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News Service of the Southern Baptist Convention

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75-129

**'American Revolution
Isn't Over'; Gaddy**

GLORIETA, N. M. (BP)--"The American Revolution is not over," rather, "religious freedom, like other liberties, is constantly under attack." Nor should the United States of America or any civil federal organization be called "Christian."

C. Welton Gaddy, director of Christian citizenship development for the Southern Baptist Christian Life Commission, urged these cautions, among others, here during a commission-sponsored conference on "Southern Baptists and the Bicentennial," at the Glorieta Baptist Conference center.

"The basic ideas over which the American Revolution arose "are still in need of support. We are always in danger of losing our freedom," Gaddy warned, "We must recommit ourselves to the ongoing revolution of assuring a free citizenry, and open society and a democratic government.

Gaddy urged Southern Baptists to be on the alert against attacks on religious liberty and other freedoms.

"Even though the foundations of our nation were correctly laid," Gaddy observed, "the success of the superstructure is not assured. The future depends upon how much moral influence is exerted by its citizens--especially Southern Baptist citizens.

Noting that "no nation is any more precious to God than any other," Gaddy said, "To speak of 'Christian America' is to ignore Christian theology as well as historical reality."

The oft-used phrase "one nation under God," used in the Pledge of Allegiance to the Flag, also drew fire from Gaddy. "This is a very misunderstood statement by most Christians. On its face it gives a false sense of self-identity. The phrase actually means we are under the judgment of God. As a nation we should not be given any special favor from God," Gaddy noted.

"Christian truth," he continued, "offers the best corrective to both of these popular heresies"--"Christian America" and "one nation under God."

"Nations are accountable to God even as individuals," the commission staff member continued. "Whether or not this nation maintains a loyalty to the truths of the founding fathers remains to be seen."

Gaddy warned against various religious groups who "have periodically attempted to translate sectarian beliefs into public policies applicable to all persons.

"These groups," he said, "demonstrate no hesitancy in using the secular institutions of government for the establishment of their own religious points of view.

"Unfortunately Christians," Gaddy noted, "yes, even Southern Baptists, who would use the power of government to compel religious services--prayer, Bible reading and the teaching of doctrine--in public institutions have not sufficiently thought the matter through.

"Once the guarantee of freedom is broken and the government becomes an instrument for even limited religious indoctrination, all faiths are in serious trouble and other liberties are jeopardized," he said.

"Today a just social order is only a partial reality," observed Gaddy, "So long as persons are discriminated against because of race or sex, the cause of justice is incomplete.

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"When legislators formulate laws in compliance with the narrow interests of one pressure group rather than in response to the general sentiments of the citizenry, justice is still lacking," Gaddy said.

"So long as economic structures benefit the wealthy and further dehumanize the poor, justice is not yet," he noted. "When budgetary commitment to arms programs are increased while funding for social welfare programs is cut, justice is aborted.

"So long as stomachs bloated with obesity and stomachs swollen with malnutrition exist side-by-side," charged Gaddy, "justice is delayed."

Gaddy urged Southern Baptists to work to make the nation what it should be for the cause of Christ. "We will have the kind of government for which we work, enjoy the amount of freedom which we support and experience the quality of society which we influence."

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Baptists Urged, 'Lead Out
In Bicentennial Observance'

Baptist Press
8/22/75

By Floyd A. Craig

G LORIETA, N. M. (BP)--Southern Baptists were challenged here to adopt their own agenda for the nation's bicentennial celebration and to set the pattern for participation for all religious groups in the United States.

During a week-long conference on "Southern Baptists and the Bicentennial," sponsored by the Christian Life Commission (CLC) of the Southern Baptist Convention, an array of citizenship specialists at the Glorieta Baptist Conference Center here agreed the denomination should be involved in the national celebration but not at the expense of the Christian faith.

The conference leaders urged Southern Baptists and all other Christians to consider everything from taking a hard look at the nation's past to encouraging church members to take an active part in political affairs.

C. Welton Gaddy, the bicentennial conference director and director of Christian citizenship development for the commission, warned, "Churches will miss, perhaps, the greatest educational opportunity of this generation for citizenship development if the teachable moment of the bicentennial is not grasped for instruction in Christian citizenship.

"We can no longer tolerate either a vitriolic pessimism regarding the process or an unconditional blessing of that process. Every church in the Southern Baptist Convention (SBC) can make a tremendous contribution to the observance by preaching and teaching the importance, methods and goals of Christian political action."

