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Negro Seminary President  
To Remain In Nashville

APR. 18 1969

NASHVILLE (BP)--Charles E. Boddie, president of the American Baptist Theological Seminary (ABTS) here, has turned down a post as professor at the New Orleans Baptist Theological Seminary to remain with the Negro institution in Nashville.

Boddie's decision was officially announced by Phale D. Hale, chairman of the board, American Baptist Theological Seminary.

Earlier this year Boddie was named professor of social ethics at the New Orleans seminary. In accepting the post he would have been the first Negro faculty member at any of the six Southern Baptist seminaries.

He is a graduate of Syracuse University, Colgate Rochester Divinity School, the University of Rochester, and holds the doctor of divinity degree from Keuka College, Keuka Park, N. Y.

Before he became president of the American Baptist Theological Seminary, Boddie was associated with the American Baptist Foreign Mission Societies for more than seven years.

In making the announcement in February, New Orleans Seminary President H. Leo Eddleman called Boddie "a recognized leader among American Negroes and a man of national and international reputation in religion circles."

Boddie's decision to stay in Nashville came after the ABTS board took official action urging him to stay on as president of the predominately Negro seminary. Board chairman Hale praised Boddie for his contributions in upgrading the seminary staff and the work toward accreditation.

"He has developed a tremendous amount of rapport with other schools and is rendering a great service as the seminary seeks to provide ministers equipped with new dynamics, to black churches of the nation," Hale said.

Boddie has been president of the Negro institution for the last five years. The seminary is affiliated with both the Southern Baptist Convention and the National Baptist Convention, U.S.A., Inc.

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Objectives, Trends Affecting  
Churches Studied For 1973-79

(4-17-69)

NASHVILLE (BP)--A total of 32 state planning conferences involving about 500 Baptist leaders are refining and revising during the month of April two consolidated reports outlining trends in society that will have an effect on the church, and the possible objective areas of Southern Baptist work in the period, 1973-79.

The two consolidated reports were compiled on the basis of reports from recorders at 32 similar meetings in January involving the same Baptist leaders who discussed in detail the trends and possible Southern Baptist Convention objectives for 1973-79.

A total of 30 trends in society which will have a direct bearing on the church in the 1970's were outlined in the first consolidated report, prepared by Albert McClellan, program planning secretary for the Southern Baptist Convention Executive Committee here.

McClellan said that the trends were not listed in any order of priority, but that in sheer volume, the trend most cited by the 32 Baptist groups meeting in January was the increased importance of education.

Both the war in Vietnam and the racial revolution in the nation were cited as cultural trends having an effect on the church in the 1970's.

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On the Vietnam war, the first draft of the report said that "the frustrations, disappointments, and unclear war aims have...created a deep philosophy cleavage among our people," and that "people are not convinced concerning war objectives."

Major factors in the racial revolution affecting the church included growing black nationalism, increasing prejudice, riots, vandalism, black power, and "the inability of the churches to find their voices on racial matters."

Among the other trends affecting the church were such similar things as changing cultural patterns, changing value systems, growing secularism, shifting moral values, and social pressures bearing on the churches.

"There is a growing tendency for the world to be dominated in its thinking and acting by non-religious and non-Christian values," said the report.

Another trend said that the churches are being "persecuted by both traditional enemies and newer and more sophisticated enemies." It cited the devaluation of the church in the culture, in the minds of the public, insistence that the church has failed, and accusations that churches have equated southern culture with Christianity and have not related religion of life.

"There has been a decided shift in American moral values, mostly related to the place and practice of sex," said another trend in the report. The shift has been toward moral leadership from outside the churches, it added.

The report cited as another trend "accelerated change in all phases of life," and said that often "the church is the last to change."

Other trends in society affecting the church were listed as increasing crime and delinquency, expanding participation in sports, rising influence of scientism as a life's philosophy, increasing pluralistic society, runaway world population, growth of the social state, and greatly increased mobility.

Still other trends were shorter work weeks, more awareness of the world and world problems, the knowledge explosion, growth of powerful outside non-church influence centers, the growing importance and authority of government, expanding mass communication, depersonalization of the individual, rising costs of living, the emerging dominance of youth, the changing role of the family, change to an urban society, increase of the reactionary, excessive emphasis on success by some people, and greater tendency for people to withdraw.

In another document, the consolidated report on possible objective areas for Baptist churches in the 1973-79 period classified more than 850 different ideas and concerns into 21 possible objective areas for study and revision by the April state planning groups.

Those attending the state conferences were asked to rank the possible objective areas in order of priority and revise the statements, add to them, or delete sections.

The 21 objective areas proposed were:

1. Improved church education; (2) deeper devotional lives; (3) the renewal of the mission of the church; (4) the rediscovery of the individual as a minister; (5) work with other Christians; (6) revitalized church structure; (7) revitalized church fellowship; (8) the renewal of the pastoral ministry; (9) strengthened family life; (10) development of theological relevance.

11. Creative evangelism; (12) improved Bible teaching; (13) understanding change; (14) meeting the real needs of youth; (15) improved missions strategy; (16) better use of church buildings; (17) community cooperation; (18) improved public image; (19) Christian race relations; (20) strengthened denominational relations and (21) stronger public and private worship.

McClelland said that according to the procedure set up by the Southern Baptist Convention meeting in Houston last June, the statements being prepared by the 32 state Baptist planning conferences would be refined and approved by at least 10 other committees as part of a detailed procedure for planning the denomination's programs in the 1970's. Final recommendations will be approved by the SBC meeting in Denver in 1970.



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