



# 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** Stan L. Hasty, Chief, 200 Maryland Ave., N.E., Washington, D.C. 20002, Telephone (202) 544-4226

November 5, 1979

79-186

## Mission Service Corps Begins To Accelerate

By Marv Knox

ATLANTA (BP)--It has taken more than two years to place 200 Mission Service Corps volunteers on the field at home, but officials predict the next 100 will come by the end of the year.

The 200th volunteer was named in late October when Sam and Leslie Smith of Waco, Texas, arrived in Delta, British Columbia, Canada.

"It has taken more than two years to reach the millepoint of the 200th volunteer, but the pace is now accelerating and we believe placing 100 more persons on fields of service by Jan. 1, 1980, is a reasonable goal," said David Bunch, coordinator of the Home Mission Board phase of the plan.

Mission Service Corps, adopted by messengers to the 1977 Southern Baptist Convention annual meeting in Kansas City, Mo., is a plan to place 5,000 volunteers alongside home and foreign missionaries for one or two-year terms.

Besides the 200 Home Mission Board volunteers, the Foreign Mission Board has approved 105 persons for MSC. Seventy of them currently serve in 22 countries.

"For the first several months after it was created, we were trying to get the information to people," Bunch said. "Now, people are catching on. More and more are coming prepared to go to work, with their financial support in order."

If Bunch's prediction of 300 volunteer by Jan. 1 is correct, MSC will have boosted the home missions work force by 10 percent in two years.

"This fact is extremely important to us," said William G. Tanner, executive director-treasurer of the board. "Mission Service Corps has extended, and will continue to extend, our penetration into the mainstream of American life. We must have volunteers who will work alongside career missionaries if we are to evangelize and congregationalize our nation for Christ."

Volunteers come from a variety of backgrounds and age groups, a fact exemplified by the first, 100th and 200th volunteers.

Elgin and Jean Lee, the first two, left Missouri for Menomonie, Wis., in October 1977. They turned down an assignment in Iran to serve in River Heights Baptist Church and also have become involved in church extension in nearby Eau Claire and Chippewa Falls.

Lee, 59, a former pastor and director of Southern Baptist student work in Missouri, chairs the student work committee for the Minnesota-Wisconsin Southern Baptist Fellowship.

The Lees survived the hard times, even living in the River Heights church fellowship hall for two severe winters. They eventually will live out of two houses as they minister to three congregations.

"We're on cloud nine," Lee exuded, relating news of a recent revival. "We're on the cutting edge of missions here. The needs are tremendous, and the doors are open. We've arranged to stay here, even after our MSC support is gone."

Meanwhile, the 100th MSC volunteer has returned to her Oklahoma home after seven months in Laurel, Mont.

Abbie Hollis, 71, taught high school for 41 years before retiring in 1969. But she kept teaching as she presented mission studies in her home church, First Baptist of Oklahoma City.

While in Montana, Mrs. Hollis taught a Sunday School class for young adults and a Tuesday morning Bible study, and she sometimes led singing for Calvary Baptist Church.

Montana's frigid winters forced Mrs. Hollis home, but her interest in MSC remains. "I'm interested in doing literacy work," she said. "If the Lord leads, I'll go somewhere else to teach. Otherwise, I'll just keep on working in my church here at home."

The 199th and 200th volunteers, Sam and Leslie Smith, 26 and 24, are at the other end of the age spectrum.

Not long out of Baylor University in Waco, Texas, Sam was a national bank examiner, and Leslie was a public health nurse. Now they're on the staff of Royal Heights Baptist Church in Delta, where Sam is associate pastor, with primary responsibilities in music and youth. Leslie leads in mission outreach and may work with students in the greater Vancouver area.

Although their service at the church has just begun, they view their future there positively. "We're not going to limit ourselves to just two years here," Smith said. "We just want to become an integral part of this church's ministry and meet the needs of the people."

