

August 5, 1974

Andy Anderson--71 Years
And Still Going Strong

74-25

By Jon Cook

ABILENE, Kan. (BP)--Gwin "Andy" Anderson, balding but youthful at 71 years, volunteers his time each summer working for the Southern Baptist Home Mission Board's Christian Service Corps as a carpenter, a profession he learned just by watching others do it.

This summer Andy, accompanied by his wife, has been directing the renovation of the buildings of First Southern Baptist Church in Abilene, Kansas, a historic sanctuary where, according to legend, Buffalo Bill Cody once worshipped.

A Texas Baptist church bought the property of the former Presbyterian church for a mission when the Presbyterians moved. There were two auditoriums but no Sunday school space.

Andy's job is to turn the newer and larger auditorium into two floors of Sunday school rooms. The Abilene church voted to sacrifice their auditorium and its stained-glass splendor to have the new space. They now worship in a smaller auditorium in the original building, a sanctuary of dark wood beauty but no baptistry.

Andy has spent his life in the construction business as a heavy equipment operator, not as a carpenter. He says he learned the carpentry business from the seat of his crane by watching others do it. "You don't have to do it to learn," he says.

The Andersons' mission work began when Home Mission Board Executive Secretary Arthur Rutledge spoke at their church, Pasadena Baptist, in St. Petersburg, Fla.

"When he was through I went to him and asked him if he had room for an old man. He said he wished he had a hundred, cause he said he could send college kids to work with them," says Andy.

Andy never questions his summer assignments because he feels if "they didn't need me there they wouldn't have assigned me." Andy and his wife, Nina, live all summer in a 15-foot trailer they pull behind their '73 Ford. "We cook all our meals in it. I'm a diabetic and Nina is on a strict diet so we just eat there all the time," he says.

Nina follows her husband around the job sweeping and cleaning. Her chief responsibility, according to Andy, is to keep him stocked with sandwiches and drinks.

"She's not well at all," says Andy, "but she likes to travel and do this work. I asked her about coming out here as sick as she is, and she said if she has to die she can die out here just as well as at home. So, off we went." Nina is 66 and always the last to admit her age, but Andy is quick to tell on her.

Andy grew up near Andrews, N.C., in the Smoky Mountains. "We all went to church. We didn't get up on Sunday morning and ask if we were going. We knew we were going if we were able at all," he says.

"We were raised hard. I was the oldest of the 12 children. We always had plenty to eat but that was just about the extent of it," says Andy.

The mountains hold a special place in his heart. "That's where you have to lay flat on your back to see the sun come over, the mountains are so high."

Andy left the Smokies in 1947 when he went to Florida on a visit. He stayed when he found he could work the whole year 'round the not worry about the cold.

A deacon since 1936, Andy says of his church, "I reckon they kind of count me as their missionary. Most of the kids there call me Uncle Andy and everybody I guess knows me in that whole country."

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Last year, the Andersons worked with the Apach Indians in Mescalero, N.M., building a mission. "When we went there they were meeting in an old chickenhouse. It was a laying house when the Home Mission Board bought it and the half acre of ground it was on. They tore out all the nests, floored it, put some Sunday school rooms in it and started meeting there," says Andy.

He and a group of student summer missionaries built the concrete block mission with help from their Indian friends.

"The Indians are a little hard to reach. They're kind of superstitious and they have got to know you love them and want to help them. If they know that, they'll fall all over you," he says.

Working with them is good. They sing while they work and are really good singers. We made a deal with the pastor that we would sing as long as he preached."

Andy enjoys working with young people and got along well with the summer missionaries. "They were all just real good workers. I bought them all a trowel and set them to laying blocks. We put up that building, got a roof on it and had a revival meeting in it before we left. The Indians came good. We had a pretty near full house every night," he says.

Before they left Mescalero, the Indians set up a big dinner, cooked over open fires. "I mean they had the groceries on the table. That was their way of showing us their appreciation," he says.

Mission work is important to both Andy and Nina. "I enjoy mission work. I've studied about missions all my life, and its good to get out and see it," says Nina.

"I would like to encourage more older people to get involved in mission work," says Andy. "These college kids, when they go out, if they've got some older person ahead of them, it kind of keeps them corralled up."

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Meade Resigns Midwestern
Baptist Seminary Post

8/5/74

KANSAS CITY, Mo. (BP)--Robert D. Meade, assistant to the president at Midwestern Theological Seminary since 1968, has resigned his post effective August 31. His plans for the future have not been announced.