Two other speakers, A. Ronald Tonks, assistant executive secretary for the Southern Baptist Historical Commission, and Ben Loring, a staff member from the Texas Baptist Christian Life Commission agreed all Christian groups must guard against the "Americanization of Christianity."

Tonks said, "I'm afraid we have allied our concern for national improvement and enjoyment for the better things of life so much we will deaden, if not destroy our Christian conscience. The Americanization of Christianity in the Twentieth Century is taking place surely and certainly. We must guard against this."

Loring said, "Christians must never accept the nation's mindset uncritically. The nation's course must always be measured by the test of 'What is God's will.'

"It is not the wisdom of leaders, the great traditions of the past, national pride, honor or even the will of the majority that offers the final direction of national destiny. Simply stated, religious nationalism is idolatry," said Loring.

Another speaker, James Dunn, executive secretary of the Texas Christian Life Commission, listed the numerous Baptist people--both past and present--who have taken an active part in reforming society for the cause of Christ.

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"Baptist social reformers are a breed that are generally honored and often identified only posthumously," Dunn said, "Yet in America the Baptist social reformers have been a major force in shaping American life.

"It could well be that no other religious group has contributed more significantly to social change than Baptists, and during the bicentennial year a whole new crop of Baptist reformers need to be born," Dunn said.

Dunn singled out the late black civil rights leader Martin Luther King Jr. as the most prominent Baptist social reformer of the last two decades.

"This Baptist preacher came on the scene with a dream and a message of non-violence, with a sincere identification with the hurts of his people. And he channeled the most explosive resolution of our life-time. He aimed it, interpreted, led it and finally died in that revolution.

"Baptists should be proud of Dr. King--this Baptist pastor and gospel preacher," urged Dunn.

William M. Pinson Jr., professor of Christian ethics at Southwestern Baptist Theological Seminary in Fort Worth, told the conference that fully 30 percent of American citizens will have little or no interest in the bicentennial.

Pinson explained that the 30 percent involves the minority groups such as Negroes, Indians, Spanish-Americans, Asians and many women.

"Negroes were slaves and remain so in spite of the Declaration of Independence contention that all men are created equal," said Pinson, "Indians, the original Americans, suffered much at the hands of the new nation. Spanish-Americans became a part of the nation by force not by choice, and Asians came to work on the railroads and in the mines but shared little in the prosperity which resulted from it.

"I believe," said Pinson, "one of the most creative aspects of the bicentennial will be for us 'pale faces' to understand the minorities better, to hear their hurts, to understand why they feel the way they do, to see how we in our communities can link together to do something about the conditions which are not measuring up to the ideals of the revolution. That, frankly, is what I plan to do where I live," Pinson promised.

Foy D. Valentine, executive secretary of the CLC, in the closing session observed, "The bicentennial year may turn out to be a good experience, particularly as Southern Baptists play a significant role in determining the outcome of the year. Opportunities abound for molding the kind of citizenship that will benefit the nation and glorify God," Valentine concluded.

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Former Texas Editor's
Widow Dies at Age 83

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8/22/75

DALLAS (BP)--Mrs. Sadie Ray Woodward (David M.) Gardner, widow of a former editor of the Baptist Standard, died here August 22. She would have been 84-years-old on September 23.

Mrs. Gardner made her home with her daughter, Mrs. Ned P. King Jr., of Dallas, formerly a member and elected secretary of the Southern Baptist Executive Committee.

Mrs. Gardner's late husband--David M. Gardner--who edited the Texas Baptist publication from 1944-54, died in 1972.

Following their marriage in 1915, the Gardners lived in Clarendon and Memphis, Tex., where he served as pastor. They moved to Birmingham, Ala., where he pastored Ensley Baptist Church and later to St. Petersburg, Fla., where he was pastor of the First Baptist Church, until he became editor of the Baptist Standard in 1944.

Funeral services were held in First Baptist Church, Dallas, where Mrs. Gardner was a member 31 years. W. A. Criswell, pastor, and Alton Reed, retired president of the Southern Baptist Annuity Board, officiated.

Survivors include Mrs. King; another daughter, Mrs. Earl Neelands of Jackson, Miss.; a brother, John J. Woodard of Birmingham; a grandson in Dallas and two granddaughters in California.

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Church Management--New
Trends Among SBC Churches

By Michael D. Chute

GLORIETA, N. M. (BP)--Current trends in church management are beginning to show results in achieving the modern-day mission of many Southern Baptist churches, about 800 pastors and lay persons were told here.