-30-

Association Rejects Two  
Churches' Messengers

Baptist Press  
11/5/79

EVANSVILLE, Ind. (BP)--The Southwest Baptist Association voted by a better than 2 to 1 margin to deny the seating of messengers of two Southern Baptist churches in Evansville, Ind., at the association's annual meeting.

Messengers from North Park Baptist Church and Oak Hill Baptist Church, longtime members of the association, were denied seats because the two churches accepted members who have been baptized by "alien immersion"--baptism by immersion by a non-Southern Baptist church.

The "alien immersions," however, were performed by Baptists--General Baptists.

-more-

The association, one of 14 in the State Convention of Baptists in Indiana, is believed to be the only association in the state convention which mentions alien immersion in its constitution as a bar to membership.

The action has the potential of affecting the relationship of the two churches to the Indiana convention. One of the constitutional stipulations for seating of messengers at the state convention's annual meeting is that they be from churches "maintaining good standing in associations cooperating with the convention."

"Generally speaking in Baptist history, each unit in Baptist life--local church, association, state convention and national convention--determines its own membership," said church historian Walter B. Shurden, who was asked by Baptist Press for an historical analysis. "The local church has typically been the only unit in Southern Baptist life which determines membership in any of the other three units.

"Although an autonomous Baptist body can do what it wants to do, it is an extremely dangerous precedent in Southern Baptist life for state convention membership to be dictated by membership in an association," continued Shurden, professor of church history at Southern Baptist Theological Seminary, Louisville, Ky. "It represents a dangerous trend toward centralization of church government and loss of autonomy."

The pastors of both churches, Art Christmas at North Park and Roy Jones at Oak Hill, said they believe they are following the autonomy rule in their acceptance of General Baptist baptisms.

The opposition to accepting General Baptist immersions was based on disagreement with a General Baptist belief that persons may lose their salvation if they turn away from Jesus Christ. General Baptists also practice open communion but that issue was raised only by a few at the associational meeting.

The Southwest Association's constitution rules out churches practicing alien immersion or open communion or affiliating with any interdenominational council of churches.

The action of the association against the two churches came even though North Park pastor, Christmas, allows no one to join his church without accepting the articles of faith, which spell out the doctrine of security of salvation. Similarly, Jones, pastor at Oak Hill, said no one joins his church without first taking a membership course he teaches which goes into the various church doctrines.

-30-

More Baptists Reported  
Arrested in USSR

Baptist Press  
11/5/79

WHEATON, Ill. (BP)--Lidia Vins, mother of recently released Soviet Baptist minister, Georgi Vins, has reported the arrest of three more Baptists in the Soviet Union, according to the Society for the Study of Religion and Communism.

The new arrests, made August 24, the society said, included youth evangelists Pavel Rytikov, Vladimer Rytikov (the elder Rytikov's 18-year-old son), and Galina Velchinskaya, 20, who were believed to have been leading a camp for children of Baptist prisoners.

-more-

Velchinskaya was reported to have been detained earlier this summer when police raided a Baptist children's camp in Belorussia, July 18, according to Bulletin 66 of the Council of Prisoner's Relatives.

Rytikov is the husband of Galina Rytikov, an active member of the Council of Prisoner's Relatives. Their eldest son, Pavel, who is serving in the military in Kazakhstan, was threatened with prosecution for witnessing to his faith in Christ, the society reported.

Forty-five Baptists and other evangelical Christians have been profiled as current prisoners, according to the recent updated issue of "Christian Prisoners in the USSR," published by Keston College in England. The Society for the Study of Religion and Communism, based in Wheaton, Ill., is the recently organized U.S. associate organization to Keston. Other associate societies have been established in New Zealand and Australia, according to Alan Scarfe, executive secretary of the U.S. society.

