moore, Miss Betty
McIver, J. A.
McIver, Mrs. J. A.
McIver, Miss Mary Jane
Marler, Miss Mamie
Miller, J. E.
Miller, Mrs. J. E.

N
Newsome, W. J.
Newsome, Mrs. W. J.
Newsome, Walter
Newsome, Thomas
Newsome, Raleigh
Newsome, Mrs. Raleigh
Newsome, Mrs. J. G.
Norman, Roscoe
Norman, Miss Elsie

O
Overton, W. C.
Overton, Mrs. W. C.
Overton, Wayland
O’Neal, Frank
Overton, John
Overton, James A.
Overton, Mrs. John
Overton, Edith

P
Powell, Mrs. Nina B.
Powell, J. C.
Powell, Miss Mary Collins
Powell, J. Frank
Powell, Mrs. J. Frank
Powell, Mrs. E. B.
Powell, E. B., Jr.
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Powell, Miss Edith
Pollard, O. R.
Pollard, Mrs. O. R.
Pollard, Miss Mary
Pollard, Joseph
Peoples, Harry I.
Price, John H.
Price, Cicero
Price, Mrs. J. H.
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Pridgen, Miss Eva
Parker, Mrs. Irene
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Pittman, Redden
Pittman, Mrs. Redden
Pittman, W. H.
Pittman, Mrs. W. H.
Pittman, Miss Mary Dudley
Pillow, Mrs. Charles
Pender, Mrs. J. G.
Pender, Claudia

R
Rowe, Mrs. R. H.
Ranes, W. C.
Ranes, Mrs. W. C.
Ranes, Miss Josephine
Ruby, J. G.
Ruby, Mrs. J. G.
Ruby, Leonard
Riddick, T. W.
Riddick, Mrs. T. W.
Robertson, Miss Melba Dean
Rogerson, Miss Francis
Ruby, Bill
Rudolph, Mr. Francis
Rogers, Mrs. Henry
Rose, S. J.
Rose, Mrs. S. J.

S
Savage, H. L.
Savage, Mrs. H. L.
Stalls, J. G.
Stalls, Cullen
Strickland, Mrs. W. L.
Strickland, Mrs. Mamie
Strickland, Wm. L.
Sessoms, Mrs. J. R.
Swinson, Mrs. J. L.
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Satterthwaite, Mrs. A. J.
Satterthwaite, Fenner
Shaner, Miss
Skundberg, A. L.
Sheaxin, Mrs. Lila
Saunders, George Wooding
Sanderson, J. W.
Sanderson, Mrs. J. W.
Stallings, Miss Jeannette
Simms, Mrs. G. W.
Spiers, Mrs. J. W.

T
Taylor, Mrs. Maude
Taylor, Mr. Burrell
Taylor, Mrs. Burrell
Taylor, Mr. Charlie
Tripp, Miss Doris

U
Umphlett, Clarence
Umphlett, Henry
Umphlett, John C.
Umphlett, Mrs. Eva
Umphlett, Mrs. Bertha
Umphlett, Miss Nettie
Umphlett, Miss Essie

V
Viverette, Mrs. Mamie

W
Williams, Mrs. H. L.
Williams, D. T.
Williams, Mrs. D. T.
Whitehurst, Mrs. M. S.
Warren, F. J.
Warren, Mrs. F. J.
Warren, Jefferson Ray
Warren, Vallen
Vagner, Mrs. D. D.
White, Mrs. L. F.
White, L. F.
Whitley, Miss Maggie
Womble, S. E.
Womble, Mrs. S. E.
Womble, Lemuel
Womble, Eldred
Wood, Mrs. John B.
Wood, Mrs. James C.
Wood, Miss Dollie
Wiggins, C. L.
Wiggins, Mrs. C. L.
Wiggins, Ambrose
Wiggins, Mrs. Ambrose
Weeks, Mrs. R. S., Jr.
Weeks, Mrs. Addie Capple
Ward, Benjamin
Windham, Frank
Windham, Mrs. Frank
Ward, Miss Thelma
Whichard, Mrs. Irene
Winchester, Mrs. Sherman

Weaver, Mrs. J. H.
Weaver, J. H.
Wong, William
Wong, Miss Moye
Wilder, Mrs. M. A.
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Y

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Real Estate
Utility takes stand to guard watershed

By RAY GRONBERG
The Chapel Hill Herald

CARRBORO - OWASA officials want no tinkering with the state's strictest watershed protection law, even if that stance leaves Carrboro aldermen in a bit of a pickle.

Orange Water and Sewer Authority board members voted last week to recommend that aldermen reject changes to the Carrboro watershed ordinance requested by Winsome Lane residents, who say the law as written is making it hard for would-be neighbors to build homes.

