



BAPTIST PRESS

News Service of the Southern Baptist Convention

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Technology Can Be Humanitarian: Toth

WASHINGTON (BP)--Since the United States has never been a poor country, it cannot and should not try to decide the path to development for other countries, a State Department official said.

Csanad Toth, special assistant for policy planning, Department of State, told the Council of Washington Representatives on the United Nations that United States participation in the UN Conference on Science and Technology this summer is for humanitarian reasons.

"One of our goals is to consider the role of science and technology in eliminating abject poverty by the year 2000," Toth said. "People have the right to be free of fear of hunger, disease and persecution. By the year 2000 we hope the basic human needs for food, water, jobs, and health services can be met. Science and technology clearly have a role in achieving this goal. They are the only unlimited resources we have."

Robert E. Blake, a former career officer in the U. S. Foreign Service now with the International Institute for Environment and Development, cautioned the audience not to expect too much from the conference.

"Only the hard problems are left," Blake said. "If they were easy, we would already have solved them. The context is more difficult now, too. There are more people in worse conditions with a smaller resource base."

Irene Tinker, of the Washington-based Equity Policy Center, noted that most discussion of science and technology in the less developed countries ignores the role of women in national economies. "We tend to transfer the idea that women have no economic role," she said. "This is simply not true in most societies. Women are usually responsible for themselves and their children. So if you really want to help people then you must consider the importance of women in development projects."

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Church Secretaries Told
'Know Counseling Limits'

By Charles Willis

Baptist Press
4/26/79

NASHVILLE, Tenn. (BP)--Church secretaries from across the nation were cautioned in a special interest conference to know their limitations in potential counseling situations.

Dick Waggener, a consultant in the Southern Baptist Sunday School Board's family ministry department, told conferees to "know that you are not trained to handle some problems. To some people, you must say 'I cannot help you' and stick with it."

During the first National Conference for Church Secretaries, Waggener talked with secretaries about how much counseling a church secretary can afford to do.

"People who think they need counseling go one of two directions," said Waggener. They either go for 'help' or they go for skills."

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To seek skills, he said, an individual will go to a professionally trained counselor. Persons who consistently go for 'help' go to untrained individuals who cannot lead them to solve the problem.

"The person who makes a big thing out of needing 'help' doesn't really want to solve the problem," he added.

"The goal of therapy is for the client to be self-sufficient and to solve his own problem," he said. "A church secretary who senses that she is getting in over her head with a church member's problems should say 'I cannot help you, but I know someone with the skills to help you solve your problem.' If the person isn't willing to be referred, he doesn't really want help."

Waggener said that the problem with help is that the helpers usually get hurt. "Advice is a no-no," said Waggener. "Get people to define for you what they need from you. If they want someone to listen, fine, but don't sympathize, don't agree and don't give advice. By jumping in and trying to give advice, you show that you think they can't handle the problem."

He suggested that the church secretary establish with the pastor a referral list and a policy for referring persons in the event that the pastor is unavailable or the person with problems does not wish to counsel with the pastor.

"The church secretary needs to be a person of confidentiality, trustworthiness and neutrality," Waggener said. "If you attempt to rescue people when you do not have the skills," he said, "you become a part of the problem."

In counseling with persons threatening suicide over the telephone, Waggener advised conference participants to "get competent help from your referral list. Get the competent person on the phone with the potential suicide, if possible, and if you must hang up the telephone to get help, get the name, location and phone number of the potential suicide first. Do not beg, plead or sympathize with a potential suicide," he cautioned.

"Sometimes potential suicides believe they will die if they commit suicide," he said. "But many times potential suicides do not think they will die but will be around to see family members grieve over their death."

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Baptists Are Socially Active
Despite Tenets that Hamper

By James Lee Young

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NASHVILLE, Tenn. (BP)--Organizational effectiveness of Southern Baptists in the social arena has been hampered by such Baptist polity planks as local church autonomy, the Lordship of Christ, authority of the Bible, personal salvation, believer's baptism, separation of church and state, and the priesthood of the believer, Foy Valentine said in an address here.

Valentine, executive director of the Southern Baptist Christian Life Commission, certainly favors such tenets of Baptist belief. It's just that he believes the independent nature of Southern Baptists and the various facets of Baptist polity forbid authoritative social pronouncement and actions.

