

# (BP) --- FEATURES

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New Breed Of Missionary  
Emerges in South America

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EDITOR'S NOTE: The following interpretive report was jointly prepared by a Baptist Press news team, Jim Newton and Floyd Craig, after a one-month reporting trip to South America. Newton is assistant director of Baptist Press, news service of the Southern Baptist Convention, and Craig is public relations director for the SBC Christian Life Commission.

By Jim Newton and Floyd Craig

A new breed of Southern Baptist missionary, who is leading what might be called "a sanctified rebellion" against the status quo, is emerging in South America.

Concerned about communicating a revolutionary gospel to a revolutionary world, the new breed is willing to make radical changes in missions techniques and methods, even if it means rejecting traditional Southern Baptist methods that have worked "back home."

But the rebellion is not so much against the old ways as it is a positive movement in favor of new ways, new approaches and new methods based upon essential Christianity that is not "North American" in nature, but Biblical.

It is a rebellion, not against theological content for the new breed is committed to Biblical Christianity, but rather against an imposition of Southern Baptist methods upon nationals who sometimes feel that the SBC methods are paternalistic, colonial, and not suited to the national cultural situation.

In lengthy interviews with Southern Baptist missionaries in Colombia, Peru, Argentina and Brazil, almost all agreed that there is a new breed of missionary coming to the fore in South America.

They weren't all agreed on his characteristics, on the extent of his influence, or on the number of missionaries who might be considered "new breed."

Most of the missionaries interviewed indicated that the new breed probably is in the minority, but his kind is growing in number and influence.

There was also general agreement that such missionaries are not necessarily the younger, or first-term missionaries. In fact, the "new breed" phrase has nothing to do with age. Rather it seems to be an attitude or spirit that knows no age limits.

Most missionaries said the majority of missionaries now serving their first term on the field probably would not be among the new breed, for they were in the process of adjusting to a new culture and language and were in a period of self-discovery and "finding themselves."

During an interview in Recife, Brazil, Frank Means, secretary for South America with the Southern Baptist Foreign Mission Board in Richmond, Va., agreed that the new breed does exist, and listed what he felt were the major characteristics of such missionaries.

The first characteristic Means listed was discontent with the traditional approaches not considered adequate in a world program of missionary outreach. "They are looking for new and better ways," he said.

Briefly summarized, some of the other characteristics Means mentioned describe a missionary who (1) is a product of his times and is more materialistically oriented, (2) is characterized by a new spirit of enthusiasm, (3) is more intelligently aware of the forces at work in the world today, (4) is greatly concerned for his family and the education of his children, (5) is questioning the traditional view of isolation and separation from other denominations, and (6) is experiencing an intellectual ferment caused by a conflict between a broader point of view gained through education in the United States, and being confronted with a more conservative situation in South America.

"I find great hope in the new breed," said Means. "There are some spiritual giants among them, but not all of them have found their niche."

About a dozen different missionaries in different countries listed other characteristics of the new breed. A composite picture using the characteristics mentioned by each might present such an idealistic image that no missionary could fit the pattern on all counts, but many would qualify on numerous points.

Such a composite picture would describe a missionary who is: open, honest, flexible, progressive, dedicated, concerned, frustrated, outspoken, rebellious, intelligent, knowledgeable, compassionate, human, and both idealistic and realistic.

The new breed, many were quick to point out, is not rebelling against Baptist doctrines or beliefs, for he is a product of Southern Baptists and is deeply committed to basic Baptist beliefs.

Nor is he rebelling against the Foreign Mission Board, which has given the missionaries a great deal of freedom and encouragement.

Neither does he resent or reject other missionaries who do not agree with him, although he may disagree with their ideas. Instead, he seems to appreciate what has been done in the past for it had led to a day when even more can be done.

Rather, the new breed is fighting against a "business as usual" approach to missions, against being content with maintaining the status quo, and against doing things the Southern Baptist way just because "that's the way it's always been done."

Most want to work themselves out of a job and turn the responsibility over to a trained, educated and qualified national. The new breed is especially concerned that Baptist missions work not be paternalistic or colonialistic, most interviewed missionaries agreed.

As Alan Neely, missionary in Cali, Colombia, said succinctly in describing the new breed: "He's suddenly aware that colonialism is a one-way street leading to absolute stagnation."

Neely, professor at the International Baptist Seminary in Cali, added these characteristics: "He considers the whole gospel and the needs of the whole man and is not only concerned with winning a man's soul, but in meeting other needs.

"He has a new social consciousness. He's idealistic. He's concerned about poverty, health, the population explosion, and wants to do something about them."

Neely added, however, that most new breeders agree that raising a man's social standing is not the basic issue. "Becoming a child of Christ is what a man needs," Neely said.

Generally, the new breed seems to be people-oriented instead of institution-oriented. He seems to have a compassionate love for people as individuals, and a concern for sharing his faith in God with individuals. He also is concerned about social and moral problems, with a balance between the two, most missionaries said.

Most of those interviewed said that the new breed is often frustrated because he feels he has to spend too much time on trivialities, administration, and meetings. One such missionary, a former mission executive committee president, said he spent 80 per cent of his time one year in mission meetings, correspondence and related duties.

Another missionary said he was so tired of doing busy work, running errands, conducting tours and attending meetings that "if I can't change this, my ministry here is over. I'm not going to waste my time when I could be doing something else more constructive."

