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News Service of the Southern Baptist Convention

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77-194

**1,406 More Missionaries
Sought For Overseas Posts**

RICHMOND (BP)--An average of four persons a day must apply and be accepted for missionary appointment in 1978 if the urgent personnel needs of Southern Baptists' 89 mission fields are to be met, a Foreign Mission Board spokesman has emphasized.

Louis R. Cobbs, the board's secretary for missionary personnel, said 1,406 new missionaries have been requested to reinforce, replace, and begin new work on the Southern Baptist mission fields.

Once again the top priority need is for general evangelists, the "preacher" missionaries who work with pastors overseas, train church leaders, start mission points and churches, and help established churches grow. A total of 282 job requests are in this category, Cobbs said.

The 1977-78 personnel needs, submitted after annual meetings of missionaries in each country, also call for 44 more theological education teachers, 39 student or youth workers, 36 doctors, 27 nurses and six dentists.

Also urgently needed are 21 music promotional workers, 19 secondary and eight elementary school teachers, 18 religious education workers, 12 agriculturalists, 10 mass communications specialists, and nine pastors for English-language churches, plus smaller numbers requested for other types of jobs.

These add up to 650 different job requests involving as many as 1,261 people. In addition there are 145 requests for missionary journeymen, the program in which recent college graduates go overseas for two years.

Of the non-journeyman requests, 39 are specifically for single persons. Another 159 could be filled either by a couple or single person, but are counted as "couple" requests to arrive at a total number of missionaries needed. The remaining 452 requests are for couples.

The list covers career missionaries, missionary associates, special project medical workers, and journeymen, but does not include the hundreds of short-term volunteers expected to go overseas under Southern Baptists' new Mission Service Corps and other volunteer programs.

Cobbs noted that the requests this year show an increase of 76 over the 1,330 sought for 1976-77. But thus far, only 228 of these earlier requests have been filled.

The range of opportunities this year is wider than ever, Cobbs pointed out. Although two-thirds of the jobs require formal seminary training, other requests seek persons to fill such varied positions as book store or business managers, secretaries and bookkeepers, publications workers, agriculturalists or veterinarians, and social workers.

Overseas area secretaries attending the meeting stressed major needs in each of their areas, with requests from Korea, Uruguay, Thailand, and Bangladesh listed among the most urgent by Winston Crawley, director of the overseas division. Crawley noted that Korea badly needs general evangelists, student workers, doctors and seminary teachers to take advantage of the responsiveness of the Korean people to the gospel at this time.

Missionaries in Bangladesh, which has been devastated by many disasters in recent years, are seeking a business manager, general evangelist, agricultural evangelist, college teacher and a social worker.

William R. Wakefield, secretary for Southeast Asia, said missionaries in Thailand are asking for 15 more general evangelists because they feel there has never been a more opportune time than now to proclaim the gospel in that country.

Wakefield added that a carefully planned "team concept" has been worked out which will facilitate missionaries and nationals working together to reach the Thai people.

Frank K. Means, who retires Dec. 31 as secretary for Eastern South America, said Southern Baptist work in Uruguay "can't get off dead center" without the immediate appointment of new personnel.

The 23 Southern Baptist missionaries now serving in Uruguay are asking for three additional general evangelists, institute teachers in Old Testament, religious education and music workers, and a youth and student worker.

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Religious Objectors To
Unions Win In House

Baptist Pr ss
11/3/77

WASHINGTON (BP)--Religious objectors to membership in labor unions won a major victory in the U. S. House of Representatives here. Senate consideration of labor reform will come next year.

By a 400-7 vote, the House passed an amendment to the National Labor Relations Act that would allow employees covered by that law who have religious objections to joining or supporting labor unions to pay an amount equal to union dues and initiation fees to a nonreligious charity rather than to the labor union.

The fight for this provision began in 1965. Differing court decisions in several cases led to renewed interest in passing legislation to clarify congressional intent.

"It is up to us here in the Congress to show our intent that these people should be allowed to exercise their religious beliefs," U. S. Rep. Don H. Clausen (R-Calif.) said.

