



BAPTIST PRESS

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Southern Baptists Lead
In Gifts To Bible Society

**SOUTHERN BAPTIST HISTORICAL
LIBRARY AND ARCHIVES
Historical Commission, SBC
Nashville, Tennessee**

NEW YORK (BP)--Southern Baptists led all denominations and religious groups in gifts to the American Bible Society last year, according to the society's "1985 Report of Denominational Support."

The society received \$298,339 from the Southern Baptist Convention, down from \$309,610 in 1984. The SBC contribution comprised 16.5 percent of the society's denominational receipts, which totalled \$1,805,006 in 1985.

The other top five denominational/organizational contributors to the society included the Bible-a-Month Club, \$176,279; Presbyterian Church (USA), \$110,090; United Methodist Church, \$103,381; and the Apostolic Christian Churches of America, \$101,295.

"The readiness of the various Christian communions of the United States to give financial assistance to the worldwide Bible cause is a source of great encouragement and joy to us," said Alice E. Ball, the society's general secretary, in the report distributed to all participating denominations.

"Please accept our sincere gratitude for all you have done in the past year to see that others are blessed with the Word of God," she added.

The American Bible Society cooperates with United Bible Societies around the world to distribute Bibles and Scripture portions to people in a variety of languages and circumstances. Last year, the society contributed more than \$12.5 million to aid in Scripture translation and distribution worldwide, Ball noted.

Working together, the United Bible Societies distributed more than 548 million copies of Scripture and supported translation projects in 544 languages, she said, pointing out the society also spent more than \$8.5 million for Scripture production and distribution in the United States.

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Williams: Understanding Of Power
Needed For Christian Leadership

By Lonnie Wilkey

Baptist Press
7/11/86

Editor's Note: Following is the third of a four-part series on leadership which developed from the Southern Baptist Education Commission's recent National Congress on Leadership.

NASHVILLE, Tenn. (BP)--Christians who reject positions of leadership because of a fear of power "may create a vacuum to be filled by dictators and tyrants," a Baptist college professor warned.

J. Clifton Williams, the H.R. Gibson Professor of Management at Baylor University in Waco, Texas, said principles of leadership cannot be understood without an understanding of power.

He noted persons who do not understand power often fear and avoid it, adding, "and in doing so they avoid leadership responsibilities."

Williams, who spoke on "Power and Authority in Leadership" at a seminar during the National Congress on Leadership sponsored by the Southern Baptist Education Commission, noted power in itself is neither good or evil. "But it can be used for good or evil ends," he said.

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He urged Christians not to reject positions of power just to avoid temptations associated with it.

"At no time has it been more important than now for Christians to understand power and to accept responsibility for its use," he said. "If we are to be the influence Christ intended--the very salt of the earth and a yeast to permeate every institution and persuade every heart--if we are to be that powerful influence, we must understand the ways of power."

Potential Christian leaders must be "wise as serpents and gentle as doves," he continued, explaining "we cannot afford to be naive. Naivete produces no virtue, no potential for good, no influence, no witness, no excellence."

Williams pointed out the dangers in accepting positions of power. One of the risks in any position of power, he said, is power holders often "become awed by their own power."

He said a legitimate reason for the value placed on power is it is needed to reach goals with efficiency. "This need for power sometimes makes it too appealing, but the most menacing dangers of power lurk in the shadowy crevasses of our own egos, he said. "Power, even the legitimate power we call authority, is delightfully ego enhancing."

He noted even worthy goals sometimes are used to "justify decidedly unworthy leadership strategies and tactics."

"From the first century until this day, Christians, like persons who profess no faith at all, have been willing to coerce and violate freedoms that God has carefully preserved in order to achieve their objectives," he charged.

Williams pointed out Jesus Christ is the model for accepting and wisely using power. "Jesus exceeded the best of modern leadership theory and practice by refusing to accept the role of a traditional ruling king. He chose instead to be a servant--to meet the deepest needs of his followers," he said.