Yet, Valentine told members of the Southern Baptist Historical Commission and Historical Society in their annual joint meeting, the denomination and its people have been "amazingly outspoken about social issues..." He cited numerous examples of individual and denominational involvement.

Going back in Southern Baptist history to its roots, Valentine noted that "the Southern Baptist Convention has the social issue of human slavery to point to as its original reason for being. This social issue, and by logical extension, any other social issue, could hardly be made mention of in polite Southern Baptist circles..."

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"If Southern Baptists behave more erratically than some other Baptists or other congregational bodies regarding social statements, there is a very obvious reason"--slavery, Valentine said.

In fact, the Alabama Baptist Convention, Valentine continued, in its meeting Nov. 7-9, 1840, took notice of the growing abolitionist movement and appointed a committee which determined that abolitionism "'was unscriptural...against the national constitution...against the peace and prosperity of the churches, and dangerous to the permanency of the union...'" And, they recommended 'that if satisfactory information be not obtained upon this subject... the formation of a Southern Board, through which our funds may be directly transmitted.'

Valentine then observed, "Since concern with this great social issue of human slavery is the central fact in the origin of the Southern Baptist Convention, it is understandable that social pronouncements about race relations would be made with a certain residue of reticence, frustration, anger and guilt.

"Moreover, to some extent, all social pronouncements from Southern Baptists have to be discerned in the light of this overarching social issue of slavery and race relations, for this issue has done more to affect the origin and the ongoing life and work of the SBC than any other single social issue," he added.

Making the transition back to his original theme, Valentine said that because Baptist polity "prevents any meeting, assembly or convention from having any authority, formal or informal, over any individual Baptist or any other individual Baptist body, every such gathering is incredibly ad hoc...

"Authoritative pronouncements, either social or doctrinal, are precluded by the radical congregationalism of Baptist polity," Valentine said.

But in spite of the polity barriers and the slavery-racial issue, "Southern Baptists have been amazingly outspoken about social issues...More than any other Baptist people in history, (they) have developed an indigenous strength of such proportions as to support the development of self awareness and self confidence bordering on an established church mind-set.

"Therefore," Valentine said, "there has been a willingness to move in on the culture at will, to speak to it, rebuke it, correct...support...affirm...and even keep it..."

Without criticizing or commending, Valentine noted: "Southern Baptist social pronouncements never carry with them the authority and assurance of enforcement that some denominations, particularly authoritarian ones, carry with theirs.

"The only hope for implementation of Southern Baptist social pronouncements is the hope that they will convey moral authority, that they will be heard sympathetically and received willingly by Baptist people," and that "they will be perceived as the word of the Lord regarding a particular issue at a particular time."

Pronouncements and resolutions are worth the time and effort, despite the difficulties, he said. "There seems to be something in the Baptist psyche that will not hear to ...stifling... the prophetic cry, 'Thus saith the Lord,' about any given issue.

"The brethren will hear the brother," Valentine said: "They may not agree with him. They may even be half a mind to stone him. But they seem to be never far from the feeling that if they will hear his pronouncement, they just may hear the word of the Lord to them at that time and in that place..."

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SBC Vulnerable
To Para-Church Groups

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NASHVILLE, Tenn. (BP)--Southern Baptists are vulnerable to para-church groups which offer a potential threat to Southern Baptist life, a Baptist seminary professor told a joint meeting of the denomination's Historical Commission and Historical Society.

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Citing several aspects of para-church groups, which exist parallel to the church and may overlap its functions and goals and membership, Larry Baker said they represent a "kind of enterpreneurism in which gifted leaders have rallied a constituency, perhaps by the medium of radio or television.

"Most have an evangelical zeal which prompts them to make converts of persons who have established roots in other religious traditions," said Baker, professor of Christian ethics at Midwestern Baptist Theological Seminary, Kansas City, Mo.

He noted that many are single issue groups, many may have an "overly simple" theology, many may have a judgmental attitude toward established churches and a flamboyant style, and many "siphon time, energy, money and people from Southern Baptist causes."

"In some instances," Baker said, "a broadly-stated objective such as evangelism may become the rationale for multi-faceted programs that changes the para-church group into a mini-denomination." He listed about 26 of these groups, including some better known ones such as the Billy Graham Evangelistic Association, Campus Crusade for Christ, Gideons International, Bread for the World, Navigators, and Youth for Christ.

