



BAPTIST PRESS

News Service of the Southern Baptist Convention

NATIONAL OFFICE
SBC Executive Committee
460 James Robertson Parkway
Nashville, Tennessee 37219
(615) 244-2355
W. 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 Richard T. McCartney, 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) L. Bracey Campbell III, Chief, 127 Ninth Ave., N., Nashville, Tenn. 37234, Telephone (615) 251-2798
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

April 27, 1978

78-64

Court Hits Discrimination
In Pension Contributions

By Stan Hastey

WASHINGTON (BP)--In an important sex discrimination decision, the U. S. Supreme Court ruled that companies may not require women employees to make larger contributions to pension plans than do men despite the acknowledged fact that women outlive men.

The 6-2 ruling strikes down the practice of some companies based on statistical longevity tables which show that women significantly outlive men and therefore receive more annuity benefits.

Justice John Paul Stevens, writing for the majority, declared that "Practices which classify employees in terms of religion, race, or sex tend to preserve traditional assumptions about groups rather than thoughtful scrutiny of individuals."

In formulating the court's decision, Stevens pointed to Title VII of the Civil Rights Act, which makes it unlawful "to discriminate against any individual with respect to his compensation, terms, conditions, or privileges of employment, because of such individual's race, color, religion, sex, or national origin." (emphasis added).

The Los Angeles Department of Water and Power, which required larger contributions to its pension fund by its 2,000 women employees, had argued that its policy was based not on sex, but on longevity.

But the Supreme Court, upholding the previous decisions of two lower federal courts, ruled that for the 2,000 women to pay nearly 15 percent more to the pension fund than did its 10,000 male employees failed to consider them as individuals in compliance with Title VII.

Stevens, the high court's junior member, summarized the court's view by noting that the differential between men and women in the plan was discriminatory in its "treatment of a person in a manner which but for the person's sex would be different." He said the court's decision does not contradict or weaken a ruling one and a half years ago that companies may exclude pregnancy from disability benefit plans because such plans were not "based on gender as such," but upon a "special physical disability."

The court did overturn the lower courts' ruling that women whose take-home pay had suffered as a result of making the higher contributions are now entitled to backpay.

Stevens said that backpay awards to employees of the many companies which have used "valid actuarial tables" through the years in requiring female employees to make larger payments to pension plans would have severe implications on the fiscal soundness of such programs. He also said that Title VII does not specifically require backpay even when sex discrimination is proved,

Chief Justice Warren E. Burger, joined by Justice William H. Rehnquist, dissented from the main finding of the court, declaring that "it seems to me irrational to assume Congress intended to outlaw use of the fact that...women as a class outlive men."

Boyce School Opens Springfield Center

SPRINGFIELD, Ill.(BP)-- In what has been called a strategic move in the Bold Mission Thrust (Southern Baptists' program to spread the gospel to everyone in the world by the year 2000), Illinois Baptists and the Board of Overseers of Boyce Bible School have voted to establish an off-campus Boyce Center in Springfield.

Boyce Bible School is a diploma granting theological training program for ministers without college degrees sponsored by The Southern Baptist Theological Seminary in Louisville, Ky.

David Byrd, director of Boyce Bible School called Illinois a "strategic state" in Bold Mission Thrust and said the Boyce Center "will offer much needed theological training to the many bi-vocational pastors and others in Illinois whom God has called in this time of bold advance."

The center will begin operation in the fall with faculty composed primarily of part-time instructors who will continue to serve in local churches and denominational posts.

In addition to its campus adjacent to Southern Seminary, there are presently Boyce School Centers in Little Rock, Ark., and Columbus, Ohio. Each is sponsored and supported by its state Baptist convention.

-30-

High Court Declines Obscenity Appeals

Baptist Press
4/27/78

WASHINGTON (BP)--Over the vigorous dissents of three justices, the U. S. Supreme Court declined to review the convictions of three Atlanta, Ga., men for violating portions of the state obscenity law.

William M. Sewell, Warren Teal, and Ernest H. Robinson were convicted in separate cases for selling obscene magazines and various sexual devices in adult book stores in Atlanta. Each was sentenced to 12 months in jail and levied fines ranging from \$1,000 to \$5,000.

Six of the Supreme Court justices announced without comment that the high court would not schedule the cases for oral argument, leaving three, Justices William J. Brennan Jr., Thurgood Marshall, and Potter Stewart who voted to hear the appeals. Four justices must agree before an appeal is accepted.