Theologically, the new breed missionary tends often to view his "call" differently than some of the more traditional missionaries. He doesn't always see it as a call to a specific country for a lifetime.

As one missionary said, "A lifetime commitment is the only thing I know anything about, but it can't have geographical limitations placed on it. The call isn't a lifetime commitment to a specific country or to the Foreign Mission Board; it is to follow Christ, wherever He leads.

Almost all the missionaries interviewed agreed that the new breed is dedicated to following God's will, not only in their place of service, but in every-day specifics.

Such a missionary, in his openness and honesty, is often concerned about what he considers to be a false image of the missionary that some Southern Baptists "back home" seem to have, many of those interviewed said.

Almost all laughed at the image of a lone missionary who wears a pith helmet and goes out into the jungle interior in a jeep to pass out tracts and preach in the streets. Most missionaries work in cities, not in the jungles or mountains, they said.

In describing the new breed, Bryan ("Breezy") Brasington, missionary in Lima, Peru, said that such missionaries want to break down the old myths of a pious, holier-than-thou hero who is placed on a pedestal because he makes sacrifices. Numerous missionaries interviewed said that they really don't sacrifice much.

Several missionaries said the new breed is deeply concerned about ministering to all people regardless of race, class, social standing, or wealth. Most are frustrated over the depressing poverty on every hand, and an apparent inability to do much about it.

But they are also frustrated over inadequate programs of reaching students, the wealthy, the upper classes, the intelligencia, government leaders, and other similar groups.

If the new breed missionary is frustrated, as many describe him, will he stick it out?

That question remains to be seen. Some have already resigned, for the tensions are great. No statistics are available to indicate trends, for there is no way to determine how many resignations are from frustrated "new breed" missionaries, or for other reasons.

Means, however, pointed out that the drop-out rate in Latin America is usually under the world-wide average of three per cent, but there have been two above average years during the past five.

Most of the missionaries interviewed expressed concern that the new breed will stay and work rather than resign.

A missionary from Argentina, who said he didn't think he fit the "new breed" title, said that some of them are "true pioneer thinkers who are looking for the Argentine way to spread the gospel.

"It's hard to see a revolution if you're in it, but I believe there is a wholesome revolution in progress," he observed. "It's a revolution in the practical application of the gospel in Christian living."

The new breed, joined by other missionaries who don't consider themselves to fit the descriptive phrase but who probably do in part, is leading that revolution.

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NOTE TO EDITORS: The above feature is available in a two-part serialization on request from Baptist Press, Nashville.

B A P T I S T P R E S S

August 26, 1968

Kratz Takes Position  
With New York University

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ALBANY, N. Y. (BP)--C. Eugene Kratz, former president of the now dissolved Maryland Baptist College has been named associate for academic personnel on the central staff of the State University of New York.

Kratz will help formulate, interpret, and implement personnel policies for the university system which includes four university centers, two medical centers, 12 colleges of arts and sciences, six two-year agricultural and technical colleges, 31-locally sponsored two-year community colleges, two specialized colleges and five contract colleges. Full-time enrollment for the university system is expected to reach 150,000.

A native of Alabama, Kratz was coordinator of institutional programs for the Christian Education Commission of the Baptist General Convention of Texas in Dallas before becoming president of the Maryland Baptist College in 1966.

Previously, he was the executive head of Lees-McRae College of North Carolina, research coordinator for the U. S. Office of Education in Washington, D. C., and a Southern Baptist missionary to Rhodesia, Africa.

He is a graduate of Teachers College of Columbia University with a doctorate in college administration, and from Southwestern Baptist Theological Seminary, Fort Worth, and the University of Alabama.

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Golden Gate Seminary  
Names News Director

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8/26/68

MILL VALLEY, Calif. (BP)--Larry Storer, a graduate of Baylor University and former staff writer for the Baylor news service, has been named director of news and information service at Golden Gate Baptist Theological Seminary here.

Storer, a student at the seminary working on a master of religious education degree, earned a bachelor of arts degree in journalism at Baylor and has completed course work on the master of arts degree in oral communication.

He was a newspaper intern on the Bryan Daily Eagle, Bryan, Tex., and received honorable mention in a nation-wide newspaper internship contest. He plans to enter a vocation of religious communication on the teaching level.

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Terry Named Assistant  
Editor Of Kentucky Paper

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8/26/68

LOUISVILLE, (BP)--Bob S. Terry, former news director at the Southern Baptist Theological Seminary here for the past two years, has been named assistant editor of the Western Recorder, weekly publication of the Kentucky Baptist Convention.

A native of Alabama and Michigan, Terry is a graduate of Mississippi College (Baptist) in Clinton, Miss., and Southern Baptist Theological Seminary where he has been news director and managing editor of The Tie, seminary alumni publication. He was pastor of Salem Baptist Church, Worthville, Ky., when elected to the Western Recorder post.

Terry succeeds George Knight, another former news director at Southern Seminary, who has joined the staff of the Southern Baptist Sunday School Board in Nashville.

Terry is a former minister of music at Port Gibson (Miss.) Baptist Church, minister of youth education at Ridgecrest Baptist Church, Jackson, Miss., and minister of education and pastoral intern at Jefferson Street Baptist Chapel in Louisville.

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