He observed the greatest power Christians can have is the power to serve: "Servant leadership is universally applicable--as effective in the executive suite as in our churches, schools and other volunteer organizations.

"If we do not serve, we do not lead. Fortunately, by accepting the servant role, we reduce considerably the constant risk of becoming slaves of power."

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Retired Baptist Leader
Wayne E. Todd Dies

Baptist Press
7/11/86

NASHVILLE, Tenn. (BP)--Wayne E. Todd, 72, retired director of the Southern Baptist Sunday School Board's church media library department, died in Nashville, Tenn., July 10 after suffering a heart attack.

Todd, who retired in 1978 after 19 years as a department head for the board, had been a guest preacher, revival leader and interim pastor for churches in Kentucky and Middle Tennessee.

Since retirement from the Sunday School Board, he had been pastor of Grassland Heights Baptist Church in Franklin, Tenn., and associate pastor of Nashville's Judson Baptist Church. He was a member of First Baptist Church of Nashville.

A native of Wiggins, Miss., Todd was a graduate of Mississippi College in Clinton, and Southern Baptist Theological Seminary in Louisville, Ky.

Before assuming his responsibilities with the board, Todd was pastor of churches in Mississippi and Kentucky.

Survivors include his wife, Myrtis Haynie Todd, and one son, Michael L. Todd, both of Nashville; two daughters, Vivian Todd Wooley and Laura Lee Todd, both of Houston; and six grandchildren.

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MacGorman's Missions Dream
Lives On In His Students

By Craig Bird

FORT WORTH, Texas (BP)—J.W. MacGorman's physical weakness has become one of Southern Baptists spiritual strengths.

"It broke my heart to be a Southern Baptist Foreign Mission Board reject," MacGorman recalls. For years he struggled to understand "why God gave me the desire for missions but not the physical health to do it."

When doctors shattered his dream, Brazil lost a missionary but Southwestern Baptist Theological Seminary in Fort Worth, Texas, gained a beloved professor. Since 1948, an estimated 18,000 students have gained insight into the New Testament under MacGorman's trademark Canadian-Scottish accent. About one-third of those students have been missions volunteers.

After his freshman year of college in Maine, MacGorman contracted bronchiectasis, a chronic enlargement of the bronchial tubes, and was declared inoperable. Knowing he might die, MacGorman made two life-changing choices. First, despite being raised in a Baptist preacher's home, he "confronted God on that hospital bed as a lost person." Then he accepted the doctor's advice and moved to the Southwestern United States to spare his lungs the cruel Canadian winters.

A deacon loaned him \$75 to move to Texas, where he found a job working for the Texas Highway Department in the Panhandle. A year later, MacGorman entered the University of Texas at Austin as a sophomore, four years after becoming ill.

He committed his life to the ministry, which led him to Southwestern—and to a certain mission volunteer from Baylor University. Their courtship was complicated because "we both knew if God wanted her overseas he didn't want her married to me," since MacGorman couldn't pass the Foreign Mission Board physical.

Fortunately for him, Ruth decided her mission calling could be worked out as his wife.

"By training (she earned a doctorate in education at age 57) and aptitude, she is valuable on the mission field in so many areas where I am not," MacGorman says. "The missionaries throng around her. All I know is theology."

Their direct contact with missions began in 1950 when he resigned a paying interim pastorate at First Baptist Church of Muskogee, Okla., to pay his own way to the Bahamas.

He has taken only three sabbaticals in his 38-year teaching career. The first was to complete a second doctorate, the second to be an interim pastor of a Baptist church in Tokyo and the third to teach at the Baptist seminary in Lebanon. He has spent free summers in America, Central America, Asia and West Africa, lecturing in schools, leading conferences and preaching.

In the past year he has led the Bible study for the evangelism conference of the European Baptist Convention, preached for the Thanksgiving retreat of the Southern Baptist mission in Paraguay and delivered three major addresses at the organizational meeting of the Canadian Convention of Southern Baptists.