Meade, 43, a native Missourian, came to the seminary post from the pastorate of the McCarthy Baptist Church, St. Joseph, Mo. He has served as pastor or staff member of churches in Missouri, Texas and Indiana.

A graduate of Southwest Baptist College and William Jewell College, Meade has studied at Southern Seminary and holds the master of divinity degree from Midwestern Seminary.

In his responsibilities as an administrative officer at Midwestern Seminary, Meade has been in charge of the school's programs of recruitment, placement, alumni affairs and public relations, including the editorship of the seminary's publication, The Spire, and directorship of the news office.

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August 5, 1974

**SBC Action on Women Called
"Painful But Beneficial"**

74-25

GLORIETA, N.M. (BP)--The action of messengers to the Southern Baptist Convention "to kill the 'freedom for women' recommendation in Dallas in June was disappointing and painful for many," a staff member of the Christian Life Commission of the Southern Baptist Convention said during a conference here.

"But it will have the beneficial long-range effect of awakening many Southern Baptists to the gravity of the problems," predicted Harry N. Hollis Jr., a conference speaker and director of family and special moral concerns for the commission.

"The messengers may table recommendations but they cannot table rights," said Hollis during a conference on "Christian Liberation for Contemporary Women" sponsored by the commission.

In Dallas, the messengers voted to table sections of the commission's recommendation concerning freedom for women, calling for greater sensitivity to discrimination against women, particularly within the churches and denominational agencies.

"Women are going to be free! God requires it. Justice demands it. Our national Constitution guarantees it. And many men and women in the Southern Baptist Convention are going to keep on working under the leadership of the Holy Spirit to help churches reflect God's intention that all humans should be free," Hollis declared.

"Freedom for women," he told the group, "is a powerful idea whose time has come. Indeed the idea that all human beings can be free came with Jesus Christ. We can no more hold it back than we can stop the changing of the seasons.

"This idea will not go away," stressed Hollis. "The Women's Liberation Movement extremists cannot kill it with their clever and yet unfeeling rhetoric. It cannot be killed by women who want to stay in their male-imposed places so they will not have to face the risk of freedom. Male arrogance cannot kill it. Female indifference cannot kill it. It is Christ's idea and it is here and will not go away," he said.

"Consciousness must yet be raised," urged the Christian Life Commission staffer, "and skirmishes will have to be fought, but women are going to be free. Women are not second class citizens in God's kingdom, and they must not be second class citizens in religious institutions. The church can be a model for this kind of relationship for the rest of society."

Hollis, in an interview later, said an indication of increased consciousness to justice for women is reflected in a resolution passed recently by the Association of Southern Baptist Colleges and Schools, which went on record as encouraging "the legitimate aspirations of women for full professional recognition" in Baptist educational institutions and pledged to "work to develop greater sensitivity to both overt and covert discrimination against women in our governing boards, administrative staffs and teaching and research faculties."

In another address on "Christianity, Women and the Future," Hollis warned the conferees that "just because something is scientifically possible in the human reproduction process does not make it morally permissible for a Christian.

"Christians are called on to refrain from using some of the new scientific developments which contribute to the abuse of human lives and are therefore contrary to God's intentions," Hollis explained.

"For example," outlined Hollis, "indiscriminate reproduction of human life in laboratories must be resisted, and the practice of many taking advantage of newly developed contraceptives in order to exploit a variety of sexual partners is clearly contrary to biblical teaching."

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He noted however that the scientific developments which reflect a movement toward wholeness in creation should be affirmed. "If developments in the area of genetics enable us to eliminate birth defects...we can respond with joy and celebration," said Hollis.

"What can the church do in a culture with sexual pluralism? What part will it have in the future of sex?" asked Hollis. "What is needed immediately is for the church to take a positive initiative. This does not mean that the church must adapt its standards to conform to popular behavior. Rather, it means the church will seek to interpret its standards in the spirit of forgiveness and love," answered Hollis.

"In the future the church can influence sex and society as a whole by holding up the ideal of intercourse within a covenant relationship," explained Hollis. "It can bring judgment upon misuses of sex through the exploitation of a partner both within and outside marriage. It can work for reform of unjust laws which aim at punishment instead of rehabilitation of sexual offenders.

"And, finally," Hollis said, "the church can work for responsible programs of sex education."

Hollis challenged churches to join ranks to protest movies and books which portray sex in unhealthy ways. "I am shocked that the National Broadcasting Company is planning to show 'The Godfather' this coming fall on commercial television. This is almost incomprehensible."

