

**BAPTIST PRESS**

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June 28, 1974

**Idealism: Demonic Seduction
Or Angelic Persuasion?**

74-6

By Robert O'Brien

PINEVILLE, La. (BP)--Unless Christians and Christian colleges teach young people to temper their idealism with insight, wisdom and maturity, a prominent American Baptist educator said in a three-part lecture series here, they will set the stage for the frustration, violence and repression characteristic of student movements throughout history.

Culbert Rutenber, delivering the third in the H. I. Hester lectures of the Association of Southern Baptist Colleges and Schools, told Southern Baptist educators, he wished "to cast three anchors to the stern," not to halt the ship of adult adulation for teenagers but to slow its progress.

"I dissent from the older generation, not because they are such sinners--which they are--but because...they give the young people the impression that youth are not," declared the lean, silver-haired professor of philosophy of religion at American Baptist Seminary of the West at Covina, Calif.

Rutenber cited historical references of adults who over extoll youthful virtues, culminating with a eulogy he said Father Frank Citro gave at the funeral of Symbionese Liberation Army "terrorist" Angela Atwood.

"She was a dear, honest, sincere girl who--like Christ--died for her beliefs.... (At her death, she was)...following a Christian vocation. (Her death was)...an act of martyrdom," Rutenber disdainfully quoted Citro as saying.

Citing historical proofs for his comments, he dropped the "three anchors:" 1. He disagreed that students are any more idealistic than adults; 2. Even if they are, it is unwise to constantly tell them so. ("It is not surprising that with the number of times our young people have been told this they come to believe in their inherent right not only to be heard, but to be obeyed.") 3. "Idealism, uninformed by insight, wisdom and maturity, has often traditionally been demonic."

The Symbionese Liberation Army terrorists were certainly idealistic--renouncing class privilege, affirming horror of conditions, expressing love for the poor and disinherited, crying out against dehumanization--declared Rutenber.

"So they attacked the evils of dehumanization by themselves dehumanizing. By ceasing to see the opposition as human and reducing them to 'pigs,' they find warrant for terrorism, assassinations, bombings. After all, pigs are for killing--whether they be police pigs, middle class pigs...or enemy of the people pigs."

Hitler, "monster that he was," was idealistic, Rutenber said. So, he continued, were the legions of students, later to grow up into storm troopers, who embarked on an "idealistic" orgy of violence, suppression, book burning and dehumanizing of their pre-World War II version of pigs to bring what they felt was justice to the social order.

"Idealism is far from an unmixed blessing since it is as liable to demonic seduction as to angelic persuasion," vowed the articulate professor.

"The men of Watergate were not bad men; they were blind men," Rutenber declared. "Their eyes were so wholly on the over-riding importance of their ideals for America--the ideals which would only be realized by the triumph of Richard Nixon and the defeat of the 'kooks' and 'weirdos' who stood with McGovern--that they came to believe that any means justified such lofty ends."

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Christian colleges and universities, who nurture and educate young people, Rutenber said, "need more than a religion department and a white elephant chapel to classify as Christian schools."

Christian educators, urged Rutenber, in balancing and tempering idealism, must not succumb to secularism and must confront young people with 1. "the primacy of the personal;" 2. the importance of a moral purpose; 3. the reality of eternity and the hereafter; 4. the Christian view of sin; 5. the inevitability of creation and fall.

"When the personal is given its primacy," he elaborated, totalitarianism will not grow, individual worth prevails "and people's rights cannot be trampled on by the self-righteousness of those who are determined to manipulate them to their own ends."

As for moral purpose, he said, "A strange sickness has attacked young and old alike," causing them to throw out moral standards because sinners can't live up to them.

Rutenber stressed that failure to grasp the Christian concept of eternity and the hereafter causes a person to be "so panic stricken that he thinks paradise must come within this earthly life (and) he is bound to take the recourse of coercion and violence to produce it."

"One of the things that a Christian understanding of man in his sin will do for us all, our students included, is to cure us of the dangerous delusion that sin is out there" in everyone "but in me" and that everyone is basically good, Rutenber said. "Christianity teaches us humility precisely because it gives us insight at this point."

"On the one hand there are those creative bursts which have marked over and over again man's pilgrimage in history. On the other hand, there has been the inevitable frustration and disappointment when the high hopes generated prove to be illusory and what started out so brightly turned sour to the taste," he continued.