Brennan, speaking for himself and Marshall, said the Georgia law under which the men were convicted is overly broad. "In a society where the rule of law is paramount," he wrote, "it simply will not do to allow persons, however ignoble...to be convicted of crimes solely because policemen and juries, encouraged by the state, can conjure up scenes of sexual stimulation in which (sexual) devices play a major role."

In another obscenity case, the high court declined a request by the state of Maryland to review the constitutionality of a portion of its obscenity law earlier struck down by a state court.

The specific provision protects from prosecution operators of motion picture equipment used in commercial theaters to show obscene films when the operators neither own nor hold financial interest in the business. The law does not provide such protection, however, for clerks in bookstores arrested for selling obscene printed matter. Lower courts ruled earlier that the absence of such a provision in the law was unequal and discriminatory.

-30-

President Proclaims May
As Older Americans Month

WASHINGTON (BP)--President Jimmy Carter has called on the nation's religious leaders as well as public officials, community agencies, educators and the communications media "to help make it possible for older Americans to enjoy their later years."

In a proclamation on the month of May as Older Americans Month the President said that older Americans (over age 65), by their sacrifice and hard work "have brought us through wars and hard times, and kept our nation faithful to the values and principles on which it was founded."

The President pointed out that in 1963 when May was established as Older Americans month "there were fewer than 18 million Americans over the age of 65." He said that "today their number exceeds 23 million."

"These men and women are a vital part of this nation," the President stressed. "Like all Americans, they need comfortable and safe places to live, nutritious daily diets and adequate incomes and services to give them freedom to make choices. We all must work together to create these conditions in our communities."

-30-

Lay Revival Help
Soon Available

Baptist Press
4/27/78

MEMPHIS, Tenn. (BP)--A joint program of lay-led revival assistance, particularly for Southern Baptist churches with no baptisms in 1977, has been announced by the Southern Baptist Brotherhood Commission and Home Mission Board.

The program calls for enlisting, training, and involving Southern Baptist laymen to help churches plan and conduct revivals, bringing together fragmented efforts into a unified thrust.

The Brotherhood Commission will provide the materials, state Brotherhood departments will lead in laymen enlistment and state Evangelism departments and the Mass Evangelism Department of the Home Mission Board will provide the training, explained Bob Banks, director of the program section at the Brotherhood Commission.

The program emphasizes the enlistment and use of church directors trained specifically for helping a church plan for a lay-led revival and for involving visiting laymen effectively in the effort. The directors will be available to travel throughout that state assisting churches.

To qualify as a church director, a layman must take training and participate in a lay-led revival in a Southern Baptist church.

Banks said 46 directors from 13 states have already been trained for this program by home missions specialists at regional training institutes this spring.

"We are accepting as a national project to work with those churches which reported no baptisms in 1977," Banks said. "We feel this program can help Southern Baptists in a meaningful way to reach Bold Mission Goals in evangelism."

Banks said lay groups in several states have been trying independently to help churches conduct lay-led revivals for the last two decades, and leaders of these groups were consulted when planning the program.

"We think there are thousands of committed Baptist laymen who are searching for such an opportunity to share their Christian faith," Banks added.

-more-

The commission has published two guides which describe how to plan and conduct lay-led revivals. Entitled "Lay-Led Revival Director's Guide" and "Lay-Led Revival Church Guide," they are distributed by the commission and state Brotherhood departments. Persons interested in lay-led revival should write their state Brotherhood department and ask for a free brochure, "Lay-Led Revival."

-30-

Texas Candidates
Oppose Pari-mutuels

Baptist Press
4/27/78

DALLAS (BP)--Major candidates for governor and attorney general of Texas expressed personal opposition to legalization of pari-mutuel gambling in a survey conducted by the "Baptist Standard," statewide newsmagazine of the Baptist General Convention of Texas.

Both Gov. Dolph Briscoe and state Attorney General John Hill, one of seven persons vying for Briscoe's office, said they oppose legalization of pari-mutuel betting in the May 6 referendum.

Democratic attorney general candidates, Price Daniel Jr. of Liberty and Mark White of Houston, also expressed opposition in the survey which appeared in the "Baptist Standard's" April 26 issue, according to editor Presnall Wood. The "Baptist Standard" sent a questionnaire to all candidates for governor, lieutenant governor and attorney general.