Church management means directing the effort of the church program to attain the church's mission to its membership and community.

Management methods adopted in recent years are allowing many Southern Baptist churches to realize new and previously unattainable accomplishments in their mission, according to Reginald McDonough, a Southern Baptist management expert with the Baptist Sunday School Board, Nashville.

Many pastors, staff members, deacons, committee members and program leaders in churches across the 12.5 million member Southern Baptist Convention (SBC) are beginning to strive together as a local unit through new concepts in church management, stressed McDonough, who is administrative services supervisor for the board's church administration department.

"Many Southern Baptist ministers feel the church's mission is not being accomplished," he said, "They say the church is not getting the job done in our communities, that it is virtually ineffective. They see the church as a large, unwieldy apathetic organization, whereas a more flexible approach to ministry is wanted."

On the other hand, participants in a Church Administration Conference here, said they sense a growing awareness among pastors and staff members that pastors should be responsible for church management. Therefore, pastors are showing more concern for church programs--Sunday School, church training, church music, church recreation, etc.--as well as preaching and outreach, they said.

Also, the concept of shared ministry in church management is being readily accepted by pastors and staff members alike. There was a time when each minister's duties were thought to be a division of the pastor's responsibility. Staff members felt they did nothing more than "leg work" for the pastor.

The shared ministry concept says that each staff member is an integral part of church management. Each staff member's role has integrity within itself. If a church program is not integral to the church, it should be done away with, stated McDonough.

In shared ministry, the pastor gives direction and coordination. There was a time when each minister thought, "If I do my own work and everyone else does his work, then the work of the church will be done." This has simply not happened because that philosophy lacked direction and coordination--two ingredients the pastor must provide, McDonough added.

The changing role of the deacon has added to the changing role in management. In years past, deacons have primarily served as business managers in most churches, usually as the informal power structure. However, more deacon groups are beginning to serve as co-laborers with the pastor in building proclamation, leadership, care and fellowship within the church.

This is placing more responsibility on church committees to function and directly relate their work to the congregation, McDonough said. In the past, if church committees didn't function, the deacons picked up the slack. Today, if the committee doesn't do its job, the work slides until a crisis situation occurs.

Probably due to current economic conditions, there is a tendency for churches to closer relate budgeting and church program priorities.

"Although leadership training may be the priority need in a church," stated McDonough, "the church may spend more money on flowers for the Sunday worship services than it does on leadership training. However, by relating budgets and priorities, this problem is solved."

It is also significant that a growing number of churches are becoming more and more goal-oriented in completing their work, McDonough noted. By establishing goals, churches have a better chance of accomplishing their end results and knowing when they have reached them.

In the past, many churches have used the same activities over and over, year after year, until they have become stale. Now churches are planning programs based on priority needs of the church and community. The church's program may differ from year to year depending on the community's needs, which McDonough sees as a positive trend in assuring accomplishment of the church's mission.

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CORRECTIONS: In BP story of 8/19/75, headlined "46 States Send Messengers to Miami Beach SBC," 2nd graph, 2nd line, between Tennessee and Texas, insert "Alabama, 1,298".

In the BP story of 8/18/75, headlined, "Students Distribute Bibles to Internationals," 2nd to last graph first line, after "countries," please insert 76%. THANKS--Baptist Press

Brotherhood Commission Sets

Purpose, Future Direction

MEMPHIS (BP)--Trustees of the Southern Baptist Brotherhood Commission adopted a long-range, nine-year plan including a new statement of purpose and five major brotherhood tasks expanding the brotherhood program to include helping lay people to develop personal ministry.

Commission members also adopted a slightly reduced budget for 1975-76, set priorities for the future, reviewed the actions of the past year, and expressed concern about proposals to combine the Boy Scouts organizations and Royal Ambassador programs of Baptist churches.

After lengthy discussion, Commission members adopted the report of a blue-ribbon Direction '84 Committee appointed last year to study the total Brotherhood program and recommend a long-range plan for future direction.

The Commission approved as recommended the committee's statement of purpose for Brotherhood:

"Brotherhood in a Southern Baptist church is a fellowship which enables persons to be ministers in the world through an action-study approach that encourages their involvement in missions-evangelism.

"All Christians," said the statement, "are called to be ministers and have a spiritual ministry to perform. This ministry occurs primarily in the world where the layperson is the basic minister, while the pastor, other vocational church ministers and missionaries equip laypersons for their ministry."