"The biggest prostitution problem in our country does not come from bordello--as bad as that problem is--"it comes rather from those advertising agencies and business suites where sex fantasies are linked to products in order to increase sales," charged Hollis. "The church can influence sex in the future by using its resources to search for a solution to this sophisticated, economic prostitution."

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Abortion: A Tough Ethical
Question, Sociologist Says

8/5/74

GLORIETA, N.M. (BP)--Abortion is the toughest ethical question the Christian church has ever had to face or ever will have to face a prominent sociologist said during a conference here sponsored by the Christian Life Commission of the Southern Baptist Convention.

David R. Mace, speaking to the conference on "Christian Liberation for Contemporary Women" about the Christian's understanding of abortion said, "The right of legal abortion has become a part of the American way of life. We may not like this, but it has happened, and we must come to terms with it."

Mace, professor of family sociology at Bowman Gray School of Medicine in Winston-Salem, N.C., spelled out his displeasure to abortion: "Nobody likes abortion. Most doctors hate it. My medical students are often quite upset by it. Whatever theory we hold about unborn life, we know that the fetus has the possibility to become a human being. Each of us was once a fetus. The greatest and the noblest people who ever lived, as well as the greatest of scoundrels, all spent nine months growing in the seclusion and protection of their mothers' wombs.

"It offends us deeply to think of destroying an unborn child," said Mace. "However, we may have to tolerate abortion for a time, as a regrettable necessity. But surely we can and must find a better way."

In describing his own dilemma, Mace said, "So we must, as Christians, affirm that this is not the way we want to live and it is not the way we would want our friends and neighbors to live; nor the way we want Americans, or any other people, to live. We therefore declare our faith and our hope that a day will come--and it may soon come--when men and women will be able to express and enjoy their sexuality without demeaning themselves or exploiting others; when there will be no more problem pregnancies, no more unavoidable abortions and no more unwanted children."

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He said he believes if we can split the atom and send a man to the moon we should be able through technology to solve this very grave problem through morally acceptable forms of contraception.

Mace said the U. S. Supreme Court decision on abortion might be reversed. "We must understand clearly that the subject is not closed to further discussion. Only a legal verdict has been passed. And the court has been careful to point out that its verdict is based on what we like to call 'the present state of our knowledge.' The baffling question--'what is the value of unborn human life?' --remains; and the search for an answer must go on, especially among the disciplines of medicine, philosophy and theology which, as the Supreme Court reminds us, have so far failed to reach any consensus on the subject."

In another lecture to the conference on "Women, Men and Marriage," Mace assessed the progress of the Women's Liberation Movement: "I don't think the women's movement in this country has recognized that there can be no solution to the problems of the modern woman that does not involve the modern man. I have a great deal of sympathy with the predicament of women today. I think their problems are real. I think they have suffered, and still suffer, many injustices. I think they are entitled to state their case, to ask for radical changes in many of our traditional attitudes.

"But I don't think they are going to make really significant progress by adopting the policy of attacking men as though they were their natural enemy," Mace declared.

Both agreeing and disagreeing with the strategy used by various women's groups, Mace observed, "the women's movement has often adopted an aggressive, belligerent strategy. Up to a point, this was perhaps necessary, because in these days of extremism you have to do something dramatic to get a hearing. But I think women have now been heard very clearly and the time has come for men and women to work together for their mutual liberation."

Mrs. Vera Mace, David Mace's wife and co-author of many books with her husband, shared speaking duties with him during the sessions and suggested some ways to achieve mutual liberation for married couples:

1. Accept the concept of companionship marriage--the important word, she said, is not "equality" but "equity" --or "fairness."
2. Shift from fixed roles to shared roles--there are no tasks that are exclusively set aside for the husband or wife.
3. Sharing work and responsibility--this is where "equity" is practiced.

"It would seem to us," said Mrs. Mace, "that true comradeship between men and women, which we seek, will not be fully achieved outside of marriage until it is achieved in marriage. Once it is achieved extensively in marriage, its achievement outside of marriage will be inevitable.

"What, after all," continued Mrs. Mace, "is holding back the cause of women's liberation? Mainly the stubborn opposition of men who, unwilling to accept equal comradeship with their wives at home, fear its implications in the wider life of the nation. And what, more than anything else, will change their minds? The discovery in their marriage that a wife, no longer discriminated against, becomes not a rampaging renegade, but a loyal partner and a trusted friend."

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Linda Cates Plays Real
Role in "The Common Cup"

8/5/74

By John Wilkes

PORTLAND, Ore. (BP)--"Sarah" had never met her own father...until one day when, sitting in a coffee shop eating a sandwich, the proprietor asked her about a locket she was wearing.