OWASA Chairwoman Julie Andresen and her colleagues are just as adamantly against a reinterpretation of the law's impervious surface limits that would allow Carrboro Baptist Church officials to build a new sanctuary on Old Fayetteville Road.

"Carrboro has high watershed standards, and we think it's great that they have high standards," Andresen said.

The OWASA board's stance was deliberately hard-line, Andresen said. Its members disputed statements the utility's director of research and planning, Ed Holland, made to aldermen last month suggesting that technical grounds exist for a compromise on Winsome Lane's request.

Their stance wasn't surprising to at least one Carrboro official, who said it leaves a basically pro-environment Board of Aldermen facing a pair of difficult decisions.

Hard-line positions are easy to come by "if you don't have a constituency," Mayor Eleanor Kinnaird said. "They don't have a constituency. And that's what I think we're going to be bumping up against."

Winsome Lane residents have asked aldermen — who have complete control over land-use restrictions in the University Lake watershed — for help because the law's limit on impervious surfaces like driveways is proving a real hardship for some lot owners.

Under the law, builders can cover no more than 4 percent of a new subdivision's land with asphalt or other materials incapable of absorbing the rainwater that would carry pollutants into southern Orange County's water supply.

Residents say the limit causes problems when soil conditions or topography dictate the location of septic fields they have to install because sewer lines are forbidden in the watershed.

Oftentimes the location of those fields forces them to build in the front of their lots, which by law are five acres or more. When that is the case, the long driveways needed to serve their homes chew up much of the limit.

While several homeowners had little problem, others have had to struggle to build the house they want. The combination of the limit and a long driveway left one resident with only 2,265 square feet on which to build a home and sidewalks.

Carrboro Baptist officials, meanwhile, want aldermen to let them use "porous paving" technology — a special type of turf undergirded with crushed stone — for a parking lot on the 24-acre Old Fayetteville Road tract they're interested in buying.

Without it, there's no way they can build there and meet the 4 percent limit — and few pieces of land in the Carrboro area are big enough for a new church.

Winsome Lane residents have said they fell victim to an unintended consequence of a law that needs fine-tuning. Kinnaird agreed, saying aldermen "hadn't foreseen" such impact.

OWASA officials, however, say that isn't the case.

Holland said the law is based on the recommendations of a consultants' study conducted in the 1980s. The science behind those recommendations hasn't changed.

"Anything that exceeds the 4 percent limit is too intense or inappropriate for the watershed," Holland said. "From what we've seen, Winsome Lane is right up against that limit. And the church is over it."
words “accept” or “celebrate.”

“I think it comes down to, you are trying to teach our children values,” said parent Frank Dodson of Carrboro. “For many of us, this not a cultural thing but one of morals.”

Dodson said the multicultural plan, which addresses race, gender, religion, ethnicity, color, sexual orientation, physical handicaps and socio-economic status could be conflicting to implement.

“In the same plan you have to respect religion and sexual orientation,” Dodson said. “What if the two collide — which do you accept? I guess they will decide sexual orientation is more important than your religious beliefs or vice versa.”

Other parents said the curriculum, which is for children from kindergarten to high school, would teach values on sexual orientation that should be taught in the home.

Bushnell tried to quiet the fears. “I think some people are concerned about the level and appropriateness of that concern. I think what we will try to do is have input from the public about what is appropriate for each level,” she said.
Multicultural plan angers area parents

By CEDRIC RICKS
The Chapel Hill Herald

CARRBORO — A group of 60 area residents said Monday night the city school board didn't seek adequate community input when it approved an education plan that focuses on sexual orientation.

The group of mainly parents asked two Chapel Hill-Carrboro Board of Education members several questions about a curriculum plan that will teach students to accept gays and lesbians.

Many who gathered at Carrboro Baptist Church wanted the board to rescind its approval until holding a public hearing.

“How can we as parents stop this in its tracks?” asked Howard Gorman, a Chapel Hill parent. “Is there any way to do that? I didn’t know anything about it until I read it in the paper.”

Mary Bushnell, chairwoman of the school board, tried to avoid the question, but the group wanted answers.

Board member Ken Touw responded that the group had to persuade two board members that there is enough public interest in the issue that it should be placed on the board’s agenda for further discussion.

Most at the meeting said they were not opposed to having a policy to prevent the harassment of gays and lesbians, and said they want their children to be taught to respect all people.

City school officials began work on the multicultural education plan after an openly gay teacher was harassed at Chapel Hill High School last fall. Two students painted slurs on buses and damaged his room.

Touw questioned parents about their concerns.

“If you feel each individual is valued, I don’t understand your fears about this program,” he said. He said parents shouldn’t be worried their children would be “seduced” into a gay lifestyle.