In addition the commission adopted five Brotherhood tasks: (1) Engage in mission activities (2) teach missions, (3) pray for and give to missions, (4) develop personal ministry and (5) undergird the church and denomination.

Four of the tasks are similar to the tasks the Brotherhood has supported since 1969. One new task, develop personal ministry, was added. "This task includes helping persons to discover and channel individual gifts through personal ministry," the statement said. "It also includes encouraging pastors in their equipping ministry.

"Each Christian has a call to ministry, and therefore, also a gift for enabling that ministry, said the statement. "Brotherhood is to help persons to understand what it means to be called to a ministry and to call forth the gifts that are in each person so that they may do their ministry on behalf of the whole body of Christ."

Parenthetically, the committee explained that this may mean the necessity of setting up some new kinds of channels so that once a person has begun to discover his gift for ministry, there is a means by which the gift can be expressed.

"As it relates to the pastor, this means 'freeing the pastor' and seeking to help him in being an enabler and an equipper of his people."

In recommending the task, the committee stated it did not feel that the new direction for Brotherhood would necessitate any change in the official program statement of the Brotherhood Commission as adopted by the Southern Baptist Convention (SBC).

Commission trustees authorized the staff to develop task statements from these five tasks and to implement the tasks in programs and materials as needed. Glendon McCullough, commission executive director, said he hopes to resolve any relationship question and produce new materials implementing the tasks within 18 months to two years.

The 30-member Direction '84 Committee also recommended seven priorities for expanded Brotherhood functions between 1975 and 1984.

The priorities include developing a communications and promotion plan for specific Baptist groups; developing a funding plan including endowments, wills, trusts, grants and SBC resources; developing a marketing plan for periodicals and merchandise; providing leadership for world mission conferences; further developing leadership training services; providing leadership for special mission projects; and moving to twice-a-year meetings of commission trustees.

In other actions, the commission re-elected its current officers and adopted a 1975-76 budget of \$1,411,145, a decrease of \$19,193 from the 1974-75 budget.

Re-elected as commission officers were chairman P. A. Stevens, president of Fire Protection of Louisville, Ky., Inc.; vice chairman Charles M. Becton, pastor of First Baptist Church in McAlester, Oklahoma; and secretary William E. Hardy Jr., minister of education, First Baptist Church, Columbus, Mississippi.

Adopting a resolution from its Royal Ambassador committee, the Commission asked that a letter be written to the national offices of Boy Scouts of America requesting that they discontinue promoting the combining of the Boy Scout organization and the Royal Ambassador program of Baptist churches. Royal Ambassadors is a missions program for boys, ages 6-17. The recommendation further asked that the group cease "the publication of copyrighted Royal Ambassador materials."

The Commission expressed support of the position regarding Boy Scouts as released earlier this year by McCullough, who pointed out that fourteen years ago the SBC decisively rejected efforts to establish a relationship between Royal Ambassadors and Boy Scouts.

"These messengers saw the threat of a divided loyalty in churches between two boy's groups in the areas of purpose, funding and leadership," McCullough said.

The commission also voted not to hold a national Royal Ambassador congress in 1978 and approved a proposal to join the Baptist Sunday School Board and Southern Baptist Home Mission Board in sponsoring and joint planning of an advance mountaineering program called Christian High Adventure.

Trustees also approved an agreement with the Home and Foreign Mission Boards, SBC, outlining a process for the employment of a full time director to promote world mission conferences in Baptist associations, to work on the Brotherhood Commission staff.

The commission spent one afternoon reviewing the actions of the past year, including the decision by trustees last February to cut the staff by 25 percent in light of a financial crisis.

"The reduction in staff earlier this year has made it impossible for us to accelerate our programs as we wanted," said McCullough in his report to the trustees, "but I have not retreated one step in my dreams and expectations for this agency. The need has not been reduced; the potential has not been made smaller; the opportunities have not decreased; and enthusiasm has not lessened," he said.

As a result of the action, McCullough told the trustees, the agency "is now on solid financial ground for meeting the challenges of our missions assignment." The trustees elected Norman Godfrey, an executive assistant, to handle additional responsibilities as director of the Baptist Men's Division, and Bob Banks, also an executive assistant, as director of the Royal Ambassador Division.

Implementing the action to meet twice annually, the commission voted to meet May 12-14 and May 3-5, 1976 and set dates for future meetings in 1977 and 1978.