



**SBC Shifts from Paternalism
To 'Indigenous Missions'**

By Charlotte Powell
For Baptist Press

Long before the first Anglos landed at Plymouth and Jamestown, Indians had settled great stretches of the continent. Columbus' voyages opened the door to Spanish colonization of the Southwest and West.

The English on the eastern seaboard brought black slaves to the New World, making the blacks the only people to come by force, rather than by choice.

Others that followed--Chinese, Irish, Polish, Germans, Swedes, Italians, Japanese, Cubans, Filipinos, Vietnamese--came because America offered them something they could not find at home.

"They did not come to give up their cultural identities," says Oscar Romo, a Mexican-American who directs language missions for the Southern Baptist Home Mission Board (HMB). "They came to find them."

For millions of immigrants, America was a land of hope, the utopia whose gifts were peace, freedom, economic security...life, liberty and/or the pursuit of happiness.

But few newcomers to the United States came to areas that, in 1845, had become the province of the Southern Baptist Convention (SBC).

From the time of the SBC's formation in 1845, Southern Baptists limited themselves to work in states that later became identified with the Confederacy.

And until 1942, SBC missions and churches remained confined to the southern/southwestern regions of the U.S., where Anglos' transcultural contact was limited almost exclusively to blacks, Mexican-Americans and Indians.

And though the Convention, from its beginnings, was "evangelistically mission-minded," says one observer, "it was always missions of a paternalistic nature; it was always done with the attitude that 'you have to accept Christ and the American way' together."

Then, in the 1940s, the first of two events occurred that moved Southern Baptists away from this attitude.

The Depression, Dust Bowl and World War II sent Southern Baptists throughout the U.S. When they found no churches in their new homes that were similar to those they'd left in the South, they began to form new "SBC" churches.

In 1942, the Convention recognized 13 of these churches in California, opening the door to active missions in other non-traditional SBC states. For the first time, Southern Baptists were exposed to sections of the nation that had high concentrations of ethnic peoples who were not black, Indian or Mexican.

The second factor was the growing ethnic movement, which began in the 1930s with the Latin-Americans' struggle in the Southwest and West for equal education and equal employment, and climaxed in the 1960s with the Civil Rights Movement.

The war, especially, gave both ethnics and Anglos a better understanding of the nation's diversity, says Romo:

"For the first time many ethnics were made aware of the opportunities open to them, and many Anglos were made aware of the ethnics in their midst."

With the effort to instill racial dignity and pride into blacks came a new awareness of other people's contributions and heritage. Not only did black become beautiful, so did yellow, brown, red.

Romo characterizes the ethnic movement as beginning in the 1930s with a search for identity, which was reinforced in the 1940s:

"In the 1950s came national tolerance, recognition in the 1960s and acceptance in the 1970s."

Fortuitously, the SBC--probably for the first time--was also ready to accept ethnics' right to such a course.

"Everything that went before probably was necessary for us to come to a point where we'd accept ethnic people and be willing to give them responsibility to minister to their own people," says David Benham of the HMB's language missions department.

"We didn't negate the past, we built on it," adds Benham.

Among the first Southern Baptists to practice the concept of ethnic-controlled missions, openly and directly, was James Nelson.

He had been a missionary to Panama where he became convinced that "missions would only succeed if the native people controlled things."

Back in the U.S., the HMB offered Nelson an appointment as a missionary to the Navahos in New Mexico. He would accept, Nelson replied, only if he could work toward "indigenous leadership."

He credits HMB Executive Director Arthur Rutledge with the Board's willingness to accept his condition of employment.

"Rutledge believed the time was right for the indigenous missions approach," Nelson says.

Although not the first missionary to practice indigenous missions, Nelson, who now heads the HMB's rural-urban missions department, did make the indigenous missions concept acceptable--largely by proving it workable.

Today, the SBC has work in all 50 states and its 12.7 million members include more than a million ethnic peoples. The denomination grows by about 100 ethnic churches per year; in the past 24 months, 21 Korean congregations have constituted. Since the Vietnamese refugees' influx, 19 fellowships have formed, and Lewis Meyers, foreign missionary to Vietnam now "on loan" to the HMB, estimates several of these will become congregations this year.

The largest SBC church in New England is French Haitian. Ethnic congregations, including blacks, are among California's fastest growing churches.

The number of black churches joining the SBC has risen dramatically too, in recent years. The California convention leads with 82 black churches and 2 black missions, in the number of black congregations. It has been estimated that by 1977 one of every 10 California SBC churches will be black. Almost half of the 176 Southern Baptist churches of the Michigan convention are black.

"Theologically, black Baptists and Southern Baptists have always been similar," explains Ed Wheeler of the HMB's department of cooperative ministries with National Baptists.

