



JUL 16 1986

**- - BAPTIST PRESS**

News Service of the Southern Baptist Convention

NATIONAL OFFICE  
SBC Executive Committee  
901 Commerce #750  
Nashville, Tennessee 37203  
(615) 244-2355  
Wilmer C. Fields, Director  
Dan Martin, News Editor  
Craig Bird, Feature Editor

**BUREAUS**

ATLANTA Jim Newton, Chief, 1350 Spring St., N.W. Atlanta, Ga. 30367. Telephone (404) 873-4041  
DALLAS Thomas J. Brannon, Chief, 511 N. Akard, Dallas, Texas 75201-3355. Telephone (214) 720-0550  
NASHVILLE (Baptist Sunday School Board) Lloyd T. Householder, Chief, 127 Ninth Ave., N., Nashville, Tenn. 37234, Telephone (615) 251-2300  
RICHMOND (Foreign) Robert L. Stanley, Chief, 3806 Monument Ave., Richmond, Va. 23230, Telephone (804) 353-0151  
WASHINGTON Stan L. Haste, Chief, 200 Maryland Ave., N.E., Washington, D.C. 20002, Telephone (202) 544-4226

July 16, 1986

86-103

Servant Leadership Model  
Needed For 21st Century

By Lonnie Wilkey

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

NASHVILLE, Tenn. (BP)--A change in leadership models is a must as the world nears the 21st century, Robert Theobald claimed.

Theobald, a futurist and president of Participation Publishers in Wickenburg, Ariz., said leadership problems exist today "because we still believe that anybody who is head of an organization has the right to be in 'control' and to give orders."

This individual, he continued, also can enforce those orders "even if they do not make sense."

"This reality applies not only in the military but also within bureaucratic organizations of all sorts," he charged. "Thus our current power structures tend to force inadequate decision-making."

Theobald, who wrote "Leadership in the Twenty-First Century: Meshing Old and New Visions" for a seminar during the Southern Baptist Education Commission's recent National Congress on Leadership, offered an alternative to the current system.

The need exists for "servant leadership," he said. This is not a new model, because it is the pattern of "Christ who came to show the way and not to force people to follow it."

Theobald observed servant leadership "puts the right to make decisions in the hands of those who are most competent." It stresses that competence and knowledge are not held by the same people for every task.

In discussing leadership, Theobald gave an overview of leaders. He said leaders are "people who can challenge others to act and can coalesce a vision so that people can move to achieve it."

He warned, however, leaders are not necessarily good. He pointed out Hitler, Stalin, Churchill and Roosevelt were all great leaders in World War II, but that some of these men were seen as evil.

Also, he said, leaders are not necessarily constructive, "They may perpetuate obsolete past visions rather than change them."

Great leaders, however, can cause "impossible" changes, he said, noting, "They do this by perceiving patterns in their period which are invisible to others and then moving with them."

The individual who cannot see trends in public opinion and social reality will always fail as a leader despite noble goals, he added.

A trend has developed over the years that encourages the transmission of skills and knowledge of the older generation to the younger. The problem arises, he said, when all too often, "We are teaching people top-down styles and skills of leadership. These are the very patterns which have led us into our problems."

--more--

He called for a search of all leaders, not just those who are "white, middleage, middle or upperclass and male. We need to understand the potential of the young and the old, of women, of minorities, of the poor," he said.

Leadership needs diversity, he charged. "But we must also recognize that all leaders do share a commitment which distinguishes them from others who choose not to lead," he cautioned. "We may hope that one day everybody will learn to be a leader, but until they do, we must distinguish between those who are willing to think and act for themselves and those who want to be provided with answers by others."

Theobald admitted it is "too easy to write about leadership in a style and form which suggests the subject is theoretical and pie-in-the-sky." The primary focus, he said, must be a commitment to the need for changes in authority structures.

"The key issue is one of 'faith' in our potential to create a society based on social justice and spiritual values. If we can recreate our faith, we shall once again be ready to move mountains," he said.