"It is the story of our human condition and can be illustrated over and over again. We will not teach our young people anything about life unless we teach them that this is the law of history. Creation and fall go together."

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McCullough Arranges Project
For Witnessing in Hong Kong

6/28/74

MEMPHIS (BP)--A series of practical experiences in Christian witnessing have been arranged for Southern Baptists attending the First World Conference of Baptist Men Nov. 26-30, in Hong Kong.

Glendon McCullough, executive director of the Southern Baptist Brotherhood Commission, reported he worked out the details of the witnessing project during a recent trip to Taiwan and Korea.

More than 1,000 men, including 600 North Americans, are expected to attend the five-day world-wide meeting under the auspices of the Baptist World Alliance.

McCullough said Southern Baptist missionary J. Hunter Hammett of Taipei, administrator of the Taiwan Baptist Mission, and O. K. Bozeman of Seoul, chairman of the Korean Baptist Mission, are arranging for the Christian witnessing opportunities in their two countries.

Two staff members of the Commission will be asked to work with the missionaries to correlate the witness mission, McCullough said.

McCullough said he also arranged for the laymen to visit with lay persons and Southern Baptist missionaries in Tokyo, Japan, before the world conference.

James D. Belote, secretary for East Asia for the Southern Baptist Foreign Mission Board, explained Taiwan and Korea were selected for the witnessing ventures because "openness and response characterize the work there and (because) I feel sure that witnessing opportunities in these two places will result in great fruitfulness!"

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Owen Cooper of Yazoo City, Miss., secretary of the men's department of the Baptist World Alliance (BWA) and immediate past president of the Southern Baptist Convention, said he was seeking to interest Southern Baptist churches in helping lay persons from other countries to attend the conference through a scholarship program.

Several package tours have been arranged for United States laymen to attend the conference and touch down in several other Baptist mission spots in the Orient, Cooper said.

Providing information on specific tours and costs are state Brotherhood departments, the Brotherhood Commission and the BWA men's department in Washington, Cooper said.

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SBC's TV Magnification
System Draws Praise

6/28/74

By Bonita Sparrow

DALLAS (BP)--Events at the Southern Baptist Convention here went off like a television production.

Because that's the way it was handled for the 18,000-plus messengers who crowded into the huge Dallas Convention Center auditorium.

A giant television magnification system provided at each end of the meeting room, authorized by the SBC Executive Committee, meant that everyone could see--at the same time, for the first time--speakers and program personalities. They loomed larger than life on two 24 x 32-foot screens placed at either end of the hall.

To many of the messengers, sitting on the back rows of the either side of the auditorium (two football fields long), the speaker's platform was a miniscule stage. But with the color television projection, they could actually count the pots of yellow chrysanthemums outlining the stand.

The closed circuit television system was extended next door to the Dallas Memorial Auditorium to accommodate the overflow crowd on the closing night when Billy Graham spoke.

W. C. Woody of TimeRite, a subsidiary of the Southern Baptist Radio and Television Commission, was in charge of the television operations--which went so well that praise is still being heard by the Radio-TV Commission.

"I'm convinced that we should never be without the use of television during convention again," said James G. Harris, pastor of University Baptist Church, Fort Worth. Harris, the convention's immediate past first vice-president, said he sat on the stage during most of the sessions "but even then I found myself watching the television monitor much of the time.

"Even if we are in a commodious auditorium, our convention has grown so large that it is impossible for the speakers to be personal," he said. "I heard many, many complimentary words about the television facilities during the convention, and it is my hope that we are making arrangements to continue it every year."

"Nobody had to worry about getting here early to get a good seat--and every seat was a good one," said Mrs. Tom Brandon of Sherman, Tex.

Her husband, pastor of Sherman's First Baptist Church, felt being able to see the speakers on the wide screen "made the convention more meaningful. It also made it possible for us to recognize convention leaders when we met them in the halls because, for the first time, we know what many of them look like."

"It was good to be able to see who I was listening to," said Mrs. Arlie E. Spalding of Lafayette, Tenn.

James Terpo of Bessemer, Ala., noted that in previous conventions, "the speakers have been lost in the crowd. Here everyone is before the messengers and there's no problem of seeing or hearing."

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He said the huge magnification system also "made a big difference in congregational singing because everyone could see and hear the music leaders."