As the SBC loses its "racist" image, Wheeler adds, blacks are assessing "what the SBC is doing in missions against what other denominations are doing, and they want to be a part."

And they feel, adds another HMB worker, that Southern Baptists will allow them to be a part, without asking them to become "someone they are not, culturally or linguistically."

Romo says, "we have realized others have a right to be different. We are moving, as a result, away from high paternalism to a concept of individuality.

"We're not out to make them be what we want them to be, but let them be themselves." (BP)

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(BP) Photos mailed to Baptist state papers

EDITOR'S NOTE: This is the second in a three-part series on Ethnics and the U.S. Bicentennial written for Baptist Press by Charlotte Powell, research assistant for the Southern Baptist Home Mission Board, Atlanta

NEXT: Problems in indigenous missions; what and how real are they?



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Papua New Guinea Leads
Baptist Increase in Oceania

76-60

WASHINGTON (BP)--Led by the Australian Baptist mission in the new nation of Papua New Guinea, the Baptists of Oceania (Southwest Pacific) increased their numbers this past year from 112,341 to 114,265, the Baptist World Alliance (BWA) has reported.

The corresponding Baptist figure for the Oceania area seven years ago was 70,883.

The mission in Papua New Guinea, one of five Baptist missions in that country, pushed upwards from 11,500 members to 15,000. About 84 percent of these are in the West Highlands Baptist Union; the remaining 16 percent in the Sepik Baptist Union. Papua New Guinea became independent last September 16.

Smaller increases are reported for the Baptists of Australia (up 774), New Zealand (up 408), and Guam (up 207). Decreases are reported for Indonesia, (down 2,980), and Micronesia, the U. S. Trust Territory of the Pacific, (down 85).

For the first time a number is listed for Fiji, 25. One nation, Western Samoa, and 14 dependencies in Oceania have no Baptists, according to the report.

The drop in Indonesia does not represent a reduction in the Christian witness in that country, according to the BWA. The decrease is primarily due to a reclassification of the work of Canadian Baptists there.

Formerly accounting for 25 churches and 4,000 Baptists, the entry for the Canadian work has been dropped from BWA worksheets because the local body, known as the Kerapatan Protestant Church of Indonesia, does not use the name "Baptist." However, they have close Baptist connections and most of their leadership was trained at the Southern Baptist seminary in Semarang, a BWA spokesman said.

With the release of the statistics, BWA statistician Carl W. Tiller observed that the data for the Philippines has been moved this year from the Oceania group to the Asian portion of world statistics, consistent with the present practice of geographers in so classifying the country. For comparative purposes, older data of the BWA is being adjusted similarly, Tiller said.

Total church membership for Oceania reported in other recent years (adjusted to exclude the Philippines) was: 1969, 70,883; 1970, 98,286; 1971, 98,615; 1972, 98,140; 1973, 105,356; 1974, 108,152.

Baptists in Oceania

Nations	1976 ^a		1975	
	Churches	Members	Churches	Members
Australia	716	51,080	699	50,306
Fiji	1	25	0	0
Indonesia	149	27,031	122	30,011
New Zealand	166	18,457	164	18,049
Papua New Guinea	171	15,505	221	11,930
Western Samoa	0	0	0	0
<u>Dependencies</u>				
Guam	27	2,067	23	1,860
Micronesia (U. S. Trust Territory)	1	100	3	185
14 Other Dependencies ^b	0	0	0	0
TOTALS	1,231	114,265	1,232^c	112,341^c

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^aSubject to revision

^bThe following dependencies are not known to have any Baptist churches: American Samoa, Cook Islands, French Polynesia, Gilbert Island, New Caledonia, New Hebrides, Niue Island, Norfolk Island, Pitcairn Island, Portuguese Timor (East Timor), Tokelau Islands, Tuvalu, Wallis and Futuna.

^cData for 1975 has been adjusted from figures reported a year ago, to exclude numbers for the Republic of the Philippines, now classified as a part of Asia, instead of Oceania.

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Weber Gives Resolutions
Procedure for SBC

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NORFOLK (BP)--Andrew Tampling, pastor of First Baptist Church, Birmingham, has been appointed chairman of the committee on resolutions which will report to the Southern Baptist Convention (SBC), which meets in annual session here, June 15-17.

In announcing Tampling's appointment, SBC President Jaroy Weber of Lubbock urged all persons submitting resolutions to (1) do so advance in writing, wherever possible, to help streamline the procedure; (2) check resolutions passed by previous conventions (in convention annuals found in many church offices) to avoid repetition; (3) consult with the chairman or members of the resolutions committee before the resolution is submitted to the convention; (4) be prepared to turn in a written copy of it at the platform if it is made from the floor.