Incumbent Lieutenant Governor Bill Hobby did not respond, Wood said. But three Democratic candidates for lieutenant governor--James L. McNees Jr. of Dallas, Troy Skates of Leander and John Hill Westbrook of Tyler--all voiced opposition to pari-mutuel gambling. The lone Republican candidate, Gaylord Marshall of Dallas, said he would support the "mandate" of the voters in the primary.

Although expressing personal opposition, Hill said he would sign the bill into law if it were passed by the legislature, but both he and Briscoe said a constitutional amendment would be required to enact pari-mutuel gambling.

Democratic candidate and former governor Preston Smith said he would neither support nor oppose legalizing pari-mutuel wagering but said, "I am opposed to legalizing pari-mutuel betting, but I am not opposed to my neighbors and or others having the privilege of voting on this or other matters."

Republican primary candidates for governor--Ray Hutchinson of Dallas said his record in the legislature "showed that I voted against pari-mutuel betting," but he did not indicate how he stands on the current issue. "If the voters of Texas approve the referendum and if the bill passed is tightly written on a local option and self-supporting basis, I would sign the bill," Hutchinson said.

-30-

TV Exec Says Use
Media To Sell Gospel

Baptist Press
4/27/78

FORT WORTH, Texas (BP)--Churches interested in getting their religious messages to the people who watch television and listen to radio should be prepared to utilize paid advertising on prime time--even though the show itself might not be the most popular with church people, according to a Dallas advertising executive.

"It is not the well people (those already in church) we want to reach," Jim Goodnight of the Bloom Agency in Dallas told pastors and laymen attending the Southern Baptist Radio and Television Commission's fifth annual consultation on radio, television and cable broadcasting. "We want to reach people outside the church but to do that you must go where they are."

-more-

"Today's churches have the techniques, the money, and the skills to reach that audience with the gospel," Goodnight declared, "if we have the boldness to talk to people about the gospel."

Goodnight said he realizes many churches hesitate to advertise their religious messages on many prime time programs because members ask, "Why should we spend money to put trash on television?" or, "We've been rough on businesses who advertise such programs. How can we come back and advertise on them?"

"I would like to point out," he said, "that the best way to cure an immoral and bad program on television is to cure the spiritual sickness of the audience that supports it. Companies that advertise on programs are not buying the programs. The company is buying the audience that watches the program."

Goodnight said the audiences watching regular religious programs or televised Sunday morning worship services are probably already Christian-oriented, indicating programs and advertisements should be targeted toward nonchurch oriented groups.

He said just 80,000 people watch televised Sunday morning worship services on two Dallas stations and one Fort Worth station.

"Yet on Sunday night at 8 p.m. 484,000 people tune in to such shows as 'All in the Family' and 'Maude,'" he said. "And figures on the controversial 'Soap' indicate that 588,000 people watched it at one time. And that figure includes 71,000 children--nearly as many as the number of adults who watched the Sunday morning worship services in Dallas and Fort Worth."

Goodnight, whose agency helped Texas Baptists with their "Good News, Texas" evangelistic campaign, said the greatest problem churches face is "the walls of churches--and I am not talking about walls of mortar and brick. I'm talking about everything that isolates church people from people without the gospel."

"We talk too much to each other rather than to people outside the church," he said. "Often we just don't want to get our hands dirty. Our timidity is a wall. Jesus Christ mixed with people who needed a faith, and he was painted in their colors."

Goodnight declared that television can be the tool to most effectively teach the methods of Jesus. "Television is an efficient way of getting the message out because it delivers a message at a low cost per person. And efficiency is good stewardship," he said. "We use television to teach unimportant things like what kind of toothpaste or soap to use. Why shouldn't we use television to 'sell' important things--like the gospel."

-30-

House Passes Lobby Bill
Opposed by Church Groups

By Carol Franklin

Baptist Press
4/27/78

WASHINGTON (BP)--Lobby disclosure legislation which includes churches has passed the U.S. House of Representatives by a vote of 259-140.

The vote came after five hours of debate and numerous attempts to amend the bill. The measure also survived an effort to send it back to the Judiciary Committee.

As reported by the Judiciary Committee, the bill would require any organization which engages in lobbying of the U.S. Congress and meets certain requirements of time and money expended, to report such activities to the comptroller general.