MacGorman's upcoming mission trips include South Brazil and Australia.

He is in constant demand in local churches, too. But foreign missions, home missions and prison ministry (with the Bill Glass Evangelistic Association) get priority over paying offers.

MacGorman hopes to teach at Southwestern through the fall semester of 1988. Then he plans to volunteer to teach New Testament "anywhere in the world the Foreign Mission Board needs us" or continue at Southwestern as an adjunct professor.

"God hasn't released me," he says. "You retire from a job but not from a commitment. I cannot imagine being alive and not teaching or not preaching or not writing.

"As long as God keeps putting the gasoline in, I want the privilege of burning it up," he says. "I feel I have a lot of years ahead of me."

News AnalysisCases Decided On Procedures

By Stan Hasteley

WASHINGTON (BP)—In a term noted for continued interest by the nation's highest court in church-state disputes, the two cases drawing the most interest were decided on procedural grounds, leaving open the likelihood of future appeals before the issues they presented are finally settled. In addition, the Supreme Court decided three other church-state cases.

Despite these and other momentous actions in many areas of constitutional law, the court's work in the just-ended 1985-86 term was overshadowed by the largely unexpected resignation of Chief Justice Warren E. Burger, who for 17 years was the nation's highest judicial officer. Burger announced he was leaving the bench to devote full time to his duties as head of the Commission of the Bicentennial of the U.S. Constitution, set up last year to lead the nation in observing the upcoming 200th anniversary of the Constitution. The observance will open officially Sept. 17, 1987, the day Burger turns 80.

Although rumors swirled about the capital in the days immediately after Burger's resignation that at least one other justice would follow his lead, the term closed July 7 with no indication those reports were well-founded. Four other sitting justices range in age from 77 to 80.

Meanwhile, U.S. Sen. Strom Thurmond, R-S.C., chairman of the Senate Judiciary Committee, announced confirmation hearings for late July on President Reagan's choice of Associate Justice William H. Rehnquist to succeed Burger and of District of Columbia Circuit Court of Appeals Judge Antonin Scalia to fill Rehnquist's vacated spot on the high court.

Without question the most eagerly anticipated church-state decision, *Bender v. Williamsport Area School District*, also provided the biggest disappointment as the court declined to settle the key question of whether groups of high school students who wish to conduct religious meetings during school hours possess a constitutionally guaranteed right to use public school classrooms on an equal basis with other extracurricular, non-academic groups.

In a tight, 5-4 ruling, the court reinstated an earlier federal district court decision siding with students belonging to *Petros*, a group of evangelical students who unsuccessfully had sought permission to gather in a classroom during a regularly scheduled, twice-weekly period designated for extracurricular activities. That early decision was agreed to by all but one member of the Williamsport (Pa.) school board, John C. Youngman Jr., who on his own appealed the ruling to the 3rd Circuit Court of Appeals in Philadelphia.

There, a divided panel overturned the district court on a 2-1 vote, holding that to allow the religious meetings would violate the First Amendment's ban on an establishment of religion. That decision then was appealed to the Supreme Court by parents of some of the students, including the father of Lisa Bender, the original and since-graduated plaintiff in the case. Bender and other *Petros* members argued throughout the proceedings they were denied freedom of speech solely because of its religious content.

The narrow high court majority held March 25 Youngman had no legal standing to challenge the district court ruling. The Supreme Court decision had the effect of granting permission to the student group to conduct its meetings and came three years after the district court first ruled.

Because the high court decided the case procedurally rather than on the merits of equal access itself, a final determination of the constitutionality of the concept must await another day. Two years ago, Congress passed and Reagan signed into law the Equal Access Act of 1984. That law guarantees equal access to student religious groups that are formed voluntarily and without school sponsorship.

