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News Service of the Southern Baptist Convention

NATIONAL OFFICE

SBC Executive Committee
480 James Robertson Parkway
Nashville, Tennessee 37219
(615) 244-2355W. C. Fields, Director
Robert J. O'Brien, News Editor
Norman Jameson, Feature Editor

BUREAUS

ATLANTA Walker L. Knight, Chief, 1350 Spring St., N.W., Atlanta, Ga. 30309, Telephone (404) 873-4041
 DALLAS Orville Scott, Chief, 103 Baptist Building, Dallas, Tex. 75201, Telephone (214) 741-1996
 MEMPHIS Roy Jennings, Chief, 1548 Poplar Ave., Memphis, Tenn. 38104, Telephone (901) 272-2461
 NASHVILLE (Baptist Sunday School Board) Lloyd T. Householder, Chief, 127 Ninth Ave., N., Nashville, Tenn. 37234, Telephone (615) 251-2000
 RICHMOND Robert L. Stanley, Chief, 3806 Monument Ave., Richmond, Va. 23230, Telephone (804) 353-0151
 WASHINGTON W. Barry Garrett, Chief, 200 Maryland Ave., N.E., Washington, D.C. 20002, Telephone (202) 544-4226

March 30, 1978

78-46

Self Says Carter Uses
Power Ineffectively

By Norman Jameson

NASHVILLE, Tenn. (BP)--President Jimmy Carter has been charged with ineffective use of political power by William L. Self, Atlanta pastor and president of the Southern Baptist Foreign Mission Board's directors.

Self told a national seminar exploring Christian lifestyles that Carter is a "walking conflict" of power, whose religious conscience may make it difficult for him to exercise power in an "absolute decisive manner."

He accused Carter of vacillation in leadership because of the conflict between power as normally seen in the political arena and the Christian power "taught in his Baptist Sunday School."

Carter moved too slowly to deal effectively with the recent coal miners' strike, according to Self, pastor of Wleuca Road Baptist Church.

He said Carter "held back his power until the very last moment and only after public clamor and the fuel shortages and the layoffs absolutely demanded it of him did he commit what was left of his presidential authority to a nearly impotent Taft-Hartley injunction."

Self told 600 participants in the annual seminar sponsored by the Christian Life Commission of the Southern Baptist Convention that power is the fundamental ingredient of American life and lifestyle. He contrasted political power on one side and spiritual power on the other, indicating that so far Carter, a Southern Baptist, hasn't been able to reconcile the two powers.

Carter is "haunted" and "fascinated" by the awesome power he now controls, Self observed. He finds himself a "David (who) has become Goliath," and a "Moses (who) now commands Pharaoh's army."

Self, who defined power as the "capacity to control so that change can be made," said Carter's vacillation in the exercise of power makes him seem like a "traveling evangelist, better at exhorting and describing the themes of goodness and truth and the reforms of one's life, than being a leader in a cruel and unforgiving world."

Self told the predominantly Southern Baptist audience that he recommends a lifestyle "geared to the radical power that comes in Jesus Christ."

Some members of his own church, he said, look to the gods of technology and business to save them, but he said he would never consent to being a "chaplain" for corporate America.

"We no longer need to be mesmerized by the state, so that we can stand against it when commanded by God," Self said. "As a member of a radical faith community, we no longer are bound to the orders of necessity. We are freed from a lifestyle of high level consumption and we're freed from the tyranny of work and the tyranny of time."

WrapupSeminar Participants Seek
Perspectives On Lifestyles

By Robert O'Brien

NASHVILLE, Tenn. (BP)--Southern Baptist participants from 25 states peered through a window--darkened by a smear of complexities--into the world of lifestyle decision making.

They spent three days at a national seminar sponsored by the Southern Baptist Christian Life Commission, absorbing a variety of perspectives on how Christians may shape their lifestyle in a complex society.

"We have not covered all lifestyle issues," W. David Sapp, the commission's director of organization, explained in a seminar-ending analysis. "Hunger, singleness, aging, racial attitudes and behavior, and a host of other issues, remain with us to think about and to act on... Long ago on the mission field we learned that Christianity cannot be equated with lifestyle; more recently, in the naive moral fervor of the 1960s, we learned that Christianity cannot be divorced from lifestyle."

Sapp and other seminar observers concluded that a personal lifestyle cannot be shaped apart from one's context--social, religious, cultural, familial. "As Christians we are concerned about a total lifestyle that reflects conformity to Christ," said Foy Valentine, commission executive director.