Reports would have to include total expenditures for lobbying activities, identity of lobbyists, and a description of the issues on which the organization lobbied. Churches and their agencies are included in the reporting requirements of the bill if they seek to influence legislation and pass the threshold of expenditures set out in the bill.

Amendments added in the final day of debate generally softened the requirements except for a stipulation that reporting organizations would have to report actual lobbying activities performed on the floor or in adjoining rooms of the House or Senate.

-more-

Changes made in the bill during earlier debate strengthened the reporting requirements by requiring disclosure of grass-roots solicitation and contributions of over \$3,000 by any organization or individual during a year.

The bill had been opposed by an informal coalition of religious and civil liberties groups. The Baptist Joint Committee on Public Affairs, the U. S. Catholic Conference, the United Methodist Church, and the American Civil Liberties Union, among others, had worked against its passage. Several other proposals for regulating the disclosure of lobbying activities are pending in the Senate.

-30-

EDITORS: This story is latest development of story mailed April 25 entitled "Lobby Disclosure Delayed in House" and, in effect, supercedes that story.

Professor Says 'Most Southern
Baptists Aren't Fundamentalists'

By James Lee Young

Baptist Press
4/27/78

FORT WORTH, Texas (BP)--While most Southern Baptists are Bible believing, conservative people, most are not fundamentalists "in spirit of temperament," according to a Southwestern Baptist Theological Seminary professor.

"The Southern Baptist Convention and its agencies have never, to this point, fallen under control of extreme doctrinaire, fundamentalist forces that were active in the 1920s," said H. Leon McBeth, in an address at the seminary.

Southern Baptist thought has been greatly shaped and influenced by fundamentalism, however, said McBeth during the first joint meeting of the Southern Baptist Historical Commission and Historical Society ever held west of the Mississippi River.

"As in the case of Landmarkism (an earlier extremist movement), the SBC fought off the threat of fundamentalism only at the cost of absorbing some of its ideas," he said.

"No doubt," McBeth said, "a large number of Southern Baptists are outright fundamentalists, and others share many of their doctrines, if not their spirit." He noted there are also "organized Southern Baptist groups within and without the SBC that are fundamentalist."

Citing a theme of religion writers over the last few years, McBeth said, "There is apparently a resurgence of fundamentalism in American religion today. Some observers think we may be shaping up toward a new fundamentalist controversy like that of the 1920s. Southern Baptists are, to some extent, in this resurgence."

Noting that fundamentalism "made serious inroads in Northern Baptist life back in the 1920s" and "sapped the vitality of that denomination and left it seriously crippled," McBeth said the SBC, while acquainted with fundamentalist views, was less affected by agitation and schism.

Probably the major contemporary Southern Baptist expression of fundamentalism, according to McBeth, is found in the Baptist Faith and Message Fellowship, "an organization of ultra-conservatives who are seeking to capture the SBC to their viewpoint." The professor said "Fundamentalism is a fighting faith...angry, militant and narrow. Generosity, tolerance or simple kindness has too often been foreign to fundamentalism and its major spokesmen.

"The result is that church people and non-church people alike more often identify fundamentalism with meanness of spirit than purity of faith...culture and its fundamentalist critic reject each other. It represents culture-conflict by people who cannot or will not come to terms with society around them."

He cited as other characteristics of the movement--a dogmatic mentality, "status anxiety," defensiveness, anti-intellectualism while strongly supporting its own training schools, hostility and rejection of society, pessimism toward the world, and extreme individualism with regard to ethics and evangelism.

-30-



April 27, 1978

Recreation Ministry
Touches Thousands

By Celeste Loucks

LAKE TAHOE, Nev. (BP)--A gambling casino at the Hyatt Lake Tahoe is an ironic location for Sunday worship services held by a Baptist minister.

Yet there is Ed Smith, who volunteered for two years of mission work in the U. S. through the Southern Baptist Home Mission Board, carrying his guitar and Bible past slot machines and blackjack tables to worship services attended by a few Hyatt employees and local residents.

Smith and other Tahoe Resort Ministries (TRM) missionaries find that Christian sharing is a part of the scene at this escape resort. He entwines ministries with skiing, roller skating and volleyball, all activities which bring him in contact with tourists and give him a chance to minister. In summers alone, the 24-year old Arkansas native and the other TRM missionaries touch the lives of more than 12,000 persons with a one-on-one witness.