U. S. Rep. John N. Erlenborn (R-Ill.) pointed out that only a small minority would be affected by the amendment but that it would protect their First Amendment rights to the free exercise of religion.

Known groups who object to participation in labor unions are the Seventh Day Adventist Church, the Amish, Plymouth Brethren IV, Mennonites, Christian Missionary Alliance, Old German Baptists and the National Association of Evangelicals.

Historically, these groups have opposed union membership because the unions have often engaged in force or violence and because they feel the Bible prohibits them from joining any group other than the church. Generally, they are not anti-labor and are willing to pay an equivalent sum to a charity rather than be "free riders" on union-gained benefits.

U. S. Rep. Frank Thompson Jr. (D-N. J.), sponsor of the measure, noted that the bill had the support of labor as well as the religious groups affected. Recent testimony by George Meany, president of AFL-CIO, before the subcommittee on labor-management relations supported the stand taken by the AFL-CIO's Executive Council in 1965 supporting accommodation to "genuine individual religious scruples."

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The measure (H.R. 3384) was reported out of the House Committee on Education and Labor unanimously. The Senate Subcommittee on Labor of the Committee on Human Resources is holding hearings on labor reform measures which include the provision for religious objection to labor union membership. No action in the full Senate is expected until next year.

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Bishops Search
For New Approaches

By C. B. Hastings

Baptist Press
11/3/77

VATICAN CITY (BP)--What does the Synod of Bishops, representing more than 100 countries, have to say to Paula? This young Italian mother with her four-year old son represents a major challenge to the catechetical (religious instruction) renewal being shaped here during the triennial world meeting to advise with Pope Paul VI.

"I was raised and educated as a strict Catholic, but I would not let my son be baptized. I have come to make my own decisions about religion, and I want my son to have the same privilege," she said during a train ride across what was once the Papal states of Italy.

"You sound like a Baptist," I offered from my Southern Baptist perspective. "Baptists?" She looked at me. "Are they something like the Mormons?"

"Well, no." During a long stretch of kilometers I explained why Baptists would defend her once daring stand on infant versus believers baptism--an issue of the Protestant Reformation.

Many of the bishops at this Synod have taken up where they left off in the 1974 Synod on Evangelization. They're saying that one of the most needy fields for evangelization is among the cultural Catholics.

A bishop from Columbia pointed out that 40 percent of the world's six or seven hundred million Roman Catholics live in Latin America. The bishops of those countries are concerned enough over "re-evangelizing" their peoples that they have chosen for the theme of their 1978 general episcopal conference "Evangelization of the Church of Latin America."

The Columbian bishop spoke of the "popular piety" of his people as a distinguishing mark, but that it needed the kind of commitment to Christ which would transform both individuals and the depressed society in which many live.

During the third week of the four-week conference the bishops met again in small language groups to pull together the multitude of ideas on "Catechetics in Our Time." In the closing week these summaries were to be combined in a lengthy recommendation to Pope Paul, who may later issue an "apostolic letter" to the whole church on the subject.

In the 157 addresses in the general assemblies, the bishops have reflected at least three realities: the situation of the church in their areas, their own causes to load on the good ship "Catechesis," and the scope of their own vision. The wide diversities of the church in different parts of the world prevent any mounting of crusades. But there's no lack of causes: salvation as economic liberation, the charismatic movement, concern for more and better trained priests, the protection of life, worry over youth, the challenges of pluralism, nationalism and Communism. Occasionally a voice is raised in behalf of the status of women in the church.

The American bishops continue to impress. Cincinnati Archbishop Joseph L. Bernardin, president of the National Conference of Catholic Bishops, shows a fine grasp of the total religious scene in the U. S. Hartford Archbishop John F. Whealon contributes strongly as an outstanding Scripture scholar. Bishop Raymond Lucker, New Ulm, Minn., is a long-time expert in catechesis. And John Cardinal Carberry of St. Louis provided a good balance of traditional piety with one of the few references to the Virgin Mary as the ideal for catechists to follow.

Evidently the American hierarchy so trusted the men they elected that few bothered to return a study document sent out well in advance. Out of the 172 U. S. dioceses only 50 returned their comments in time for the Synod.