He also noted "several newly-born educational institutions" that he said were para-church in character and "present a particular challenge to Southern Baptists"--Mid-America Baptist Theological Seminary, Memphis, Tenn., and Luther Rice Seminary in Jacksonville, Fla., which "advertise themselves as Southern Baptist and recruit Southern Baptist ministerial students for their student bodies...Mid-America also solicits funds from Southern Baptist churches and seeks to place its students in staff positions in Southern Baptist churches--both during and after their student days," he said.

A third school, California Graduate School of Theology, "actively recruits Southern Baptists for enrollment in their enterprise," Baker said.

He acknowledged that some persons feel para-church groups can be allies to the denomination "by pointing out next steps for Southern Baptists to take...In this light, some para-church groups are viewed as companions, not competitors."

Baker quoted Findley Edge, a well known Southern Baptist educator, who said: "If Southern Baptists look upon change as a threat, undoubtedly they should fear these para-church groups. On the other hand, if change is a part of life, and often change is positive, then they ought to welcome what these churches are doing and find ways of learning from their mistakes as well as their successes."

Still others, Baker said, see para-church groups as a "positive channel for joining with other evangelical Christians to share the gospel." And some view such groups as responses to "deeply felt needs" that they might view as unmet in the church.

The pragmatic concern to do missions, evangelism and educational work; the convention's lack of authority to impose programming on churches; and the historically-rooted fear of connectional church government are among contributing factors to Southern Baptist vulnerability to para-church groups, Baker said.

Southern Baptists must recognize that they are vulnerable to para-church groups and develop a healthy perspective concerning the denomination, recognizing its importance and contributions "even as we are alert to its dangers and limitations," he declared.

"I'm convinced that much of our vulnerability to para-church groups also stems from ignorance and naivete," Baker challenged. "There is a widespread lack of knowledge about our (SBC) history and heritage" and "about the principles at the heart of our common life and the contributions that Southern Baptists have made to Kingdom concerns and the world-at-large.

"But there is also a widespread lack of awareness about our current programs, ministries and resources...We need a healthy process of sensitizing and educating...We must avoid a provincial immaturity and a pride that claims to know clearly the only ways to implement the truth," Baker warned.

"This need for education," he said, "is particularly serious in the case of those who come into Southern Baptist churches from other backgrounds."

Calling for a balanced approach without either lashing out or giving tacit approval through silence, Baker suggested Southern Baptists analyze and evaluate such groups, as well as special problems and weaknesses in the Baptist structure.

He urged Southern Baptist leadership to inform the constituency about para-church groups, affirming "that which is good and commendable" and challenging "that which isn't... We should resist groups that sow seeds of dissension, spread false teachings, false ideas, and false philosophies," offer "fierce resistance" to "those groups which belittle the church," and provide help for pastors, church staff workers, and church members who are in conflict with para-church groups seeking to undermine that church, Baker said.

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Women in Church Vocations
Will Meet in Houston

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HOUSTON, Texas (BP)--Women employed by churches or church-related organizations will meet in Houston in conjunction with the national annual meeting of Woman's Missionary Union, auxiliary to Southern Baptist Convention.

The special group will meet in the Ballroom of the Sheraton-Houston Hotel for dinner and a program of testimony and dialogue on Sunday, June 10, at 5:30 p.m., following the opening session of the WMU meeting which begins at 3:00 at the Houston Civic Center Music Hall.

WMU decided to sponsor the first nationwide fellowship meeting of women professionals on Southern Baptist payrolls as part of its response to the inter-agency Consultation on Women in Church-Related Vocations last September.

"The consultation revealed a need for women in church and denominational vocations to get to know each other, to share their concerns, and to upgrade their professional images," said Carolyn Weatherford, executive director of WMU. "Because of WMU's unique historic role as a woman's organization, we think it is appropriate for us to start the ball rolling."

The program includes an address by Miss Weatherford and a symposium moderated by Catherine Allen, assistant to the WMU executive director, featuring Laura Fry, national evangelism consultant with women, SBC Home Mission Board; Anne Davis, associate professor of social work education, Southern Baptist Theological Seminary; and Janelle Doyle (Mrs. Lonnie A., Jr.), SBC foreign missionary and secondary teacher, Equatorial Brazil. Mrs. A. Harrison Gregory, WMU national president, will preside.

Tickets to the dinner must be purchased in advance from WMU at 600 North 20th Street, Birmingham, Alabama 35203. The cost per ticket is \$12.00.