Speakers from the realms of politics, sociology, theology, evangelism, economics, counseling, government, the church, television and missions spent the three days delivering their views and responding to a battery of questions from nearly 600 participants.

Several threads--vulnerability, simplicity, flexibility, diversity, and love--wove through the seminar.

People who take risks--make themselves vulnerable with others "as God did...in Jesus"--will grow and flourish under any condition of life or lifestyle, said Liston O. Mills of Nashville, Vanderbilt Divinity School theologian.

"Some people withdraw, get defensive, cynical or seek 'righteous power' to do some religious good," he said. "They would save their life, lock it up, to protect themselves. The Kingdom of God is like children and fragile flowers and birds. Openness and vulnerability are precisely those qualities which allow us to receive and give life."

Henlee H. Barnette, who carefully documented his disapproval both of homosexuality and ordination of practicing homosexuals to the ministry, declared that Southern Baptists have "homo-phobia" when it comes to responding to the rising homosexual problem in America.

Calling for an attitude of love toward the homosexual without condoning the homosexual's actions, Barnette, a professor in the department of psychiatry and behavioral sciences at the University of Louisville's school of medicine, chided his fellow Southern Baptists for traditionally showing "contempt rather than compassion and rejection rather than redemption" toward homosexuals. He said homosexuality is unbiblical--as are many other sins--but that Christians should show the kind of compassion Christ did in helping people.

The retired professor of Christian ethics at Southern Baptist Theological Seminary, Louisville, Ky., urged churches to engage in outreach ministries to homosexuals similar to church ministries to alcoholics and drug abusers. He called on churches to work for the civil rights of homosexuals.

Millard Fuller, from Koinonia Farm/ Habitat for Humanity, between Plains, Ga., and Americus, Ga., chided Southern Baptists for their low priority on feeding hungry people. He cited huge offerings for a variety of needs, of which only a small percentage goes to world relief, and urged church leaders to lead their people into simple lifestyles to conserve resources for the less fortunate.

Tom Skinner, a black evangelist from Brooklyn, N. Y., who also called for simple lifestyles, warned against a "cheap evangelism" that provides little more than "fire insurance" to escape hell.

Too many people who say they are "born again" have not changed their lifestyle to indicate rebirth, Skinner said. Business practices don't change and people still flee to the suburbs when "undesirables move in and exclude people from their church because of skin color."

Inflexibility on a number of issues--especially on the question of male-female relations--also causes Christians lifestyle problems, at least two speakers indicated.

Belief in man's superiority over woman was only a tradition of Bible times, not a biblical teaching itself, declared Paul K. Jewett, professor at Fuller Theological Seminary, Pasadena, Calif.

Christ's relationship to woman, considering the times, was "positively revolutionary," Jewett said. "He treated women as fully human, equal to men in every respect. The Apostle Paul, he said, reflected both a Jewish background and Christian experience related to women. "There can be no male and female, declares the apostle in Galatians, the great epistle of Christian liberty--the Magna Carta of our humanity."

Carolyn Weatherford, executive director of the Southern Baptist Woman's Missionary Union, said the church has the responsibility to help women deal with their changing lifestyles and help them find ways to fulfill their call.

"Ordination of women is not the basic question facing churches today," she said. "We waste a lot of time debating the merits of the idea of ordaining women to be deacons or preachers. More basic is whether or not God calls women to serve him through the church. I do not know of very many women who feel called to the pastorate or the diaconate. I know many who feel that God has called them to significant areas of leadership which are not readily open to them. Are women in error about their call?"

The battery of speakers included such well known figures as Howard Baker, R.-Tenn., Senate minority leader; Charles Colson, born-again Watergate figure who now leads a nationwide prison ministry; John F. O'Leary, deputy energy secretary; Van Gordon Sauter, general manager of KNXT-TV, Los Angeles; Billy Graham team associate evangelist Leighton Ford; and William L. Self, pastor of Wieuca Road Baptist Church, Atlanta, Ga.

Baker, who took an unpopular stand with many Tennessee constituents when he voted for ratification of the controversial Panama Canal treaties, said that if America is going to have a face-off with communism, it should be with Russia and not with Panama.

Noting that the Soviet Union is in the midst of the greatest arms build-up since Nazi Germany in World War II, Baker said, "Our Christian beliefs cannot prosper in any world where communism reaches dominance."

Colson challenged Christians to get involved in prison reform and in meeting the needs of inmates. He called the nation's prison system "an abysmal failure" and said that unless Christians are willing to do something, there's no hope for change.