One-third of the payment of costs for the image magnification system came from the convention budget. The balance came from SBC agencies and offerings at the convention.

The contract for the system was with TNT Communications, Inc., of New York, which has provided similar facilities for recent national political conventions and other large meetings.

Taft Broadcasting Corporation of Houston provided additional equipment, including three color cameras, switching equipment, video recorders and monitors free of charge.

The equipment allowed some special effects to be used in flashing images on the screen. A character generator (writing device) flashed speakers' names and titles on the screen, as well as the words to songs, ballots and resolutions.

And the character generator also was utilized to flash emergency messages asking persons hidden in the sea of faces to check with the information desk in the lobby.

"I don't see how we can ever have another convention without the television facilities," concluded Harris.

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HMB Appoints 20, Including
Minister to Alaska Pipeline

6/28/74

ATLANTA (BP)--Two missionaries and 16 missionary associates, including a special minister to the crews working the Alaska Oil Pipeline, were appointed by the Southern Baptist Home Mission Board (HMB) here.

The board's executive committee also appointed two US-2 missionaries and approved a state worker with National Baptists in Kentucky.

James Eastland, Air Force chaplain since 1952, was appointed a missionary associate to serve as minister to the pipeline crews working the Alaska Pipeline construction from Fairbanks to Prudhoe Bay.

Gerald Palmer, director of the HMB's program implementation section, which made the special appointment, said Eastland had a "history of excellent relationships in the military chaplaincy and will readily be able to relate in such a setting."

Placement of Eastland as a minister along the pipeline was worked out with the pipeline companies, Palmer said. Eastland will serve under the guidance of Troy Prince, executive secretary of the Alaska Baptist Convention.

Missionaries appointed included Jan Elizabeth Cox of Louisville, Ky., and Davis Legrand Smith Jr., of Alexandria, Va.

Miss Cox, appointed by the department of Christian social ministries as director of week-day ministries at the Gateway Baptist Center in Pittsburgh, has been a youth worker specializing in delinquency prevention for West Side Baptist Church in Louisville, Ky. A native of Albany, Ga., she is a graduate of the University of Georgia and Southern Baptist Theological Seminary, Louisville.

Smith, appointed by the department of Christian social ministries to work at the Baptist Center in Alexandria, is a graduate of the University of Richmond and Andover Newton Theological Seminary. He is a native of Lynchburg, Va.

Besides Eastland, among the 16 missionary associates appointed were Elias L. and Nancy Golonka. Golonka was associate director of the HMB's department of language missions from 1963-73. He and Mrs. Golonka will work with internationals in New York City.

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The other missionary associates include Miguel and Oralia Barrios of San Marcos, Tex., who will assist language churches; Esequiel and Clara Cervantez of Harlingen, Tex., who will assist language churches; Cleotilde Gonzalez of Socorro, N.M., named director of weekday ministries at Friendship Center, Albuquerque; Carolyn Guy of New Orleans, appointed for weekday ministries in New Orleans Friendship House; Ron and Carolyn Hefner of Kansas City, Mo., appointed as consultant in Christian social ministries in Casper Wyo.; Luis and Maria Quilo of Bell Gardens, Calif., for assistance to language churches in Long Beach, Calif.

Salvador Sanchez of Fort Hancock, Tex., was named to assist language churches in the Fort Hancock area and Jack and Cathy Washington of Birmingham, Ala., will direct Christian social ministries for Birmingham Baptist Association.

US-2 missionaries appointed to the HMB's two year missionary program for college graduates were Robert Lee Schreiber Jr., of Brownsville, Tex., a recent graduate of Sam Houston State University, who will work in Lewiston, Maine, and Mary Elizabeth Smith of Edmonton, Ky. She is a recent graduate of Georgetown College and will work in further development of the Sojourner program (volunteer mission program for high school students and recent high school graduates).

William H. Rogers, the pastor of Melbourne Heights Baptist Church, Louisville, Ky., since 1961, was approved as state director of cooperative ministries with National Baptists.

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Annie Armstrong Offering
Tops Record for 12 Months

6/28/74

ATLANTA (BP)--The 1974 Annie Armstrong Easter Offering for Home Missions in the first six months of the year has already topped last year's record 12-month total, Home Mission Board (HMB) Executive Secretary Arthur B. Rutledge said here.