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Planeload of Medical Aid
Aid Flown Into Uganda

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NAIROBI, Kenya (BP)--Southern Baptist missionaries are helping to deliver a planeload of medical supplies to Uganda as a first step toward assisting in rehabilitation of the battle-torn country.

In a phone interview April 25 from Nairobi, missionary G. Webster Carroll said he and missionary James L. Rice would board a plane for Entebbe on April 26, carrying a delegation of Ugandan officials and representatives of Medical Assistance Program (MAP). He said their plane would be followed by an AIMAIR Cessna 206 carrying 1,000 pounds of medical supplies for Kampala hospitals.

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Southern Baptists are financing distribution of the MAP supplies worth more than \$100,000 wholesale. The shipment includes antibiotics, pain relievers, syringes, needles, medicines for treating malaria, bandages and nutritional supplements.

Medicine has not been available to the public in Uganda for five years, says Martin J. Alier, chief counselor to Yussufu K. Lule, head of Uganda's provisional government. One aspirin tablet sells for \$3 to \$5 on the black market.

Carroll said he was given "every assurance of an absolute green light" in continuing Baptist work in Uganda by government ministers on an earlier flight to Entebbe. Carroll, Rice, MAP representatives Raymond Knighton and Dick Senzig, and the Ugandan delegation had flown to Entebbe earlier, but returned without landing when airport lights failed to operate and the plane lost radio contact with the control tower.

The Ugandan delegation had been in Nairobi for talks with the Kenyan government about aid to their country.

Carroll said the shipment includes four jerrycans of gasoline. They hope to use the gasoline in government vehicles to deliver the first shipment of medicines to Mengo Hospital, the Church of Uganda's hospital in Kampala.

Carroll said more than five tons of supplies from MAP had already arrived in Nairobi. The Rices worked in Nairobi with the organization which clears MAP shipments through customs to obtain clearance for 72 cases of medicine averaging 150 pounds each.

They had originally planned to deliver the supplies overland, but were prevented by continued presence of Amin's troops in the eastern part of Uganda. They decided to deliver at least one shipment of medical supplies by air until that part of the country could be secured.

Carroll, a West Virginian, and Rice, reared in Florida and Virginia, plan to return to Nairobi as soon as they deliver the medical supplies.

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Blankets, Milk, Tools
Go To African Refugees

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4/26/79

BUKOKA, Tanzania (BP)--Refugees from the Tanzanian border area invaded last fall by soldiers of former Ugandan President Idi Amin have received blankets, milk, and farming tools from Southern Baptist missionaries in this East African country.

While Southern Baptist missionaries were distributing aid to the 52,000 refugees in the Bukoba area, Tanzanian Baptists at Arusha Baptist Church gave \$3,000 to help build churches in the area. The amount, coming from this church in one of Tanzania's chief cities, is the largest ever given by a Baptist church in East Africa to build mission churches in a new mission area, says Molly (Mrs. James L.) Houser, Southern Baptist missionary in Mwanza.

With \$24,000 from the Southern Baptist Foreign Mission Board's hunger and disaster relief funds, missionary David H. Whitson, a Bankston, Ala., native, and missionary journeyman Ricky B. Owen, from Lubbock, Texas, purchased 300 blankets and 50 cartons of milk for small children of refugees and supplied hand farming tools to all 9,000 refugee families in the area south of Lake Victoria.

The aid was delivered after consultation with Emil Kalala, chairman of Bukoba Baptist Association, and Edward O'Louch, regional development director for the government.

The refugees fled to the Bukoba area from their homes near the Tanzania-Uganda border, where whole villages were burned and 2,000 civilians killed, says Mrs. Houser, a Texan. In retaliation for the fall invasion, Tanzania invaded Uganda and, joined by Ugandan refugees, recently ousted Amin.

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The money from the Arusha church was presented to Whitson, mission advisor for Bukoba, by co-pastors Elias Kashambagani and Tom W. McMillan, Southern Baptist missionary from Texas. The money will assist seven churches in the Biharamulo-Chatto District.

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Federal Grants For Ethics,
Citizenship in Schools Hit

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4/26/79

WASHINGTON (BP)--Federal grants to state education agencies for teaching citizenship and ethics in public elementary and secondary schools were generally hailed during a congressional hearing in Washington, but one witness testified against a measure endorsing them.

Kristine McGough, parent and writer on educational subjects, told the House Subcommittee on Elementary, Secondary, and Vocational Education that H.R. 123 would endanger parents' rights to teach their own values to their children.