O'Leary spoke to the ethical dimension of conserving the world's energy supply. "As long as we say we'll use all the gas we want, that we'll be as cool in the summer and as warm in the winter as we want to be, we don't meet our ethical responsibility," he said.

Self pointed out the problem in reconciling spiritual power and political power and said the conflict has resulted in ineffective leadership by President Jimmy Carter.

Sauter and Harry Hollis, the Christian Life Commission's director of family and special moral concerns, disagreed on the effect television has on the American society and lifestyles.

Hollis called TV a "moral wasteland" which stereotypes and dehumanizes people, exploits and abuses women, blunts moral sensitivity, contributes to the drug culture by picturing the use of drugs as an acceptable way of life, is the nation's number one sex miseducator, contributes to family instability, helps precipitate violent acts, and blunts sensitivity to the harm violence does to human beings.

Sauter said it is wrong, and even dangerous, for advocates of television reform to urge television programming to reinforce, or to set, community standards. "Television is there to entertain, no more, no less. It is not there to determine or advance value systems. I don't believe television has a profound impact on changing society. It is society that changes television."

Mexican, U. S. Baptists Seek
Border Ministry Coordination

MEXICO CITY (BP)--Mexican Baptist leaders exchanged pledges of closer communication and cooperation with Southern Baptist leaders from California, Arizona, New Mexico and Texas in a two-day Baptist border ministries consultation.

Librado Ramos Lozano, president of the National Baptist Convention of Mexico, observed during the March meeting in Mexico City that "God has made us from the same blood, and working together our two great peoples can accomplish more."

A. Clark Scanlon, the Southern Baptist Foreign Mission Board's area representative for Mexico and Central America, agreed. "Somehow there is a great strategy flowing in a common stream in our two countries," he said. "How we mesh these two dreams together and draw together our resources is thrilling."

The executive secretaries and directors of missions of the four border states, along with representatives of the Home and Foreign Mission Boards, attended the consultation at the invitation of the National Baptist Convention of Mexico to acquaint Baptist leaders from the United States with the overall work of Baptists in Mexico.

A report by convention officials from Texas revealed that in the 10 years Texas Baptists have operated the Rio Grande River ministry, 11,000 people have made professions of faith in Christ. The Baptist General Convention of Texas budgets \$220,000 annually to that ministry.

California and New Mexico Baptists reported their greatest resource is their contribution of bilingual people to work in the Mexico ministry. A representative from Arizona said Baptists in that state should anticipate more motivation to become further involved in missionary work in Mexico.

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Stress: Alive
And Killing

Baptist Press
3/30/78

NASHVILLE, Tenn. (BP)--The Southern Baptist Sunday School Board will launch a national conference on the creative use of stress in a minister's life and work in October as a result of a successful pilot seminar.

The March pilot, attended by 35 participants from churches and mission fields, indicated that "stress is alive and killing in church work today," according to Bruce Grubbs, Sunday School Board pastoral ministries consultant.

Fred D. McGehee, board career guidance consultant, said "we struck a nerve" with the pilot. "The stress that is associated with church related vocations is unknown to most people not in those fields."

The role expectations that come with church related professions often lead to tremendous problems of stress that must be dealt with to overcome, Grubbs said.

"Both physical and emotional problems often results from such stress," he said. "The impact can be damaging to a minister's professional and personal relationships."

The seminar gave the participants an opportunity--in an informal and non-judgemental fashion--to recognize stress and its contributing factors.

"We had a hunch that the devotional life of a minister often decreases as points of stress increase," said McGehee. "And, feedback from participants proved this to be factual."

Grubbs said many aspects of the problems of stress and ways in which to deal with those problems--ranging from spiritual resources to bio-medical feedback as a method of stress awareness and training in relaxation response--were covered in the five-day seminar.

The national conference--and seminars planned for the Bible preaching weeks at Baptist conference centers in Glorieta, N. M., and Ridgecrest, N. C., will be designed to educate ministers of the impact of stress on their physical well being. The national conference will be held Oct. 30 to Nov. 3 in Nashville.

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IMPORTANT CORRECTION

In the Baptist Press story mailed March 29, 1978, entitled "Ordination of Homosexuals Unbiblical Professor Says," make the following substitution for graph 6, which begins "Every church, Barnette observed, is confronted...":

Every church, Barnette observed, is confronted with the issue of homosexuality, because homosexuals doubtless may be found among church members and leaders in religious denominations.