While working to develop his Christian fellowship, Smith had the odds of inexperience and cultural setting against him.

He showed up for dinner appointments at noon, to discover dinner meant the evening meal. Accustomed to leisurely, after-dinner conversation, he found meals ending abruptly. "People eat and take off here," he remarks.

He wasn't used to the isolation, the bright lights, the string bikinis. "I don't think anything's taboo around this place...half the guys and girls--the singles live together," he says.

Smith's moral commitment to God is not totally understood by people he contacts. He has struggled with a strong sense of personal isolation.

A few months into his ministry, Smith was propositioned by a young woman on the ski slopes. "I got kind of mad," he says of the encounter. "I told her that Christ had a lot more for me than that."

In spite of his feelings of isolation, Smith put many ideas to work at Lake Tahoe during his two-year ministry. As assistant director of TRM, he supervised summer missionaries, conducted beachside Bible studies and counseling sessions for young people, and played games with children at Christian day camps.

The Ouachita Baptist University graduate plans work in seminary after his Lake Tahoe ministry. "I had planned to go to Southern (seminary) and pastor in Arkansas," says Smith.

Now Golden Gate Seminary and staying in California are two options Smith will consider. "The churches out here have freedom to be imaginative. But the churches down South need it."

Smith, raised in nature, would enjoy ministering in a wooded area, but he says, "It's not watching a tree grow that is really exciting to me. If I was in New York City, working with people, and they were responding, I'd be very happy."

-30-

Adapted from "And a Cast of Thousands." Used by permission.

(BP) Photos mailed to state Baptist newspapers by the Atlanta Bureau of Baptist Press.

Charismatic Influence
'Declining': Historian

By James Lee Young

FORT WORTH, Texas (BP)--The so-called charismatic movement has made a "relatively slight impact" on Southern Baptist life and is declining, according to a New Orleans Baptist Theological Seminary church history professor.

Claude L. Howe Jr., told a joint meeting of the Southern Baptist Historical Commission and Historical Society that "It's true that small groups of charismatics have emerged in many Southern Baptist congregations--often creating fear and frustration. But if only 100-200 churches of 36,000 or 10,000 members of 13 million (SBC church members)," are charismatics, "the results are not impressive."

"Not a single association or state convention, to my knowledge," he continued, "is dominated by charismatics. And no prominent denominational leader has professed a Pentecostal experience and encouraged others to do so. Individual charismatics may be found in denominational agencies, but they are few in number and seldom propagate their views."

"Seminary professors, editors and other denominational leaders have uniformly disassociated themselves from charismatics--even when they encourage understanding, fellowship and cooperation," Howe added.

By charismatic, Howe said he was referring to persons who "regard the baptism of the Spirit as a second blessing beyond conversion and consider speaking in tongues (glossolalia) as the evidence of this blessing. Those who profess a second experience often emphasize other gifts, such as healing, casting out demons and prophecy."

Howe said Southern Baptists have been molded by the Reformed tradition modified by revivalism and evangelicalism, and "historically, they have stressed a personal religious experience (born again) and the authority of Scripture while actively promoting evangelism and missions. "

"In many respects," he said, "a charismatic experience is foreign to Southern Baptist life, stressing a second blessing where Baptists prize the first. It tends to establish a spiritual elite by distinguishing between Christians who have had the experience and those who have not, while Baptists stress the equality of all believers in Christ."

"The focus of the charismatic tends to be inward and upon believers, whereas Southern Baptist concern is outward, directed toward the world," the historian said.

Howe further stated, "Christian nurture admittedly leaves much to be desired in Southern Baptist churches, but I would not account for the popularity of the charismatic movement in terms of widespread failure of the churches to meet the spiritual and emotional needs of the people."

The movement appears to have peaked among Southern Baptists in 1975-76, following a series of strong actions by at least five associations in four states that excluded charismatic churches from their membership. Three other associations, according to Howe, adopted statements of disapproval or warning--including Union Association in Houston, which condemned the charismatic movement as "of the devil."

Most state conventions of Southern Baptists, Howe noted, have refrained from adopting resolutions speaking directly to the charismatic issue, and have "appeared to be content to allow local churches and associations to deal with problems as they arise."

"And most of the charismatic churches disfellowshipped by associations consider themselves as still belonging to the respective conventions and the SBC," Howe said.