"I appear today in the unenviable position of seeming to be anti-citizenship and anti-ethics," Ms. McGough said.

She pointed out that educators do not agree on the meanings of citizenship or ethics. "Citizenship is a vague term. It ranges from paying one's taxes to feeling good about oneself," Ms. McGough said. "Rationales...speak about everything from citizen as 'Boy Scout' to citizen as political activist."

She described the question of ethics as "a can of worms....One author," she said, "places moral values on a continuum ranging from personal preferences to basic values, with honesty ranked below cooperation on the scale. This would likely conflict with the religious beliefs of some.

"Another movement sweeping the country," Ms. McGough continued, "is based on the theory that people go through various stages of moral development. Unfortunately, Kohlberg seems to feel that those who believe in an outside authority (e. g. God) are at a lower stage than his so-called autonomous man."

U. S. Rep. Charles E. Bennett, D-Fla., sponsor of the bill, told the subcommittee, "America is in the process of bringing up a generation illiterate in good citizenship. The crisis is real. The statistics on youthful crime prove it. This trend can be reversed through proper educational programs in our schools; and that's what my bill attempts to accomplish."

Bennett also asserted that "the teaching and developing of proper standards of behavior can and should be undertaken by our public schools, as long as the instruction steers clear of doctrines of religion, which is not a complicated thing to do."

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Louisiana College
Gets \$120,000 Grant

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4/26/79

PINEVILLE, La. (BP)--Stock valued at \$120,000 has been donated to Louisiana College by the Frost Foundation of Shreveport, La., as a matching grant toward establishment of the first endowed academic chair at the Baptist school.

In February 1978, the Frost Foundation provided a \$100,000 grant to Louisiana College over four years to fund a management/ information system currently assisting the college in its long-range planning efforts.

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Sunday School Board
Buys Holman Company

By Bracey Campbell

NASHVILLE, Tenn. (BP)--The Sunday School Board of the Southern Baptist Convention has completed negotiations to purchase America's oldest Bible publisher, the Philadelphia-based A. J. Holman Division of the J. B. Lippincott Co. from Harper and Row Publishers of New York for \$2.2 million, effective May 1.

The agreement, approved by the board's executive committee, will require no funds from the SBC Cooperative Program unified budget since the Sunday School Board's support comes entirely from the sale of literature and other materials, a board spokesman said.

Sunday School Board President Grady Cothen said, "I consider that this is a very important action in behalf of Southern Baptists, the nation's largest evangelical body. We have been known around the world as a people of the Book.

"It is my dream that the Sunday School Board will become the nation's largest denominational distributor of Scripture. We believe this is in keeping with the faith of our people and the mission of our board."

Cothen said the course of action to purchase an already established Bible-publishing agency was taken because of the great difficulty of developing a new line. "This purchase also drastically telescopes the time line needed to develop a new Bible publishing line."

He said the financial arrangement in the purchase of the Philadelphia firm is "extraordinarily favorable to the Sunday School Board since the sale of existing stock and the stock in process would return more than the purchase price. We are very happy to begin this new facet of ministry of the board assigned by the Southern Baptist Convention."

Cothen said he was also happy to see the Sunday School Board take another step in cementing Nashville's reputation as one of the largest publishers of religious literature in the world.

Executive vice president James W. Clark said, "Though becoming a Bible publisher is a very significant event for the board, it is just another step in the course we have pursued since our founding in 1891--that of sharing the gospel in the most effective way we can through the materials and services we offer.

"We have continually offered both curriculum, supplementary and general materials that are biblically oriented and Christ-centered," he said. "Now we will be able to offer the Bible itself in the King James and in modern English translations."

Founded in 1801, Holman was an independent company until 1961 when it was purchased by J. B. Lippincott. In 1978, Harper and Row, formerly a Bible publisher, purchased the Lippincott company.

The Sunday School Board will continue the Holman name and the Holman operation as it has been with only minor changes. Ted Andrew, who has been president of Holman, will continue in that position. He will manage the Philadelphia office and supervise the 10 Holman personnel.

Holman publishes King James, New American Standard, Revised Standard, Lamsa and Beck versions of the Bible as well as a number of biblical reference works and a few other religious books.

Serving as the publishing arm of the Southern Baptist Convention is one of the primary responsibilities of the Sunday School Board, which has 1,500 employees.