--30--

Will The SBC Split?  
Maybe Yes, Maybe No

By Marv Knox

Baptist Press  
7/16/86

NASHVILLE, Tenn. (BP)--"If the Southern Baptist Convention splits, I'm going with the side that gets the Annuity Board. Ha. Ha."

The little joke about the future of their convention has lost its punch for many Southern Baptists. They ask the question at the heart of the barb: Will the SBC really split?

The question grows out of theological-political controversy within the denomination. One group, which has captured the convention's powerful presidency for eight straight years, seeks to turn the SBC in a more conservative direction. Another group sees no major doctrinal problems within the SBC and its institutions and wants them like they were.

With its control of the president's appointive powers, the more conservative group has moved steadily toward control of SBC agency boards of trust. Following each annual meeting, the questions have grown more intense: What is the future of the SBC?

Three historians and a sociologist--all lifelong Southern Baptists--offer divergent views:

--"It will most certainly fragment," predicted Bill J. Leonard, associate professor of church history at Southern Baptist Theological Seminary in Louisville, Ky.

--"I certainly don't foresee a formal split," said Richard Land, vice president for academic affairs at Criswell Center for Biblical Studies in Dallas.

--"For the short term, I don't anticipate much change in participation in the denomination," but it is too early to say what will happen in the long run, noted Nancy Ammerman, assistant professor of sociology of religion at Emory University's Candler School of Theology in Atlanta.

--"There will be individual churches and pastors who drop their cooperation. But I was much encouraged by the last convention," said Robert Baker, professor of church history emeritus at Southwestern Baptist Theological Seminary in Fort Worth, Texas.

Leonard noted he prefers the term "fragment" over the term "split," pointing out, "Our polity is too precarious; we're too loosely organized to say a split can take place."

He also stressed he has built his conclusion on observation of structural, organizational and historical issues rather than spiritual or theological dimensions. "I'm looking at the example of other Protestant denominations," he said. "The Congregationalists, Presbyterians and the American Baptists have all experienced this kind of turbulence.... You can look at specific historical evidence for what has happened to other denominations. We are on the same course."

--more--

He cited several factors to support his case for denominational fragmentation.

"If you force the denomination to go too far to the left or the right, you break down that common consensus around which a denomination is organized. Then some fragmentation has to occur, because denominations are not made to move outside the center," he explained.

"The genius of the Southern Baptist Convention is that it has had specific doctrines around which it united, but it chose in most cases not to define those doctrines narrowly. The present movement (toward a more conservative stance) is not an effort at correcting. It is a much more narrow definition of doctrine in general than Southern Baptists have ever approved," he added.

"The forces are already in motion to move the denomination far enough away from the center that I don't think there's any way to avoid some sort of fragmentation."

Leonard, whose specialty is American church history, also noted Southern Baptists are suffering an identity crisis stemming from theological confusion: "The crisis is not due to liberalism or fundamentalism exclusively. All types of churches in the SBC are experiencing problems regarding Baptist identity. The things that have held us together in the past--strong denominationalism, strong denominational programs and Southern culture--have become more and more pluralistic. Therefore, we have turned to theology as a way of defining ourselves, and we have discovered what we always should have known, that our theology has been extremely diverse.

In addition, Southern Baptists are being shaped by two strong outside forces, he said.

"We have to say we are a part of a much larger movement taking place throughout American culture," he explained. "That is an effort to create a new religious establishment, and to bring to bear into the public arena certain evangelical Christian political agendas that then define the nature of religion in America.... Efforts to bring the SBC into that broader coalition illustrate the point.

"Also, history develops a life of its own. You reach points in the life of an institution or organizational structure where it develops a momentum and it becomes impossible for it to swing back to the center without a major crisis and turmoil."

But Land asserted: "I certainly don't foresee a formal split--some agencies and institutions that go with one group and some with another, or that some group of churches will split off and form another denomination. Given the residual loyalty that Southern Baptists have demonstrated over the years, I don't see that as a feasible scenario.

