



**BAPTIST PRESS**  
News Service of the Southern Baptist Convention

**NATIONAL OFFICE**  
460 James Robertson Parkway  
Nashville, Tennessee 37219  
Telephone (615) 244-2355  
W. C. Fields, Director  
Jim Newton, Assistant Director

September 3, 1971

**South Carolina Woman  
Ordained to Ministry**

**BUREAUS**

**ATLANTA** Walker L. Knight, Chief, 1350 Spring St., N.W., Atlanta, Ga. 30309, Telephone (404) 873-4041  
**DALLAS** Billy Keith, Chief, 103 Baptist Building, Dallas, Texas 75201, Telephone (214) 741-1996  
**NASHVILLE** (Baptist Sunday School Board) Lynn M. Davis, Jr., Chief, 127 Ninth Ave., N., Nashville, Tenn. 37203, Telephone (615) 254-1631  
**RICHMOND** Jesse C. Fletcher, Chief, 3806 Monument Ave., Richmond, Va. 23230, Telephone (703) 353-0151  
**WASHINGTON** W. Barry Garrett, Chief, 200 Maryland Ave., N.E., Washington, D.C. 20002, Telephone (202) 544-4226

COLUMBIA, S.C. (BP)--Miss Shirley Carter of Columbia, chaplain-in-resident at the South Carolina State Hospital here, has been ordained to the gospel ministry by a Southern Baptist congregation.

She is believed to be the first woman in the state and the second in the nation to be ordained by a Southern Baptist church.

"Ordination is required for the chaplaincy," Miss (or Rev.) Carter explained. "And I have reached that point in my career."

Though she said she planned to stay in the chaplaincy, perhaps in the field of mental health, she added that "I believe in change and I may someday consider a pastoral (church) ministry."

Kathwood Baptist Church in Columbia, where she is a member, ordained Miss Carter after unanimous approval of both the deacons and the ordaining counsel.

Pastor of the church, P. Edward Rickenbaker Jr., a former associate personnel secretary for the Southern Baptist Home Mission Board, said that there had not been one negative reaction and that his church was "joyful over the ordination."

Rickenbaker added that "we have no reservations about this action inasmuch as our concept of ministry is that the church should be interested in the total development of the individual and should provide activities to meet this need."

Miss Carter is apparently the second woman to be ordained to the gospel ministry by a Southern Baptist church.

Lynn E. May, executive secretary of the Southern Baptist Historical Commission in Nashville, said after a check of the denomination's archives that in 1964 Miss Addie Davis was ordained to the gospel ministry by Watts Street Baptist Church, Durham, N.C., a Southern Baptist church.

Miss Davis, a graduate of Southeastern Baptist Theological Seminary, Wake Forest, N.C., was called as pastor of an American Baptist congregation, the First Baptist Church of Readsboro, Vt.

not

Though ordination of women is/unusual in some Protestant denominations or in the American Baptist Convention which has several dozen women pastors, it is rare in the more conservative Southern Baptist Convention.

Reaction to her ordination has been divided, said the attractive and personable Baptist minister.

"Most of the discouragement I have received has come from people who were not taking me seriously," she said. "But the most tremendous welcome I ever had in my life came from an elderly Baptist minister."

In her work as a chaplain, Miss (Rev.) Carter said that she has received fuller cooperation since her ordination than she did before. "Many people will not come for counseling if you are not a minister," she said.

Her chaplaincy work includes individual and group counseling, preaching, treatment team participation and ward visiting.

A graduate of Southern Baptist Theological Seminary, Louisville, with the master of religious education degree and a summa cum laude graduate of William Jewell College, Liberty, Mo. Miss Carter returned to her home church, First Baptist Church in Fulton, Mo., after seminary graduation.

Working as a church secretary, she received one day a call from a distressed woman. This started a counseling relationship that lasted for two years.

"The woman asked me one day if I had ever considered being a chaplain," Miss Carter recalled. "It was at this point that I seriously began preparation for this field."

Indicating that she might some day be open to pastoring a Baptist church, Miss Carter acknowledged that there might be difficulties, but "they would not be insurmountable."

Her big problem now is the initial encounter and how to break through the idea that a minister must be a man, she said.

Miss Carter said she saw no theological problems for ordination and service of a woman as a minister.

Though she acknowledged scripture passages, mostly written by Paul in letters to his friends Titus and Timothy, which said that bishops (ministers) should be the "husband" of one wife, Miss Carter cited other passages by Paul which acknowledge that women can be church leaders.

In Galatians 3 Paul wrote that there should be no difference between Jew and Greek, male and female; and in I Corinthians 11 Paul talked about women praying and prophesying in the church, she said.

She called Paul's writings "ambivalent" and "inconsistent" on the point of women serving as ministers and pointed out that women were leaders in the early Christian church. Lydia, for example, was the key leader at the church in Philippi and Priscilla was another church leader who had Paul's respect.

Miss Carter said she owed a lot to Wayne Oates, professor at Southern Baptist Theological Seminary, Louisville, "who has written to me quite regularly and supported me both as a minister and as a person."

Oates said that he rejoiced in her calling from God and described her as "a woman of integrity, competence and commitment to Christ, in whom there is neither male nor female."

A. Harold Cole, general secretary-treasurer of the South Carolina Baptist Convention, viewed the ordination as "interesting and different."

"Theoretically, I have no reservations about this," he said, "but from a practical standpoint there may be some problems, mainly in getting a call."