"These simple steps will avoid confusion and overlapping," said Weber, pastor of First Baptist Church, Lubbock.

Tampling will head a 10 person committee, which has not yet been completely appointed. Weber added that when the committee membership is complete and arrangements are made for the meetings in Norfolk, the time and place of the pre-convention session of the resolutions committee will be announced.

Resolutions to be submitted should be sent as soon as possible, Weber said, to Andrew Tampling, SBC Resolutions Committee, First Baptist Church, 517 22nd St. North, Birmingham, Ala. 35203.

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Filipino Pastor Killed
By 'New People's Army'

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DAVAO CITY, Philippines (BP)--The lay pastor of a Baptist congregation was shot to death about 50 miles north of here by three "New People's Army" rebels, who accused him of being an informer--reporting their activities.

"You know your sins, they told Ramon Calvan, pastor of a rural church in Kilagding, who was walking to church with his wife and two of his seven children.

Then they shot him to death, and, after further mutilation, left his body on the trail.

Calvan is the first Philippine Baptist pastor to be killed in the fighting that has been under way for several years between government forces and the "New People's Army" rebels, according to Southern Baptist missionary Robert L. Stanley.

The lay pastor's friends and fellow workers said they did not believe he had been informing, according to D. Leslie Hill, Southern Baptist missionary and director of the Philippine Baptist Seminary Extension training.

The rebels have made periodic attacks on government troops or civilians thought to be "informing" on their activities, Stanley said. In recent months, they seem to have concentrated these attacks on the large island of Mindanao, where many fled after President Ferdinand Marcos declared martial law in September 1972, according to reports.

But there have also been reports of ambushes and other incidents in areas of the island of Luzon.

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Missionaries, who live in both cities and villages, do not appear to be in danger at this time. There are, however, some areas to which they cannot travel because the Philippine government has declared some sectors off limits to aliens.

In Mati, about 50 miles east of Davao City across the Davao Gulf, one Baptist layman said that rebel attacks are affecting the city's economy. Farmers are afraid to plant their crops in some areas, said the layman, who is considering moving his family and his business to an area in the Central Philippines not affected by such fighting.

Calvan is survived by his wife and seven children. Local churches have taken special offerings to help meet the family's need.

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Third SBC Joggers
Jubilee Planned

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4/5/76

NORFOLK (BP)--Plans have been announced for the Third Southern Baptist Convention (SBC) Joggers Jubilee here June 15, 1976, to promote jogging as a means toward physical fitness.

In 1974, the first Joggers Jubilee had 67 joggers from 11 states and Brazil. Last year 72 people from 13 states, Brazil and Kenya were participants, as well as a church jogging group in Abilene, Tex.

Luther Dorr, pastor of Temple Baptist Church, Norfolk, Va., reports that this year's Joggers Jubilee will take place from 6:30 to 7:30 a.m. at Lake Taylor High School Track in Norfolk.

Joggers Jubilee is sponsored by the church recreation department of the Southern Baptist Sunday School Board, Nashville, which awards a certificate of participation to each jogger.

Persons wishing to participate in the Third SBC Joggers Jubilee are asked to report name, SBC hotel location, and phone number so transportation may be arranged to the track. Registration information should be sent to Eugene Greer, SBC STRIDER, 11317 Earlywood, Dallas, Tex. 75201, by May 21.

Joggers not attending the 1976 SBC may receive a certificate by notifying the STRIDER or the church recreation department, by no later than June 30, of the time and distance jogged on June 15, 1976.

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Creation of Woman Not An
'Afterthought,' Speaker Says

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4/5/76

By R. J. Hastings

SPRINGFIELD, Ill. (BP)--"The creation of woman was not an afterthought," Dale Cowling told a state family enrichment conference which met at the First Baptist Church here.

"How could we say that an omniscient, perfect God would 'forget' to create woman, and then bring her into existence as an afterthought?" asked Cowling, pastor of the Second Baptist Church, Little Rock, Ark.

He said that at Creation, God, for example, created male and female fish, and male and female animals at the same time and that both maleness and femaleness was in the creative mind of God from the very start.

Cowling, who gave a keynote talk on "Woman's Place in the Plan of God," said one of the best days of his life was when he recognized that he wasn't God, and that he doesn't have to worry about or solve every problem in the universe. "You'll just have to take me for what I am--a cotton-pickin' Arkansas preacher," he added.

The Arkansas preacher then made three observations about women which he believes the Bible teaches:

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(1) Women are equal to men, and not just sex partners, domestic housekeepers or incubators.

He cited a recent wedding he attended where the minister gave the impression that marriage is for persons who just "must have sex." Cowling observed this is a shallow reason for marriage, if that's the only factor.