"My experience with Southern Baptists is that they have a loyalty to their denomination that is the envy of the theological world," he added. "I can't envision Southern Baptists leaving their spiritual home.

"Twenty years from now, the SBC, in terms of its institutions and agencies, will be essentially as it is now," Land predicted. "The only difference I see is that there will be far more Southern Baptists. I think we will see sustained growth across the board."

He agreed Southern Baptists increasingly have grown diverse but contended this is not new. "I don't think anyone who has been a Southern Baptist or observed Southern Baptists since World War II could deny we have become more diverse," he said. "The question is, how do we respond?"

He hopes the SBC Peace Committee "can help us address things as part of the same family" and that "there's going to be a more inclusive response by the (SBC) institutions and agencies."

"I remain very hopeful that those people who are Baptists by conviction rather than heritage will remain in Southern Baptist work and strive to contribute their gifts to that work," he said. "Most Baptists I know, if they were to leave, where would they go?"

Ammerman, who has conducted scientific studies of Southern Baptist opinions, reported: "The most interesting thing about this controversy is that the people who are losing--the moderates--are the most loyal to the denomination. But after this year's convention, more and more moderates are talking, not about leaving the convention but, 'How do we survive in the exile?'

"This means moderates have to think about alternate organizational strategies," she added. "They may not be the same sort of straight-line givers to the Cooperative Program and denominational programs as they have in the past. Yet it is likely at least that whatever deficit there is to the convention will be made up probably by some fundamentalists deciding they can support the denomination more wholeheartedly.

"The bottom line for the moderates is they're committed to historic traditions and programs. An attitude of 'Grit your teeth and stay committed' will mitigate any splitting off," she said. "If the battle went the other way, we've seen in survey data, there is enormous readiness for fundamentalists to leave the convention. Something like 60 percent of self-identified fundamentalists would leave. There's just no equivalent feeling on the side of the moderates."

Baker said: "I'm sure there will be individual churches and pastors who want to drop their cooperation, but I was much encouraged by the last convention. The so-called fundamental-conservatives have said, 'All we want is for the 1963 Kansas City Confession (Baptist Faith and Message Statement) to be observed. Well, all six seminaries have voluntarily and spontaneously said they will abide by the confession. There is ground for agreement here.

"I'm encouraged to think that maybe we will see dimensions of our huge task of winning the world to Christ and come together," he noted. "That's not to say some won't drop out, but with each church being totally autonomous, you can't help that.

"And the controversy touches many other aspects, involves many other variables," he concluded. "There are many institutions which are not embroiled in the controversy and no one would divide. After all, who wants to go against the Annuity Board?"

—30—

Metro Baptist Church Proclaims  
Liberty To New York Residents

By Joe Westbury

Baptist Press  
7/16/86

NEW YORK (BP)—As the huddled masses from around the world crowd into New York City's Battery Park this summer to catch a ferry ride to the Statue of Liberty, Southern Baptists are on hand to introduce them to Jesus Christ as the eternal symbol of liberty.

Coordinated through Metro Baptist Church, the campaign is assisted by seven Texas Baptist Student Union summer missionaries as well as volunteers from churches across the nation. The evangelistic effort is part of Metro's ongoing participation in the Good News America crusades sponsored by the Southern Baptist Home Mission Board.

"As these visitors come to view this symbol of liberty, Metro is introducing them to the One who said, 'If the Son set you free, you will be really free,'" says Pastor Gene Bolin.

In addition to conducting one-on-one evangelism, individuals are distributing 25,000 gospel portions partially funded by the mission board. But long after the fireworks and the summer's celebrations have ended, Metro will continue to remind New Yorkers God loves them and wants to be their liberator from life's tribulations.

Through Metro's presence, Southern Baptists today have one of their strongest inner city ministries a block from the seedy Times Square district and within a rock's throw of the Empire State Building. Nearly 170,000 people pass the church each day as they commute to their jobs, many of them funneled through the world's largest bus terminal, the Port Authority of New York, barely a block from the church.