Cole pointed out that ordination is a local church matter and is "primarily the function of the local church and not a denominational issue."

The 27-year-old native of Missouri has a personality and a sense of humor to match almost any male Baptist preacher, those who know her said.

Though she is single, she declared that her ordination does not close the door to possible marriage.

"And to answer the question most frequently asked me," she quipped, "I do preach."

Under the new rules a draftee would not have to hold traditional religious convictions in order to receive conscientious objector status but he would have to show that his moral or ethical belief is "the primary controlling force" in his life

The directive, signed by Deputy Secretary of Defense David Packard, reflects the wording of the Supreme Court's decision in 1970.

In the ruling, the court said: "If an individual deeply and sincerely holds beliefs which are purely ethical or moral in source and content but which nevertheless impose upon him a duty of conscience to refrain from participating in any war at any time those beliefs certainly occupy... 'a place parallel to that filled by ...God' in traditionally religious persons."

The new guidelines also require the military to consider claims of conscientious objection among servicemen when such beliefs crystallized after receipt of notice of induction and prior to actual induction. This too reflects a recent Supreme Court decision (April 23, 1971) which held that a draftee with "late crystallizing" objections to war must tell it to the Army and not his local draft board.

In the new 14-page directive released by the Pentagon on August 31, 1971, "religious training and belief" is defined as: "Belief in an external power or being or deeply held moral or ethical belief, to which all else is subordinate or upon which all else is ultimately dependent and which has the power or force to affect moral well-being.

"The external power or being need not be of an orthodox deity, but may be a sincere and meaningful belief which occupies in the life of its possessor a place parallel to that filled by the God of another, or, in the case of deeply held moral or ethical beliefs, a belief held with the strength and devotion of traditional religious conviction," the directive continued.

"The term 'Religious Training and Belief' may include solely moral or ethical beliefs even though the applicant himself may not characterize these beliefs as 'religious' in the traditional sense, or may expressly characterize them as not religious. The term 'Religious Training and Belief' does not include a belief which rests solely upon considerations of policy, pragmatism, expediency, or political views."

The Department of Defense Directive, number 1300.6, defines conscientious objection as "a firm, fixed and sincere objection to participation in war in any form or the bearing of arms, by reason of religious training and belief."

Under this general definition, two classes of conscientious objection status are available. Class 1-0 is for a member, who by reason of conscientious objection, "sincerely objects to participation of any kind in war in any form."

Class 1-A-0 is available for a member "who sincerely objects to participation as a combatant in war in any form, but whose convictions are such as to permit military service in a non-combatant status.

-30-

SBC Mission Gifts Up  
5.45 Per Cent For Year

9/3/71

NASHVILLE (BP)--Contributions to world missions through the Southern Baptist Cooperative Program unified budget have increased by 5.4 per cent for the first eight months of 1971 over a similar period in 1970.

Cooperative Program contributions passed the \$20 million mark in August, with \$20,064,766 given compared to \$19,027,893 for the first eight months of 1970. It was an increase of \$1,036,872.

In addition to the \$20 million in Cooperative Program contributions, Southern Baptists during the same period gave \$22,683,483 in designated contributions to specific SBC mission causes, mostly foreign and home missions.

Designations were up 6.9 per cent, or \$1,475,671 over the \$21.2 million given to designated causes for the first eight months of 1970.

The combined Cooperative Program and designated giving for the year totalled \$42.7 million an increase of \$2.5 million or 6.24 per cent over the combined total for January-August, 1970.

-more

During the month of August, Cooperative Program contributions totalled \$2.3 million an increase of only 1.5 per cent compared to August, 1970, contributions.

John H. Williams, financial planning secretary for the Southern Baptist Convention Executive Committee, which prepares the financial reports, pointed out that three states, Missouri, Maryland and Arizona, did not send their monthly checks in time to be included in the end-of-the-month financial report.

Of the \$42.7 million received in total contributions so far during the year, \$27.4 million has gone to the Southern Baptist Foreign Mission Board, Richmond, and \$9 million has been distributed to the SBC Home Mission Board, Atlanta.

Nineteen agencies of the Southern Baptist Convention receive support through the denomination's Cooperative Program unified budget.

The amounts reflected in the financial report do not include contributions to support local and state Baptist mission efforts.

-30-

Indonesian Baptists  
Organize Association

9/3/71

SEMARANG, Indonesia (BP)--Representatives of 10,000 Baptists on Java and Sumatra have formed an association of Indonesian Baptist churches.

The new organization was established with the encouragement of Southern Baptist missionaries who have worked in these two populous islands for 20 years. It is not the first association of its kind among Baptist groups in Indonesia, but is the first related to Southern Baptists.

The executive committee of the new association includes four pastors, two laymen and one laywoman. Among them are both practical organization men and charismatic leaders, according to missionary William N. McElrath.

Various tribes and other groups that have tended toward factionalism in the past are represented in the unanimously elected committee, he said.

Two hundred delegates, including 20 missionaries, gathered on the campus of the Indonesian Baptist Theological Seminary here for the organizational meeting.

One task of the new association, through its executive committee, will be directing and supporting the work of an Indonesian Baptist missionary to Banjuwangi, the "gateway to Bali" in extreme eastern Java.

This missionary was appointed last March by the cooperative board of Indonesian Baptists, a joint missionary-national group that served as a "stepping stone" to the present body, McElrath reported.

-30-