Thanks, Baptist Press

Cholera Outbreak Affects
Tanzania Work Temporarily

DAR ES SALAAM, Tanzania (BP)--An outbreak of cholera, which has reached epidemic proportions in six regions of this East African country, is temporarily affecting missionary travel and witness in these areas.

Evelyn (Mrs. Douglas M.) Knapp, Southern Baptist missionary press representative, reported that no missionaries have contracted the intestinal disease, although some live in areas where it is prevalent.

Health authorities attribute the spread of the disease to unsanitary conditions and lack of understanding of basic hygiene among some of the uneducated, poorer people, Mrs. Knapp said.

The cholera outbreak began in November. Government health officials are trying to curb the spread of the disease by restricting travel and closing schools in the most severely hit areas. All grade schools and high schools in the capital city of Dar Es Salaam, including the International School which some local missionary children attend, have been closed until further notice.

(Missionaries serving in the country have access to cholera inoculations and also practice careful hygiene in their homes, according to Davis L. Saunders, the Southern Baptist Foreign Mission Board's area secretary for Eastern and Southern Africa. The disease is present in other areas of the world where governments of developing nations are still working to upgrade sanitary conditions.)

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Golden Gate's D. Min.
Program Accredited

Baptist Press
3/30/78

MILL VALLEY, Calif. (BP)--Golden Gate Baptist Theological Seminary's doctor of ministry program has received full accreditation from the Commission on Accrediting of the Association of Theological Schools in the United States and Canada.

The accreditation culminates seven years of work by the seminary's advanced study committee, chaired by Robert L. Cate who said accreditation is a sign that the seminary's program is on a "firm foundation."

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March 30, 1978

78-46

"Bomba" Free Despite
His Stockade Walls

By Jim Newton

MANILA, Philippines (BP)--Roger Arienda is free, though he remains in a Philippine prison.

Six years ago, Arienda was a radio-television commentator in the Philippines nicknamed "Bomba" (meaning bombastic) because he openly advocated rebel overthrow of the martial law rule of Ferdinand Marcos.

Caught with illegal explosives and firearms in his car, Arienda was sentenced to 12 years in the national prison near Manila by a military tribunal.

Roger is still in prison, but in a paradox of Christian faith, he is free.

Two years ago he found a Bible in the prison library and began to read it. As a result, he is now a committed Christian.

"I am no longer the same Roger Arienda," he confesses. "Christ has created a new heart in me, and made me a new creature."

"This is no longer a prison to me," he added, pointing toward the prison walls. "When a person is free in Christ, there is no more prison. But when a person does not know Christ, the whole world is a stockade."

Before he was imprisoned, Arienda had earned a nation-wide reputation as a radical socialist. Not long after martial law was declared in 1971, he became even more radical in his opposition and police investigators found illegal firearms and explosives in his car.

A highly respected Baptist layman, Eddie Monteclara, an editor for the Manila Times, sought Arienda, who had fled to the hills, and talked him into surrendering before he was killed.

After three years in the "white house" (the national prison), Arienda picked up a Bible in the prison library. He was interested because it was bound in red, and he first thought it was a Communist book. Out of curiosity, he began to read it.

"I read about Jesus Christ and his ministry," he recalls. "I identified with the pain and struggle of Jesus, and thought that if I had been living in that day, I would have supported his pain and struggle."

"Then I read Matthew 11:28, when Jesus said, 'Come to me, all who are weary and heavy-laden, and I will give you rest.' Something strange was happening in my heart. It was so peaceful and quiet and so tranquil. My loneliness, hate, and anger was gone. I didn't understand what was happening."

At first he thought he was sick and even went to the prison hospital and asked "if my heart was still in the right place." He went back and read the Bible again, realizing its meaning and his own need for salvation. Now he needed someone to help him understand better its full implications.

When Howard and Marjorie Olive, Southern Baptist missionaries in Manila heard how the famous "Bomba" had accepted Christ, they asked their pastor, Larry Macasero, to visit him, feeling it best if a Filipino visited first.

After several days delay, the pastor confessed he was afraid to talk face-to-face with the notorious radical. But he finally did and Arienda said his visit was an answer to prayer.

The "new" Roger Arienda, who organized a Bible study among his fellow prisoners, was greeted by them with mixed reaction. "Some of them liked me more as a rebel than they did as a Christian," he recalls. "But some realized I am a new person now--that my life had changed." Most, he confessed, were skeptical. But enough believed him so that 15 prisoners have been baptized and 15 others have become Christians, and are awaiting baptism.