-30-

BWA Urges Relief  
For Starving Cambodians

Baptist Press  
11/5/79

WASHINGTON (BP)--The Baptist World Alliance has asked its 115 member unions and conventions in 90 countries to contribute immediately to the relief of "a holocaust-by-starvation," that has already claimed almost half the population of Cambodia.

Cambodia, a nation of South East Asia, had a population of eight million before military turmoil moved into the country to destroy factories, schools, hospitals, machines, farm instruments and fishing materials. Only 20 percent of the usual rice crop could be planted this year.

Robert S. Denny, general secretary of the BWA, said that the population has dropped to 4.7 million and that thousands of these are dying daily of malnutrition. He said that a consultation of the Overseas Development Council, held in Washington October 24, termed the tragedy "a second holocaust," comparable with the death of Jews in Nazi Germany in the 1940s.

Denny attended the consultation, as did two representatives of U.S. Baptist mission agencies, W. Eugene Grubbs of the Southern Baptist Foreign Mission Board, and J. Chester Jump of the American Baptist Churches.

Jump, chairman of the BWA Division of Relief and Development, said the Cambodian appeal might conflict with special Christmas offerings for foreign missions conducted by some Baptist groups. "I would note, however," he said, "that the Cambodian tragedy represents an ongoing need and that contributions even in 1980 will be helpful in meeting long-term relief strategies there."

Denny said that the 29.6 million Baptists in the Alliance's affiliated national bodies are being asked to take collections between now and Thanksgiving or December 1, sending gifts to their national conventions marked for Cambodian relief.

John Cheyne of the Southern Baptist Foreign Mission Board said Southern Baptists have long been at work supplying food and medical service to Cambodians in refugee camps in Thailand. This will continue as a regular part of Southern Baptists' mission outreach. Contributions for Cambodian refugee relief may be sent to the Foreign Mission Board, P.O. Box 6597, Richmond, Va., 23230.

-30-

Texas Baptists Affirm  
Authority of the Bible

LUBBOCK, Texas (BP)--Texas Baptists voted to reaffirm their expectations for trustees and administrators of their institutions to "fulfill their responsibilities in line with historic Baptist beliefs."

In another action at the annual meeting of the Baptist General Convention of Texas in Lubbock, they further accented their belief in biblical authority through a resolution that recognizes that Southern Baptists have historically embraced the highest views of the entire biblical canon as "truth without any mixture of error." The resolution endorsed "the fullest implications of the 1963 Baptist Faith and Message statement."

However, about 70 percent of the messengers to the Lubbock convention rejected an amendment proposed by Jay Cawthon of Lazbuddie, Texas, which would have added that "in the original autographs (of the Bible) God's revelation was perfect and without error--doctrinally, philosophically, historically and scientifically."

Similar wording about the Bible being errorless "doctrinally, historically, scientifically and philosophically" was used by Wayne Dehoney of Louisville, Ky., at the 1979 meeting of the Southern Baptist Convention in Houston last June in discussion preceding the convention's vote on his motion to reaffirm the Baptist Faith and Message statement.

After that discussion, messengers to the Houston SBC reaffirmed the 1963 statement of faith, which says of the Bible, "The Holy Bible was written by men divinely inspired and is the record of God's revelation of Himself to man. It is a perfect treasure of divine instruction. It has God for its author, salvation for its end, and truth, without any mixture of error, for its matter. It reveals the principles by which God judges us; and therefore is, and will remain to the end of the world, the true center of Christian union, and the supreme standard by which all human conduct, creeds and religious opinions should be tried. The criterion by which the Bible is to be interpreted is Jesus Christ."

Nearly five months later Texas Baptists in Lubbock faced some of the same turmoil about the inerrancy (errorlessness) of the Bible confronted by the national SBC meeting in Houston.

The motion regarding trustees and administrators grew out of a controversy over the textbook, "People of the Covenant," co-authored by H. Jack Flanders, chairman-elect of the Baylor University religion department, when he was a professor at Furman University, Greenville, S.C.