By contrast Bishop Francis Patrick Carroll of Wagga-Wagga, New South Wales, Australia, reported on an extensive consultation with the young people of his diocese. They asked for catechisms in the language of youth and not that of adults of another generation. They complained of poor liturgies that had no appeal and called for strong communities of their peers to provide the environment for catechesis.

Although everyone agrees that catechesis is of prime importance for the future of the church, not many outsiders are taking notice. In contrast with 1974, when General Secretary Phillip Potter and a contingent from the World Council of Churches were present briefly during the debate on evangelization, they are conspicuous today by their absence. And I, as correspondent for Baptist Press, the Southern Baptist Convention news service, was again the only representative of a Protestant press association.

No one here, it seems, believes the Roman Catholic Church will ever join the World Council. The scene is shifting to more practical ministries in concert with Protestants. Since the founding of the work of Bible translation and promotion during the Second Vatican Council, Catholic scholars, under the direction of Father Walter Abbott, S. J., have worked with Protestants to produce the New Testament in the modern vernacular of 90 languages and the full Bible in 10.

These have been widely accepted in most countries. However, sometimes conservatives complain on certain passages. In the recently released Italian "interconfessional translation in the current tongue," Matthew 16:18 reads: "You are Peter (Pietro) and upon you as a rock (pietra) I will build my church." And "repent" is translated "cambiate vita," which in my Italian-English dictionary means "to turn over a new leaf."

While there continue to be historic barriers, Catholic officials in the Curia are meeting more and more with evangelical leaders of the world.

For five years, a continuing dialog has been conducted with some Pentecostal church representatives and other Pentecostal leaders representing only themselves. Their report of the first five years reflects an unusual breadth of subjects and depth of discussion. With no attempt to minimize differences or to orchestrate union, they have focussed on some matters of deep spiritual concern. What is the Christian life? How does one become Christian? How do you interpret Scripture? What is baptism in the Holy Spirit? The fast growing charismatic movement in the Roman Church worldwide has developed a lively mutual interest between these two unlikely communions.

An example of a problem requiring further study in the second five-year series just starting is baptism by immersion of those who were baptized in infancy. They first agreed "rebaptism in the strict sense of the word is unacceptable to all." Those Pentecostals who reject the Catholic view of infant baptism do not consider such later adult baptism as "rebaptism." However, again they agreed that "sacraments are in no sense magical and are effective only in relationship to faith."

Last April, certain leaders who were prominent in the International Congress on World Evangelization in Lausanne, Switzerland, in 1974 engaged in an informal four-day Evangelical-Roman Catholic Meeting on Mission in Venice. Among the evangelicals were John Stott of England; Orlando Costas, Puerto Rico; Peter Beyerhaus, Germany; David Hubbard, Fuller Seminary, U. S.; and Gottfried Osei-Mensah of Ghana.

Bishop Lucker sees the catechetical renewal as a return to the practice of the early Roman Catholic Church. Catechesis takes place in the small but dynamic community of believers and in the Christian family. As a student of the history of the movement, he observed that the old familiar catechisms, such as the Baltimore that dominated the U. S. for a century, arose from two sources. The earliest was in response to Luther's Short Catechism, which in the typical question and answer style was published by the tens of thousands during the Reformation. The other source grew out of the 19th century ghetto situation of emigrating Catholics in the U. S. The Catholic Church needed a uniform catechism to provide a strong unifying standard for the U. S. church to survive in an alien, pluralistic land.

Much of the tension in the catechetical movement in the U. S. springs from this heritage being confronted with an entirely different world of the late 1970s. But the debate will continue for a while. The conservatives want a standardized "orthodox" catechism produced by the Synod and the Curia. The progressives are struggling for freedom to diversify catechesis and make it more a life-changing dynamic.

Bishop Lucker concluded a private interview by saying, "The catechist can only provide a full witness so that the grace of God can touch the life and produce a genuinely committed believer."

The likes of Paula and her son may find a real friend in the future from the likes of Bishop Lucker. Meanwhile there are almost as many kinds of bishops as the worlds from whence they come.