Arienda also got a skeptical reaction from several members of his own family, including his wife and parents.

"They could see the change in my life, in the way I talked and walked and acted," Roger says. "But at first my wife wanted me to see a psychiatrist.

"I couldn't understand why my wife and parents could not believe that God could do this for me, so I prayed for God to convert them, and to change them too."

God answered Arienda's prayers in the ministry of Marge Olive to his wife Nora, who also accepted Christ.

"Now Nora knows and understands," Roger beamed. "She became also like a child in Jesus Christ. She really depends on Christ. Now she testifies to me how Christ has changed her life."

Roger was able to lead his 71-year-old mother to Christ, and her conversion prompted his father, an inactive Baptist for almost 50 years, to rededicate his life.

Mrs. Olive dreams of Arienda leading a tremendous evangelistic effort in Manila and throughout the Philippines through radio and television once he is released from prison.

He says now, "When a person is free in Christ, there is no more prison."

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Adapted from the April issue of World Mission Journal.

(BP) Photo mailed to state Baptist papers by Memphis Bureau of Baptist Press.

Unlived Truth
Biggest Racket

Baptist Press
3/30/78

SPRINGFIELD, Ill. (BP)--"The biggest racket in Illinois is not the drug-pushers on the streets of Chicago, but Christian people who are trafficking in unlived and unpracticed truth," Peter Lord, Florida Baptist pastor, declared at a midwest conference on discipleship and prayer in Springfield, Ill.

Speaking to 536 persons from five midwestern states, Lord emphasized the importance of listening to God. He said he let some teenagers of his church speak over the public address system, asking church members to stand, as soon as they recognized a voice.

"Invariably," he said, "the parents were the first to stand. They knew the voices of their children. In a similar way, we know when God is speaking."

Lord told fathers at the conference they are fooling themselves if they think their youngsters can learn much in Sunday School, 30 minutes a week, and warned that parents have the responsibility for spiritual nurture.

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March 30, 1978

Baptist Press

Nursing Dorm "Invaded"
By Men Seminarians

By Nancy McGough

LOUISVILLE, Ky. (BP)--It's a single man's dream--being one of 10 men in a dormitory with 110 women. And for 10 students at The Southern Baptist Theological Seminary, the dream has come true.

But they will quickly tell you they don't have 11 girlfriends each, but instead, a lot of good friends--and that's the way they like it.

A drop in the need for women's dormitory space at the Kentucky Baptist Hospital School of Nursing left a number of vacancies. At the same time, because of the continued spiraling enrollment at Southern Seminary, more dorm spaces were desperately needed. So at the beginning of the 1977 school year, a few seminary students were allowed to move to the first floor of the nursing dorm.

Eddie Tubbs, a seminary student who, along with his wife, is the dormitory director, feels the arrangement is working out surprisingly well.

The native of Dumas, Tex., said living space is strictly divided, with women living on the top two floors of the dormitory. The men and women share a common kitchen and a television room.

But relationships weren't always as congenial as they are now, recalls Karen Montell, a second-year radiology student from Tompkinsville, Ky.

"When they first came we wondered if they were going to preach to us all the time," Miss Montell said. "But we found out they're just normal people. They're like brothers--it's been fantastic." She noted they have led chapel services, devotions, and Bible studies, and are also enthusiastic participants in impromptu games of volleyball and ping pong.

Jo Beaty also looked skeptically at the "intrusion." The third-year nursing student from Louisville remembered that at first there was rivalry and jealousy among the nursing students as they competed for the seminary students' attention. But the seminarians soon let them know they were to be friends, nothing more.

Although one seminary student and nursing student are engaged, she said usually the men and women go out together in a group for pizza or to a movie.

Sharon Curran, a third-year nursing student from Louisville, found the seminarians to be especially helpful when her father was in the hospital this winter. They would help dig her car out of the snow, and offer to take her to visit him whenever the roads were too bad for her to drive herself.

Steve Jones, a first-year theology student from Montgomery, Ala., said he has enjoyed the year's experiences in every way. He said he and the other men have tried to show the nursing students that they have "a fun side as well as a spiritual side."

"A lot of people think ministers are always serious," he said. "We've wanted to show the girls that we don't wear black suits all the time and that we do smile."



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460 James Robertson Parkway
Nashville, Tennessee 37219

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FBI - NASHVILLE

LYNN MAY HO
HISTORICAL COMMISSION
127 9TH AVE NO
NASHVILLE TN 37203

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