The book has been described by Eules, Texas, pastor James T. Draper "as liberal, dealing with the Bible as man's attempt to explain God, rather than as God's inerrant Word." Draper chairs the academic affairs committee of Baylor's trustees. He is also president of the Southern Baptist Pastors' Conference.

A motion calling for Flanders' dismissal did not materialize as expected, probably due to a voluntary request by Baylor's faculty and administration before the meeting that the academic affairs committee review all textbooks and matters pertinent to the department of religion.

Before the convention, at which Carlos McLeod was elected Texas Baptist president on the first ballot, some reports had indicated that McLeod was the candidate of a group pushing the issue of biblical inerrancy.

However, McLeod, pastor of First Baptist Church, Plainview, Texas, told a news conference after his election, in which he collected 816 out of 1,549 votes cast, that he belongs to no group contending for teaching of inerrancy in Baptist institutions. He said, however, that he believes the Bible is the inerrant word of God.

In other actions, Texas Baptists adopted resolutions on alcoholic advertising, violence, television programming, citizenship responsibility, dignity of human life, church assistance and the Texas Baptist Christian Life Commission.

They also awarded the 1979 Texas Baptist Communications Award to Louis A. Moore, religion editor of the Houston Chronicle, emphasized the SBC's Bold Mission Thrust effort to reach the world for Christ, and voted a \$34 million budget of which 34.5 percent will go to worldwide mission causes through the national SBC Cooperative Program.

Messengers also voted for Ray Summers, retiring chairman of the Baylor University religion department, to preach the sermon at the 1980 meeting set for Oct. 28-30 in Houston.

The motion on the Texas Baptist Christian Life Commission noted the need for such an organization to evaluate public policy issues, including family, citizenship, church-state and public morality. But the resolution underscored "the mandate that the CLC speaks to Texas Southern Baptists, not for them," a point that the commission staff has repeatedly emphasized over the years.

The resolution on television programming rapped the family time televising by CBS of "Flesh and Blood," a movie that implies an incestuous relationship between a young man and his mother.

It indicated its disappointment that CBS "continues to lead the way in irresponsible programming" and urged Texas Baptists to commit themselves to making responsible decisions in viewing habits.

-30-

BOOST Yields  
Its First 'Crop'

Baptist Press  
11/5/79

BANSALAN, Philippines (BP)--The first group of young Filipino school dropouts have graduated from a Baptist agriculture project.

They completed Baptist Out Of School Training (BOOST), a program which offers the chance to learn modern methods of farming and animal husbandry in a simulated Philippine village.

The 19 graduates participated in a three-month program, financed by Baptist world hunger funds, designed to prepare Baptist farm youth for greater productivity. Their training included Bible study, witnessing, stewardship, local government organization, health and family planning and rural development, according to BOOST creator, Southern Baptist missionary Harold R. Watson, director of the Mindanao Baptist Rural Life Center.

-30-

### O'Donnell Sees Similarity Between Baptists and Catholics

WAKE FOREST, N. C. (BP)--"There's a lot of similarity between Catholics and Baptists," Joseph O'Donnell, field representative of the Glenmary Southern Regional Office, told students and faculty at Southeastern Baptist Theological Seminary.

O'Donnell, a priest, pointed out that Catholics and Baptists accept the same New Testament and the same trinity. "Catholics have a confession of faith which is 32 lines long," he said. "Baptists would agree with 30 of the lines."

"We both look forward to the glory of the resurrection," O'Donnell said, "and the core of our faith is the same, for the core of our faith is the Father, the Son, and the Holy Spirit."

John E. Steely, professor of historical theology at Southeastern Seminary, introduced O'Donnell as a representative of American Roman Catholic bishops to Southern Baptists. According to Steely, O'Donnell "travels about where the Southern Baptist Convention is."

In fact, O'Donnell, who describes himself as a "Baptist watcher" for Roman Catholics, once told Steely jokingly, "Where two or three Baptists are gathered, there am I in the midst of them."