Rutledge told HMB executive committee members at their June 27 meeting that the offering total was up 19.36 percent at \$6,884,739. The total 1973 offering, highest on record, was \$6,884,358.

The HMB leader said if receipts continue at the same rate, the 1974 total could reach more than \$8 million. Goal for the 1974 offering is \$7.2 million.

In three actions regarding the HMB staff, the executive committee approved the election of two new staff members in the departments of missionary personnel and language missions and approved the placing of W. D. Lawes, associate director of the board's division of evangelism, on long term disability.

Lawes has been on medical leave of absence from his position for several months.

Jerry Lynn Scruggs, director of Christian social ministries in Nassau and Suffolk Counties, New York, was named associate director of the department of missionary personnel, effective September 1. He will replace Bryce Sandlin, who resigned recently to join the religion faculty at Howard Payne College in Brownwood, Tex.

Scruggs, a native of Fruitland, Tenn., is a graduate of Union University, Jackson, Tenn., and Midwestern Baptist Theological Seminary, Kansas City, where he received the master of divinity and doctor of ministries degrees.

He is an Air Force veteran and has served as the pastor of churches in Tennessee, Missouri and New York.

David Donald Benham was named assistant director of the department of language missions, effective September 1.

A Kiowa Indian, Benham is a native of Fayetteville, Ark., and is a graduate of the University of Arkansas and Southwestern Baptist Theological Seminary, Fort Worth, where he received the master of religious education degree.

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Benham has been associated with the Home Mission Board since 1967, serving first as a missionary associate as pastor of an Indian mission in Fort Worth, then as a missionary to Indians at Tuba City, Ariz., and for the past year as a general language missionary with the Arizona Southern Baptist Convention.

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Freedom '76 Will Usher
In Nation's Bicentennial

6/28/74

SAN ANTONIO, Tex. (BP)--Freedom '76, a nationwide Baptist meeting set here Dec. 28, 1975-Jan. 1, 1976, will probably be the first event to usher in the nation's Bicentennial year.

The meeting, sponsored by agencies of the Southern Baptist Convention through the SBC's Interagency Council, will also be Southern Baptists' first attempt at a national meeting designed to reach students, single young adults, married young adults and young persons in the military, a National Student Ministries' spokesman said in Nashville, Tenn.

"Freedom '76 will speak to student and young adult involvement in the mission of the church at the beginning of the 200th anniversary of our nation," said Charles Roselle, chairman of the event's coordinating committee and secretary of the National Student Ministries, the Southern Baptist Sunday School Board.

Ed Seabough of the SBC Home Mission Board will chair the Freedom '76 promotion and registration committee and W. F. Howard, student director for the Baptist General Convention of Texas, is program chairman. Ed Rollins of National Student Ministries is vice chairman of the coordinating committee.

Built around the SBC's 1975-76 theme, "Let Christ's Freedom Ring," Freedom '76 will project a strong emphasis on the freedom in Christ and how it contributes to personal liberty and citizenship responsibility," according to its statement of purpose. "It will stress the importance of all young adults assuming their role in strengthening the moral fiber of American government and society."

Freedom '76, which will seek to employ innovative approaches to reaching young adults, is also designed to highlight the necessity of the Christian home, "issue the clear call of God for every person to be involved in proclaiming freedom in Christ at home and abroad, especially through the use of increased material and human resources available for ministry and missions," and present church vocations as "a major focus of the meeting, with special emphasis to world mission responsibility."

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Seminary Names Brown
Director of Admissions

6/28/74

MILL VALLEY, Calif. (BP)--Nobel D. Brown, editor of young adult materials for the Southern Baptist Sunday School Board, has been named director of admissions of Golden Gate Baptist Theological Seminary here.

The position was created by the seminary's trustees in their annual meeting on the campus in Mill Valley in April.

Brown, who will marry Miss Fay Davenport, a copywriter for Broadman Press at the Sunday School Board in early July in Nashville, will assume his responsibilities at the seminary, Aug. 1.

He is a former missionary to Nigeria, where he was administrator and professor of New Testament at the Nigerian Baptist Theological Seminary in Ogbomosho, Nigeria.

He has been guest professor of preaching at Golden Gate Seminary and visiting professor of missions at Baylor University, Waco, Tex. and pastor of churches in Kentucky and California. For two and one half years, he was a fellow and an instructor in New Testament Greek at Southern Baptist Theological Seminary, Louisville, Ky.