The multicultural education plan was revised this year by a group of about 35 people, which consisted of teachers and school personnel, along with a few parents.

The plan calls for schools to add books and other reference materials on famous gays and lesbians to school libraries and allow teachers to purchase similar material.

It would also encourage a support group for gay and lesbian students at Chapel Hill High School to offer support for the children of gay and lesbian parents. The group also may involve middle school students.

School officials also will require teachers and other school personnel to undergo 30 hours of multicultural training by June, much of focusing on sexual orientation.

But many parents complained that much of the revised multicultural education plan lacked specifics on what will be taught to city school students.

Several parents objected to the language in an introduction of the plan. One statement says the plan will “celebrate the uniqueness and differences” among individuals.

For some, “celebrate” was inappropriate because it conflicted with their own religious views on homosexuality. Many parents said they preferred the word “tolerate” rather than the words “accept” or “celebrate.”

“I think it comes down to, you are trying to teach our children values,” said parent Frank Dodson of Carrboro. “For many of us, this not a cultural thing but one of morals.”

Dodson said the multicultural plan, which addresses race, gender, religion, ethnicity, color, sexual orientation, physical handicaps and socio-economic status could be conflicting to implement.

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Because land prices are so high in Carrboro, the congregation has bought land for a new church in Chapel Hill.

BY PATRICK O'NEILL
Correspondent

CARRBORO — A new Baptist church is coming to Chapel Hill. It’s called Carrboro Baptist.

After almost a century in the center of what was once a thriving mill town, Carrboro Baptist officials have announced plans to build a new church on an 11-acre site that fronts Culbreth Road near the intersection of N.C. 54 and U.S. 15-501, a parcel of land recently annexed by the Town of Chapel Hill because of its proximity to the new Southern Village development.

Carrboro Baptist’s pastor, the Rev. Jack Mercer, said the move across town lines, which isn’t expected to be completed before 1999, was necessary because a two-year search failed to identify a suitable building site within Carrboro’s borders.

An inability to meet the needs of a growing congregation forced church officials to look for a larger space, Mercer said.

The congregation, founded in 1902 as Union Chapel Church, has been at its present location at 100 N. Greensboro St. since 1924.

The present church seats 300 “stuffed” and frequently draws 250 worshippers to its 11 a.m. Sunday service, Mercer said.

“We’re acknowledging that the growth is going to continue,” Mercer said, adding that the church has no room for further expansion at its present site, and has just 50 parking spaces on church property.

Mercer said Carrboro Town Manager Bob Morgan “went out of his way to point out potential properties” in Carrboro, but with land prices so high, the church couldn’t afford to purchase land within Carrboro town limits.

Two Carrboro sites were priced at $800,000 and $1.5 million, Mercer said.

“That’s obviously beyond the reach of our congregation,” he said.

Moving is “a sad thing when a church has its roots in a community for so long,” Mercer said. “There’s quite a bit of sadness about that on my part.”

The new parcel was purchased for $200,000. Mercer said assets from the sale of the present church — which has an appraised value at more than $1 million — will be needed to subsidize the new church.

Mercer said there’s been no discussion about changing the church’s name when the move is complete.

“We’re very proud of the name,” he said.
Baptist church to leave Carrboro

BY PATRICK O'NEILL
THE CHAPEL HILL NEWS

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It would also encourage a support group for gay students at Chapel Hill High School to expand to offer support for the children of gay and lesbian parents. The group may also involve middle-school students who need support.

School officials will also require teachers and other school personnel to undergo 30 hours of multicultural training by June 1994. Much of it will focus on sexual orientation.

Josephine Harris, director of instruction for the city schools and chair of the multicultural education plan committee, said the group struggled with many of the concerns parents at last week's meeting had.

Many parents said they oppose teaching homosexuality as an acceptable lifestyle because it contradicts their religious teachings. They also worry how information on homosexuality would be presented to younger children, Harris said.

She said that the committee has researched how other school districts implement policies on sexual orientation. She added that much of what the committee recommended to the school board lacked specifics.

However, superintendent Neil Pedersen tried to explain the city schools' changes in curriculum based on sexual orientation.

"As with other cultural groups, we have felt it was important to point out they played a major role in the history of our country and other countries," he said. "The same can be said of the gay and lesbian population. Students might be informed of the various major players in world history who were homosexual. That's not to necessarily make a value judgment but to clarify the facts."

The school board did not hold a public meeting on the committee's recommendations before approving them. But Pedersen said the board discussed the issue last year when it passed a resolution against intolerance.

He said there was time for citizen input on a sexual orientation policy then.

But Bevill said he wants the board to take a second look at its policy. He and other parents have sent letters to the superintendent, and they are gathering signatures for a petition.