As almost any make believe story would have it, that locket was the one he had given his wife years before, and when the shopowner saw her picture inside it, he realized that the girl sitting in his shop that day was his daughter.

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So father and daughter were joyfully reconciled. That, at least, is how the plot line goes in the new Christian musical, "The Common Cup", which premiered here in Memorial Coliseum at the opening of the 8th Baptist Youth World Conference.

Linda Cates came to Portland to play and sing the role of "Sarah". Her husband, Bill, composed the music for "The Common Cup", in collaboration with lyricist, Ed Seabough of the Southern Baptist Home Mission Board.

A few months ago, during a script session at the Cates home in Nashville, Tenn., Linda was humming through some of the tunes when she happened to mention to Seabough that her background was similar to that of "Sarah" of the musical.

Linda, in real life, had never seen her own father. She did know he lived somewhere in southern Oregon. After leaving her mother's home in California at age 19 to travel with a vocal group, she had even started writing to him. This was because she "felt she needed to bridge a gap" in her life which stemmed from her parents' separation when she was only three.

The Cates became parents for the first time about a year ago. A card and gift arrived from southern Oregon "for the new grandson". Linda recalls that "though it was only a token gift, it was the first thing that had ever come from my father". She adds that this was probably because of "some fear which kept him from reaching out to me as his daughter".

Linda usually keeps busy travelling with her husband, who is a missionary associate, working with special music and drama projects for the Home Mission Board. But on their way to Portland, they planned an extra stopover so that Linda and her father could meet for the first time. The young singer recounted that she stayed on the plane for awhile in "fear and trembling". I was not even sure how I could recognize him when I deplaned. But he was there, and somehow we just seemed to know each other right away."

Now, since that real-life reconciliation, they intend to keep in touch even more regularly. When she called earlier to say that their year-old son would not be making this trip with them, her father replied, "Well, that's all right, because there will be another time to see him."

The former "Up With People" performer believes that if this musical drama had been written just to propel her to initiate the reunion, it would have been worthwhile.

"The long years of separation were not fair to him nor to me, because I did not really know him--and it was a real miracle which made me reach out to him now," she says.

"He was shy at our meeting, so very shy, and afraid that I might reject him. But it was the greatest experience of my whole life, and I am so proud of him now."

When the premiere of "Common Cup" ended in Portland's Memorial Coliseum, the more than 6,000 Baptist Youth from 54 countries gave a standing ovation. They especially loved Linda's portrayal of "Sarah".

But for the real Linda Cates, that airport reunion with her father was "even better than this play."

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BWA Youth Raise Funds;
Discuss World Problems

8/5/74

PORTLAND, Ore. (BP)--Young people from 54 countries collected \$5,487 here for the Baptist World Alliance (BWA) to use in digging water wells in Zaire, Central Africa, and in purchasing coconut trees to help produce economic stability in India.

The delegates to the five-day BWA-sponsored 8th Baptist Youth World Conference, representing 54 countries, also agreed they share the major problems of overpopulation, environmental pollution, poverty, the role of women, peace and human relationships.

But they would not rank one problem as greater than the other, nor did they find a solution to any of the problems.

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Karl-Heinz Walter of Hamburg, West Germany, chairman of the BWA's world youth committee, said he would recommend that the offering be used to dig two wells in Zaire and purchase 2,000 coconut trees, at \$1.25 apiece, to be sent to India.

At least one group of the 6,220 registrants tackled the world issues question.

Although they drafted no set of resolutions, and took no vote among them--this was not the purpose of the youth conference--they pretty well agreed on several basic premises.

First, man is very self-centered, they believed. "We think of ourselves first, rather than what we can do to help solve the problems of the world which reach out beyond our doorsteps," they agreed.

They determined that this self-centeredness blinds man to problems around him.

Second, they felt, man cannot overcome the problems besetting the world with human resources alone. Only through Jesus Christ can victory be attained.

World peace must begin with each individual, for a third premise. If each person could find an inward peace with God, it would permeate throughout all nations, the delegates, most of them in their late teens to their late twenties, believed.

While they agreed that birth control should be practiced to avoid overpopulation, the world Baptist youth appeared to be predominately against abortion--at any stage of pregnancy--as a method of suppressing population growth.

One delegate raised the question, during a discussion of women's roles, "Why do we call God our Father?" No one offered any answer as to why God is spoken of in masculine terms.