Just as the city's Statue of Liberty stands as a symbol of freedom and a better life in America, Metro is viewed as a place of home and refuge by residents trying to make a go of life in the inner city.

Although the neighborhood's crime rate is high, the area historically is rich in ministry for German Baptists, who pioneered the concept of social ministry there in the mid-1880s. During that time Walter Rauschenbush, pastor of Second German Baptist Church, launched the Social Gospel movement in America as he poured out his heart in ministry to the residents who lived in the shadow of his church.

—more—

Today that evangelical tradition is being carried out by the Metro congregation, a small group of Southern Baptists who located in the tough neighborhood in 1984. The church, 10 years old at the time, had only a dozen members and had been meeting in the local Baptist associational office for most of its life. Under Bolin's leadership the congregation has grown to 179 members.

"Social Gospel is not liberal in its truest sense," Bolin explains as he strives to combat stereotypes which have eroded the foundations of social ministry. "Rauschenbush spent the earliest part of his mornings deep in prayer as he sought God's direction in meeting the physical as well as spiritual needs of those individuals around him. He spawned the notion that the kingdom of God is nothing less than the Christian transformation of the total fabric of society."

With that historical precedent, Metro today struggles to carry on the foundations of that work since the German-speaking congregation disbanded several years ago. "We're preaching and teaching the gospel at the same time we're taking care of the pressing social issues around us," Bolin says.

Metro's ministry operates on a 24-hour basis as it meets the needs of people who knock on its large double doors for help. Housed in a former Polish Catholic church constructed in 1913, the ministry offers a multi-faceted program that ministers to the total individual.

The red-brick building houses a clothes closet and food pantry, provides a Saturday night soup kitchen and serves as sanctuary for up to 12 abused women and their children. It also is sanctuary to a Czechoslovakian political refugee while he seeks to establish himself in a new life.

A Head Start program for 90 children offers early childhood education for residents of the neighborhood. And the church's involvement with Habitat for Humanity is helping provide permanent housing for some of New York's 40,000 homeless residents.

"Metro is a diverse congregation composed of 18 different nationalities, reflecting the ethnic, racial, socio-economic and political diversity of the nation's largest city," Bolin says. "We strive to keep the tension between evangelism and social action that enables us to minister the whole gospel to the whole individual."

Son of a Baptist minister, Bolin held a variety of denominational posts prior to becoming Metro's only staff member in 1980. He and his wife had long considered a ministry in New York City but were unsure of where they could serve. The longer they waited the more aware they became of the economic disaster it would produce in their increasingly comfortable lifestyle.

Bolin was 40 years old in 1979 when, during a sabbatical from the Baptist Convention of Maryland, he heard a chapel speaker who changed his perspective on the problem.

"As I was sitting there this gentleman made three simple statements which directly spoke to our dilemma," the Baltimore native explains. "He said, 'Some people never possess the Kingdom of Heaven because they sell out to the world. Others nibble at it because they sell some. But if you would be a part of the kingdom, you must sell all.' It was as if that guy had been in our home all weekend listening to our discussion."

After they reevaluated their commitment, the couple decided to sell their house, two cars and give up their jobs to seek God's leading in the city. It was a difficult adjustment, Bolin readily admits, but eventually it led to the pastorate of 12-member Metro Baptist Church.

Now Bolin constantly is opening the church doors to people in need. He has gained a reputation with local social agencies as well as policemen on the street as an individual who ministers to the city's spiritual as well as its physical needs.

"I never want us to get the reputation of being a sanctified social service agency, neither of being so heavenly minded that we're of no earthly good to anyone," he insists. "I want us to have the reputation of preaching and living the whole gospel of Jesus Christ—a gospel that transforms individual lives and transforms society, a gospel that is committed to justice, mercy and peace through Jesus Christ."