"We are sort of scrambling now. We hope to get a grassroots effort to ask the board to rescind this resolution pending a public hearing," Bevill said.
Parents oppose schools proposal

Multicultural plan irks group

By CEDRIC RICKS
The Chapel Hill Herald

CHAPEL HILL - A group of parents wants the Chapel Hill-Carrboro Board of Education to rescind a school multicultural education plan that will prod students and teachers to accept gays and lesbians.

About 25 parents and community members who met with a city schools administrator last week at Carrboro Baptist Church said parent input was ignored when the school board approved the plan on May 17.

"I think the worst of it is we got caught off guard," said Billy Bevill, a city schools parent who helped organize the Friday night meeting. "We did not get any information prior to it going to the school board."

"It passed, and there was no public hearing or input," Bevill said Monday. "Most of the people at the [Friday night] meeting were opposed to teaching sexual orientation in the school system."

"I think most of the parents there thought it was a value that ought to be taught in the home."

The multicultural education plan was revised this year by a group of 35 people, which consisted mainly of teachers and school personnel, but also of two parent representatives.

The plan calls for schools to add books and other reference materials on famous gays and lesbians in school libraries and allow teachers to purchase similar materials. It would also encourage a support group for gay students at Chapel Hill High School to expand and offer support for the children of gay and lesbian parents. The group may also involve middle-school students who need support.

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"We are sort of scrambling now. We hope to get a grassroots effort to ask the board to rescind this resolution pending a public hearing," Bevill said.
The Rev. Jack Mercer, pastor of Carrboro Baptist Church, says the church's new facilities should be ready by mid-1999.

CARRBORO

The purchase and renovation of the church — eating up most of a $3.08 million NationsBank loan — is part of Carrboro's largest expenditure ever. The town hopes to alleviate its lack of space in Town Hall until at least 2010 by moving the police station and parks and recreation office into the church building's educational wing, Town Manager Bob Morgan said.

The sanctuary will become Carrboro's first community center, where meetings, receptions, banquets, senior citizens activities and dances can be held.

Desmond Thomas can be reached at 932-2004 or dthomas@wando.com
Carrboro Baptist Church had pursued the site though members knew they might not get the town’s OK, said pastor Jack Mercer, who was philosophical about the decision.

“As a people of faith, we assume that if God didn’t open the doors for this to work out, he has something better waiting for us in the future,” he said.

The church’s move to the University Lake area couldn’t happen unless Carrboro’s Board of Aldermen approved significant changes to the state’s toughest watershed-protection ordinance.

And once OWASA’s board of directors went on record last month against such changes, church leaders didn’t figure they would have any luck getting that approval.

“It was becoming pretty apparent that OWASA’s concern about the watershed was going to lead them to conclude that they did not want to change the regulations in the area,” Mercer said. “We understand that, and understand their concern for the environment.”

The church’s relocation ran squarely into the watersheds law’s limits on impervious surfaces like driveways and parking lots. Under the ordinance, builders can cover no more than 4 percent of a lot with materials incapable of absorbing water.

Because of that restriction, Carrboro Baptist couldn’t build a parking lot on the 29-acre Old Fayetteville Road site big enough to accommodate its 500-member congregation without help from the aldermen.

Church leaders had asked for an ordinance amendment that would allow their contractors to build the lot using “porous paving” technology — grass, in other words.

Engineering considerations, however, wouldn’t have let workers scatter some seeds over the lot, apply water and call it a day. They instead would have had to place turf mats over a bed of crushed stone, much as they would if they were building a high-quality softball or soccer field.

OWASA engineers, however, said the stone underlay would have made the parking lot little different from a type of retaining pond considered and rejected for widespread use in the watershed.

Such ponds are theoretically capable of keeping pollution-bearing runoff out of the University Lake as long as they are well-maintained. But local officials agreed in 1990 that the expense involved makes it unwise to count on either the public or private sector for their long-term upkeep.

Mayor Eleanor Kinnaird said she felt relieved Thursday to know that the Board of Aldermen will not have to reconsider that decision.

The church’s request “would’ve been very difficult, because I don’t think we would have been able to make such large-scale changes” to the law, Kinnaird said.

OWASA’s concern about the watershed was going to lead them to conclude that they did not want to change the regulations in the area, Mercer said. “We came up with what we feel is important to protect our watershed.”

The congregation has outgrown its 70-year-old home at 100 N. Greensboro St. The downtown lot contains insufficient ground for another building, or for more parking. The Old Fayetteville Road site supplied both, the pastor said.

But an unchanged watershed law “would have been so restrictive that we would not have been able to do all we want to do in the future,” Mercer said. “Seeing the inevitable, we just chose to withdraw our request.”

Members instead will begin looking for another site within Carrboro’s town limits and planning jurisdiction, he said. Even though land is tight, “the church is very committed to staying in the community.”