Brown holds the bachelor of arts degree from North Texas State University, Denton, Tex., and the bachelor of divinity degree from Golden Gate Seminary. He earned the doctor of theology degree from Southern Seminary.

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PHOTO WILL BE MAILED TO ALL STATE BAPTIST PAPERS.

June 28, 1974

Pastoral Dropouts--
Some Baptists Ask 'Why?'

74-6

By Jim Newton
for Baptist Press

About 1,000 of this denomination's pastors are leaving the ministry each year, while many others admit to considering it, and some Southern Baptists are beginning to ask why.

The question has led to the unearthing of many problems related to the ministry, which pastors have probably known for years but which people outside the ministry are just beginning to understand. Lay people, largely unaware of sub-surface problems in the pastorate, are shocked when a pastor honestly tells how he feels.

At least three out of four pastors say they have experienced serious stress in the ministry, often serious enough to consider leaving the pastorate.

For many, stress has been accompanied by such feelings as "anguish, worry, bewilderment, depression, fear, failure, defeat, anger, contempt, disgust, alienation, betrayal."

Today's pastors are talking more openly about the problems.

"There is an untold and senseless destruction taking place in the lives of pastors and other church workers," said Ed Bratcher, former pastor of Waynesboro, Va., First Baptist Church.

So concerned was Bratcher that he resigned his pastorate to conduct research on pastoral problems while serving as a "consultant on the ministry" at Southern Baptist Theological Seminary in Louisville.

A survey of 227 pastors, ministers of education and music in the Baptist General Convention of Texas determined that 31 per cent of the Texas Baptist ministers had seriously considered giving up the ministry. A 1971 Gallup Poll nationally put the figure at 38 per cent of all Protestant denominations.

Yet many who actually leave do not feel they have given up their ministries. Surveys reveal that only 13.9 per cent of ex-pastors questioned considered themselves as "having left the ministry," even though secularly employed, with 62 per cent seeing themselves as performing "a ministry."

Clearly "ministry" extends further than a local congregation for many pastors. In a study of Southeastern Seminary graduates, five of the most important reasons for leaving the pastorate were: 1) understanding of the call matured--realized that God can be faithfully served in any honorable profession; 2) the discovery that a person's individual talents could be more effectively utilized in another type of work; 3) the church is not really being the church--it is too preoccupied with itself; 4) disgust with pettiness and bickering in the church; and 5) the goldfish bowl existence of the pastor and his family--the desire to live an independent life.

Dozen's of surveys verify that most pastors feel underpaid. Eighty per cent of the pastors in a 1971 survey expressed this opinion.

Along with this feeling that they are not paid adequately, pastors almost invariably say they are overworked, have too much to do and not enough time to do it.

They often say they feel drained physically, emotionally and spiritually. Few people realize, says one pastor, how much time a pastor spends in his work. "They think all we have to do is prepare two sermons a week, spend an afternoon visiting, and that's it."

This same pastor has spent only two evenings in the past month at home with his family. "I've gone as many as five or six days without seeing my children awake."

Often the pastor's wife feels her husband is married to the church, not to her. Often pastors and their wives find it difficult to develop close relationships and friendships with other couples.

When the church extends a call, commented a pastor's wife, they feel they have called the preacher's wife as well.

"If she feels the call," the wife said, "it's fine. But if she doesn't, she can spend many unhappy hours feeling frustrated, boxed in."

Because of family pressures, divorce is a growing problem and is one of the major factors in ministers leaving the pastorate, surveys indicate.

While a major role the minister fills is that of a counselor, the pastor himself often has no one to turn to for counseling. Indeed, he is considered "less than a man of God," if he admits that he needs to unburden his own hurts.

Nearly one-third of the ministers who seek "informal consultation" cite their wives as the most important person helping to resolve their stress. Members of the congregation, other professions, and other friends help. Last on the list is other pastors.

In recent years ten state conventions have established pastor-church relations offices to help provide "information" to churches seeking a pastor.

The establishment of such offices is only one of many support systems Southern Baptists have begun to develop in the past few years, indicating a new awareness, a new openness and a new honesty in accepting the fact that pastors, too, are human and have problems.

That acceptance is the first step toward helping pastors who are hurting. (BP)