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This is the third of a series of several special on-the-spot reports for Baptist Press on the world Synod of Bishops in Vatican City by Dr. C. B. Hastings, assistant director (research in Catholicism), Department of Interfaith Witness, Southern Baptist Convention Home Mission Board, Atlanta.

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Rhodesia Tightening
Its Visa Procedures

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11/3/77

RICHMOND (BP)--Rhodesia seems to be tightening its missionary visa procedures, according to reports received by Southern Baptist Foreign Mission Board officials.

Winston Crawley, director of the board's overseas division, said word has been received that the visa application for a volunteer couple, Mr. and Mrs. Tony Woods of Mill Valley, Calif., has been denied by Rhodesian officials. The couple will accept an alternate volunteer assignment in Liberia.

Southern Baptist missionaries inquiring as to the reason for the denial were informed that the government is taking a closer look at the missionary immigration status, Crawley said.

The Southern Baptist missionaries now on furlough in the United States who do not have permanent visas also are being told that they must follow additional procedures to get clearance for their return.

Crawley said the changes apparently are due to Rhodesia's present situation of internal conflict.

Southern Baptist mission work in Rhodesia is almost completely among the black population and includes evangelism, medical work and other ministries. Missionaries have experienced some restriction of movement since guerilla fighting began in Rhodesia several months ago, but there have been no direct attacks or limitations aimed specifically at Southern Baptist missionaries.

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Encephalitis Victim
Showing Improvement

Baptist Press
11/3/77

NEW YORK (BP)--Southern Baptist missionary C. Ernest Harvey, hospitalized at St. Luk's Hospital here since Oct. 23 with encephalitis, is responding well to treatment.

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Although still listed in serious condition, the missionary is unconscious for shorter periods now and is recovering his ability to speak, according to Franklin T. Fowler, medical consultant for the Southern Baptist Foreign Mission Board.

Harvey's illness has been diagnosed as herpes simplex encephalitis, a virus-type encephalitis caused by the same type of virus that causes fever blisters, Fowler said. Encephalitis is an infection of the brain tissues.

He was stricken with the disease in Portugal and flown here a few days later. He had formerly served in Angola, but Fowler said the virus encephalitis which Harvey has, is not an exotic tropical-type disease. Several similar cases have been reported in New York City, Fowler noted.

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Obscenity Standards Are
Again Before High Court

Baptist Press
11/3/77

WASHINGTON (BP)--The U. S. Supreme Court will try again this term to help local communities determine what constitutes obscenity, according to an announcement issued here.

Justices of the high court indicated they will hear the appeal of a California man convicted of using the U. S. Postal Service to send allegedly obscene materials in violation of a federal law which prohibits mailing any "obscene, lewd, lascivious, indecent, filthy or vile article, matter, thing, device, or substance."

William Pinkus, the convicted panderer of obscenity, claimed in a written brief submitted to the court that the presiding judge at his trial erred when he instructed the jury to take into account the entire community, including children, in determining what constituted community standards.

The high court has been struggling with the definition of "community standards" since its 1973 Miller v. California decision that each local community may determine its own standards in such cases. Since then, the courts have been clogged with cases seeking clarification of what constitutes such community standards.

Pinkus contends that because the materials in question were not mailed to children, but to adults at their own request, children should not be a factor in deciding community standards.

He also objected to a second instruction by the presiding judge that "sensitive persons" within the community be given consideration by the jurors before reaching their decision.

In the Miller decision, he said, the high court specifically stated that material "will be judged by its impact on an average person, rather than a particularly susceptible or sensitive person."

Attorneys for Pinkus also argued that "special care" should be exercised by the courts in dealing with persons accused of distributing obscene materials because of their First Amendment rights of free speech and free press.

On the other side, a brief for the federal government maintained that "when read in its entirety" the judge's charge to the jury "gave no unfair emphasis to any segment of society, but rather set out for the jury's consideration the entire spectrum of society." No date has been set for oral arguments in the case but a decision is expected by next spring.

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CORRECTION

In Baptist Press story mailed 10/31/77, entitled "Hong Kong Major City Evangelism Advances," make that read "WIN schools in every church (rather than Ebery church) in graph 6, which begins: "One of Underwood's associates..."

Thanks, Baptist Press