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Christ Overcomes Evil
Spirits, Says African

8/5/74

PORTLAND, Ore. (BP)--Baptist world youth, meeting here, heard Masamba Ma Mpolo tell how he deals with sorcery, evil spirits and bewitchment among his people in Zaire (formerly Congo, Africa).

At the closing session of the 8th Baptist Youth World Conference, Masamba, who has been involved with young people as pastor and vice-dean of the Universite Nationale de Zaire in Kinshasa, spoke of problems affecting the church and society in the heart of Africa.

"There is a spiritual problem there, often not understood by Western culture, that evidences itself in people connecting themselves to evil and using it to influence other persons," he said.

Masamba said the threatening power of bewitchment is strong. Although he holds a doctor's degree in counseling, he says "We have to go beyond psychology when trying to help people through their problems.

"We have forgotten that Jesus used symbols when he taught and we need to do that too," he said. Masamba uses biblical symbols in supporting people who come to him with family and personal problems.

"Sometimes the laying on of hands helps a person feel that others around him are caring. We often pray for long periods of time and afterwards the troubled person will take off the symbol of sorcery which he may be wearing around his neck and throw it as far as he can. In this symbolic way, he is throwing away the object that represents a curse another person has held over him."

Masamba then tells his patient: "If there is an evil spirit, then there is a good spirit also which can come into your life and help you."

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He says he tries to take people where they are and introduce them to a new power in Christ. "I have seen this work in many lives," he said.

Masamba cited an example of a changed life. A young man had an illness--he was "sick in the stomach. The doctors could find nothing wrong with him. When the pains persisted, they planned an operation. But the man was afraid and came to see me," Masamba told the 6,220 conference delegates from 54 countries.

"He told me some things that he had not told the doctors. He was seeing visions and hearing voices and thought people were throwing rocks at him. We talked some more, and I learned that his dreams told him that he was being cursed.

"He had been living with a concubine (mistress) for five years and had decided to take a wife from the village. When the concubine heard of this, she told him the bad spirits would follow him and he would not be happy. As a result, his guilt began to make him sick."

Masamba asked the doctors to wait one week before they operated. "We began to pray for this young man. We explained to him that his illness and his dreams (which Zairians do not separate from reality) could be changed if he could cast off the evil spirit."

Today, this man is a lay-counselor in the church. "When people talk about bewitchment to him, he tells them about it from a personal experience," Masamba said.

"The church in Zaire has been able to listen to the problems of the people and then relate how the gospel can help them," he said. "When we go out to the villages, we uncover the problems and many of them relate to the beliefs in bewitchment.

"It is the way people explain bad luck, illness or unexplainable situations. We consider this a result of broken relationships--so we need to reconcile families and show them a greater power in Christ," Masamba declared.

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They "Crawled In" But Not
Out, Missionaries Claim

8/5/74

ATLANTA (BP)--Two Southern Baptist missionaries have spent an aggregate of 78 years ministering in a community center here.

Since 1935, Elizabeth Lundy and Myrtle Salters, who are both scheduled to retire this August, have had charge of the Stewart Baptist Center, supported by the Atlanta Baptist Association's Womans Missionary Union.

One of the two, Miss Salters, came first as a volunteer, thinking she was going to China to be a foreign missionary. But a minor health problem negated that idea, and she stayed with Miss Lundy, who had been her roommate at the WMU Training School, then at Southern Baptist Theological Seminary in Louisville, Ky.

"It fell my lot to work mostly with boys," says Miss Salters, a gifted craftswoman. Over the years she has made flowers out of plastic spoons, doll beds out of detergent bottles and assorted sizes of stilts.

Located since 1950 in a racially transitory neighborhood in Atlanta's southeast section, the center made a quiet thing of integration. "We've seen grown men write their names for the first time, we've seen neighbors become friends and hatred turn to love as black and white people became neighbors," says Miss Lundy.

In the past the center had day care 10 hours each day and clinics--immunization, well-baby and mothers'-to-be. "But that was when there was no other place for people to go," says Miss Lundy. "Now we provide services not duplicated elsewhere."

The center has volunteers to go to the two nearby schools as tutors. There are sewing clubs, crafts for each age group from children to senior adults, summer camping, Bible stories and drama. More than 100 volunteers worked with the center last year.

"Now we've passed the proverbial 39 years of age, but we started so young, we had to crawl in," laughs Miss Salters reflecting on her long years of service. "Yes," adds Miss Lundy, "but usually somebody adds 'if we stayed longer, we'd have to crawl out.'"

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