O'Donnell is involved in various dialogues between Baptists and Catholics. With Steely, he is presently involved in a scholars' dialogue between Baptists and Catholics in which the scholars are seeking a deeper understanding of each other's doctrine and beliefs. Also, according to O'Donnell, "We are trying to see our commonality and our differences."

But O'Donnell is also involved in dialogues between Baptists and Catholics on other levels. For example, he participated in a recently completed dialogue between state Baptist and Catholic leaders in Kentucky, which he described as a "great experience."

In addition, O'Donnell has been involved in dialogues between Baptist and Catholic pastors and weekend dialogues between Baptist and Catholic churches. In weekend dialogues, the congregations of the Baptist and Catholic churches attend each other's services, and hear lectures and ask questions about the services they have observed.

"I have a deep appreciation of your heritage," said O'Donnell. "Working with Baptists has enriched my life." He urged greater cooperation between Baptists and Catholics, and said, "We should let the Holy Spirit do His thing with us...And He will move us as He wills."

-30-

Growth, Fulfillment Top  
Changing Pastor's Role

By Jim Lowry

Baptist Press  
11/5/79

NASHVILLE, Tenn. (BP)--Personal and professional fulfillment for Southern Baptist ministers have long since replaced dealing with management processes as the primary goal of Southern Baptist church administration leaders.

"You can't deal with a pastor at the administrative processes level and help him be effective," explained Reggie McDonough, secretary of the church administration department at the Southern Baptist Sunday School Board. "You've got to take a more holistic view."

-more-

"The church administration emphasis has evolved in recent years to a more expanded approach dealing with leadership styles, self and the mission of the church," McDonough explained. "We're still concerned with processes, but also the life, spiritual and family issues of the minister."

One important issue in the Southern Baptist Convention presently is the high amount of "church switching," McDonough said. He attributed a great deal of this to the pastors being caught up in a search for fulfillment.

McDonough said many Southern Baptist churches are experiencing "transitional crises." Some of the churches in the greatest transition are those in the fringes of the metroplex areas.

"The role of the minister in the urban setting has changed greatly," McDonough said. "In years gone by, the minister was respected, looked up to, and his decisions were not questioned. He represented God to a lot of people. In the urban environment, that role has changed drastically.

"Ministers are having to be more human, more honest, more open," he continued. "The pastor is having to find support in other ways. There was a time when the minister couldn't be friends with congregation members if he was to retain his objectivity. Now every urban minister must have a support system of close friends within the congregation.

"The minister's personal growth and the church growth go hand in hand," McDonough said. "Without personal growth on the part of the minister, he cannot lead a church to grow effectively."

Additionally, McDonough said pastors are being faced with a phenomenon of individual rights which has caused people in churches to say "I deserve to have the pastor I want."

This presents a great amount of stress on pastors in the areas of skill development and relational skills to deal with the expectations of congregations with widely varying needs and demands.

"The most important issue we are about in the church administration department is the business of helping ministers discover and rediscover the joy and effectiveness in their ministry," McDonough said.

"We plan to expand our career assessment availability for ministers," he said. "In the next 10 years we want to make career counseling available within easy access for any minister, regardless of his location. We also will try to train a large corp of pastors who can go into associations and train other pastors in conflict management, time management and motivation."

In McDonough's opinion, the 1980s will call for a team-oriented approach to church administration. "Individual staff members working in isolation just won't get the job done."

"There's no way the pastor can meet the personal needs of all members of the church," he said. "Deacons will be one of the primary places where help must be obtained, calling for a new concept of deacon ministry. The deacons and staff members must serve as co-laborers with the pastor to help people with their spiritual and personal needs."

"The theme for the 1980s is 'Growing Ministers, Growing Churches,'" he said, "and our highest priority will be giving assistance to pastors who will be better able to lead churches in growth."