Cowling said he is against the idea of male authority as expressed in such books as "The Total Woman," stating, "I think that book is a total heresy of womanhood. It reduces a woman to the role of living only to please her husband, from the time she prepares breakfast until she serves him sex at night."

He went on to say that we are destroying the personhood of a woman, for example, if we say to a wife that if a drunken brute of a husband wants to beat her up every morning, then she's to praise God and submit, praying that God will teach her why she has to suffer so. "We're joining in her destruction when we encourage such ideas," Cowling said.

In a question period that followed, one conferee quoted a friend who said his wife was "too submissive" after following "The Total Woman" concept, and that he did not expect her to play such a passive role in marriage.

Cowling added that after doing a great deal of marriage counseling for 25 years, he's picked up a lot of wrecks in marriage where the wife was exploited into submission. "This works fine for a while, but the ultimate result is tragic," he warned.

(2) As a second factor, Cowling said the attitude of "putting woman in her place" is at its lowest in a society where Christianity has made the least impact. "Strangely," he added, "some Christians have twisted the Bible to teach just the opposite, whereas in reality it is the Gospel message that has given the most freedom and dignity to womanhood."

(3) The chief need of any person is wholeness--male or female. Cowling said we've often taught that a male or a female is only half a person until marriage.

"But can one person bring completeness to another?" he asked. "Marriage is not for half-persons, but for whole, mature people. Otherwise, each half-person will blame the other half-person for breakdown in the marriage."

He added that not everyone need feel he should marry, and that such persons ought not be denied wholeness or completeness just because they live a single life.

Cowling pointed out that a female is first of all a woman--not a wife or a mother. He said that God doesn't expect a woman to reject womanhood for "wifedom," nor wifedom for "motherhood." Yet he noted that society will give a pat on the back to the "sacrificial" mother who gives everything to her children, and hold her up as a model.

"Kids need examples of a whole father and a whole mother," he warned. "We've reared a generation of youngsters who occupied the center stage and were given first place in the home, and we're finding lots of them turned off as a result of such coddling."

When one conferee raised the question of submission as taught in Ephesians 5:22, Cowling directed the questioner to Ephesians 5:21 which says all Christians should be in submission to their brothers. He said "submission" carries the idea of respect or reverence, and that a wife should have such toward her husband, as the church does toward Christ.

But he denied that "submission," as used by the King James translators in 1611, has the overtone of servitude, as often read into it today.

He added that one of the worst things Southern Baptists have done is segregate the sexes in Sunday School classes ("presumably so they could better discuss sex and other delicate subjects"). "This means we have no cross-over of ideas in our Sunday Schools between the sexes," he explained.

In the question period, Larry F. Renetzky, executive director of the Niles Family Service, Niles, Ill., who has been a Southern Baptist for two years, said, "One thing that bothers me is how I see some Southern Baptist men put down Southern Baptist women."

"If we're not careful, we're going to drive a lot of women out of our denomination. I'd like for what Cowling has told our group to be repeated all over the nation," Renetzky said.

Cowling was one of five speakers who addressed the two-day conference, sponsored by the Illinois Baptist State Association (IBSA) church training department.

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Wild Guess Nets
\$1,000 for Seminarian

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FORT WORTH (BP)--Sometimes insignificant facts can pay off in a real big way. If you don't believe it, ask David Hill, a student at Southwestern Baptist Theological Seminary here.

He won top prize -- a \$1,000 gift certificate from Nieman Marcus department store--in a local radio trivia contest for guessing the year the slot machine was perfected in San Francisco.

"I didn't know the answer beforehand," he said, overcome with disbelief. "I just heard the question on the radio, wrote down a year and called in.

"All I can say is that the Lord knew we needed some clothing," said the seminary student, who outfitted his three sons with new clothes.

By the way, the slot machine was perfected in 1895.

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Parent's Honesty Nets
Gift for Coed's School

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4/5/76

CAMPBELLSVILLE, Ky. (BP)--A Louisville man and his wife personally delivered a gift to Campbellsville College, a Baptist school here, after a coed's mother found a wallet, returned it with all contents, and refused a reward.

Mrs. Truman Lawson of Springfield, Ky., found the man's wallet on the street. She took it home and called the man. When the wallet's owner came to recover his belongings, he offered a reward to Mrs. Lawson, but Mrs. Lawson, whose daughter Penni is a Campbellsville freshman, refused.

"She wouldn't even let me pay for the long distance phone call," said the man, who asked to remain anonymous. "She said that would be like getting paid for being honest."

The man insisted he contribute something in Mrs. Lawson's name to some worthy cause, so she suggested the college. The couple gave the school a \$100 check in Mrs. Lawson's name.

"We like to think we have an unusual group of students here," said Al Hardy, the college's advancement vice-president, "but I guess that means we also have some unusual parents behind those students."

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