The legislation, supported by a broad coalition of religious groups headed by the Baptist Joint Committee on Public Affairs, National Council of the Churches of Christ and National Association of Evangelicals, was passed overwhelmingly by both houses of Congress, a factor that eventually may sway the justices to uphold it.

In the term's other headline church-state case, the high court ruled unanimously June 27 that a Southern Baptist schoolteacher who lost her job at a private Christian academy may challenge her dismissal in a state civil rights commission without violating the school's First Amendment rights.

Linda Hoskinson, a member of Far Hills Baptist Church in Dayton, Ohio, first was notified her teaching contract would not be renewed because she was pregnant. Hoskinson, who taught elementary-level pupils in one of the schools operated by Dayton Christian Schools during the 1978-79 school year, had not been notified of a school policy that all married female teachers with young children were required to stay at home with them, a policy the school later claimed was based on religious conviction.

Although Hoskinson initially received assurances from her principal the misunderstanding would be resolved internally and she would be able to retain her post, Dayton Christian Schools Superintendent Claude Schindler issued a final order that her contract would not be renewed.

Believing she had made a good-faith effort to resolve the dispute within the school system, Hoskinson next consulted an attorney about options available to her. The attorney then notified Schindler that unless the contract was renewed the case would be taken to the Ohio Civil Rights Commission for review.

Schindler's reaction was to fire Hoskinson outright, not even allowing her to finish the school year. Her offense, he announced, was taking the complaint to an outsider, an action Schindler said violated the biblical "chain of command." Subsequently, Dayton Christian Schools took the civil rights panel to court, claiming the Free Exercise and Establishment Clauses of the First Amendment deprived the commission of jurisdiction over its employment policies.

But in an opinion written by Rehnquist, the high court rejected that claim, clearing the way for the commission to proceed with its inquiry. The case could well land at the Supreme Court again within the next two or three years.

Besides ruling in the two headliners, the high court also decided a trio of church disputes testing the limits of the Free Exercise Clause.

In the most publicized of these, a bare 5-4 majority held March 25 the Free Exercise Clause does not require the military to accommodate religious practices that in its judgment violate uniform dress-code regulations and thereby undermine authority.

Writing for the majority, Rehnquist held Simcha Goldman, a former Air Force psychologist who also is an Orthodox Jewish rabbi, had no constitutionally guaranteed right to wear his yarmulke--or skull cap--while on duty inside the hospital where he worked in spite of his religion's demand that his head be covered. Goldman had worn the skull cap for four years before being ordered to remove it after he testified for the defendant in a court martial.

Although Goldman won initially in a federal district court, the D.C. Circuit Court of Appeals reversed, a ruling in turn affirmed by the Supreme Court.

In a unanimous ruling Jan. 27, the high court sided with a blind ministerial student who had sought state vocational assistance while he attended a Bible college. Larry Witters' free exercise claim took precedence over the state of Washington's claim that to grant the aid would violate the Establishment Clause, Justice Thurgood Marshall wrote for the court.

At the same time, the court's opinion virtually invited the Washington Supreme Court to apply the state's stricter ban on public aid to sectarian institutions in the Witters case if it chooses to do so. Several states have what amount to outright bans on such assistance, laws the high court has left undisturbed.

And in a case many observers felt bordered on the insignificant, the court ruled June 11 the federal government may require proof of issuance of a Social Security number to qualify for certain public benefits, even if use of the number violates a sincerely held religious belief.

By an 8-1 vote, the court rejected the claim of Stephen J. Roy, a native American, that the government's requirement of use of the number for his 4-year-old daughter as a condition of qualifying for food stamps and other benefits violated his right to free exercise. Burger held for the court that Roy's free exercise claim was overridden by the government's need to verify eligibility for the benefits. Roy contended use of the number, issued shortly after the birth of his daughter, Little Bird of the Snow, would prevent her from attaining a higher spiritual power.

(BP)

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NEWS SERVICE OF THE SOUTHERN BAPTIST CONVENTION