

thrusts toward renewal

HOME MISSIONS

December 1969

LETTERS

From Our Readers

Back to 1910

In regards to "Toward Creative Urban Strategy-Oct. issue."

"First let's get clearly in mind what God is doing in the world today and what his concerns are. The Bible indicates that God is bringing the world to perfection. One day there will be a world without war, poverty, hunger, or hate. Man cannot create such a world on his own. Neither does God will to do it entirely by Himself. It is to be a joint venture. Man's ability to ease human suffering and develop a more pleasant environment is a gift from God."

Do I detect here a secular Post-Millennialism with theology and our churches serving as penitents, obedient hand-maidens? With minor editing this could have been written in 1910.

"Use all legitimate means of motivating persons to deal with the urban crises. Appeals to love and good will are always in order, but appeals to fear and self interest may also be necessary. Most people are basically selfish and protective of their own interests. If a person becomes convinced that a particular problem threatens him, his loved ones, or his possessions, he is likely to act to correct the problem. On the other hand, if he sees the problem as only indirectly related to him, he is unlikely to act with any dispatch to deal with it."

What a marvelous utopia! Most of the population "Most people" are to be forced into an uneasy surrender and false peace by threats to their lives and property. This is not the peace I read about in the Bible. Forced capitulation never assures a real peace. Is one using "legitimate means" when he holds a gun at another person's head?

Harry Steele
Gary, Ind.

Thought Provoking

I just finished reading your issue of May.

1969 for the third or fourth time. The "Letters from our Readers," the "Editorials," "The Church in Harlem," "A Fresh Vision of the Ideal Church," "Why I Am a Conscientious Objector," "Let's Quit Blaming Our Polity," "Coming to Grips with Rehabilitation," and the final statement on the back page "Should we be Worried," are thought provoking and interesting. I don't necessarily agree with everything that is written, but I certainly am challenged and stimulated by it. In my estimation your magazine is very successful because it has something to say that matters. Please "Keep on Keeping On" for creative agreements and disagreements are vitally needed in order to meet the challenge of Christian missions today.

Robert L. Browning
Colorado Springs, Colo.

A Re-Evaluation

These thoughts are from one who in the past has been quick to heap critical comment upon HOME MISSIONS magazine. First, I would like to express my "Thanks" for the excellent publication that you had in September. I feel that you presented in detail a great need of our Congregation and local churches. Also, since hearing one of your missionaries, Rev. James L. Daves during a School of Missions, I have gone back and re-read many issues of HOME MISSIONS that I didn't like when first read. I must say that I believe you have one of the best publications in the Convention.

May God bless you as you continue to publish the HOME MISSIONS magazine. I hope that you will continue to publish articles that will challenge us to minister to the total need of our society and mankind. I guess that there will still be articles that will not please me, but I hope and pray that I can read them with an open mind seeking to learn from them.

Charles M. Dellinger
Glenville, N. C.

A PASTOR SPEAKS OUT

by Bob W. Brown

A highly touted Kentucky basketball player quit the team a few years ago. The famous U.K. coach, Adolph Rupp, explained that the boy really didn't want to play ball and "no one can make them play." If a U.K. player doesn't want to get into condition, doesn't want to obey Coach Rupp, doesn't want to eat and sleep basketball—if he doesn't want to win, not even Rupp can make him a winner.

Recently we have become aware that more than 100,000 Protestant ministers have left the pastorate. Nearly one-third of all the ordained ministers in the nation have dropped out. The church people, those who are the spectators, are wondering why some of the fellows are

dropping off the team. Mr. Rupp has the answer. "You can't make them play."

The ministry is more than a job. It is a way of life. Without a real sense of calling and commitment men will just quit. There is no easy way to change jobs. There just aren't many variations. Not many employers are looking for seminary graduates. If you don't have the heart, you just quit. And no one can push you into this way of life.

But this isn't a tragedy, though the church may face a crisis now with 100,000 dropouts. For if a man wants to quit, he should by all means quit. Most reasons men give for leaving the ministry seem valid. If a fellow is convinced the War on Poverty is more relevant than

Trampled by Geese

In his JOURNALS Soren Kierkegaard asked: "Which is harder: to be executed, to suffer that prolonged agony which consists in being trampled to death by geese?"

Using Kierkegaard's analogy, the September HOME MISSIONS magazine attempted to weh-foot the small rural church to death. As Gene Owens says the geese are "Trampling out the vintage where the grapes of wrath are stored"; they are drunk with wrath and continue their trampling with a vengeance. (Sometimes the honking and hissing is more difficult to endure than the trampling.)

The "Geese" are not necessarily persons, they come disguised in issues, editorials, budgets, attitudes, faithless expectations. Geese are more subtle than executioners but they can afford to be: they are not hangmen forced to wear a hood to veil identity; they are not unidentified citizens who drop cyanide pellets in gas chambers. They are free to tramp around anywhere, to multiply prolifically. Geese are hardly ever called "Communists," or "radicals," or "red-necks," (one might make a case for "Honkie"). The point is a goose is merely a goose. And, as Kierkegaard said, enough of them can trample you to death. What a messy way to die!

"Throw the little churches to the geese!" that's the cry. We contemporary Christians will not be burned in oil or thrown to the lions or crucified upside down but we do stand in danger of being trampled to death by geese. I for one intend to fight. If die our rural churches must, let it be by the executioners, not by a geese stampede. As I told our seventy member congregation last Sunday, "Put on your goggles; we shall be the church in spite of all."

Thanks for HOME MISSIONS magazine. I just wanted to play the flip side a little bit.

David Edens
Columbia, Mo.

EDITORIALS

by Walker L. Knight

A Prophet Moves On

A whole new spirit needs to be introduced in the land. We need to bring into sharp focus the clear gospel of Jesus Christ, which will cause a shift away from competition and hostility and exploitation and greed to a new spirit of cooperation and trust and sharing and love."

This is the essence of the life and message of the late Clarence Jordan, the Greek scholar-farmer (and ex-Southern Baptist preacher) who confronted a rural, prejudice-infected South with the radical witness of an interracial farming community dedicated to "honest discipleship to Christ."

Jordan preached a classic concept of stewardship that is rooted in discipleship. "If God transforms the inner-self of a man into his image, the evidence of that transformation will be the works of Christ through that man," he said.

His proclamations were hard and uncomfortable. "The churches," he declared, "ought to spend at least as much money trying to house their poor brothers whom they have seen us they do trying to house God whom they have never seen."

So, to Jordan, justice was not an ideal promised by a kingdom yet to come, but a real manifestation now of God ruling in the hearts of men. When Jesus stood and delivered his inaugural address in the temple, he was proclaiming a new order, a new spirit now, Jordan declared.

In that situation, he said, Jesus was announcing the permanent arrival of the spirit of the Year of Jubilee—in Jewish tradition, the 50th year set aside as a year-long "sabbath of sabbaths," a time when the spirit of God was to rule in the hearts of men. Slaves were freed, captives released, and returned to original owners, and debts forgiven.

"The Jews," Jordan said, "had a built-in check against exploitation. Jesus felt that if you could live like that one year out of 50, you could live like that permanently."

Jordan often talked about helping people with their pocketbooks—some because their pocketbooks were so empty, others because their pocketbooks were so full. "What the poor need is not charity but capital, not case-workers but co-workers," he said. "And what the rich need is a wise, honorable and just way of divesting themselves of their overabundance."

Today, as a result of Jordan's radical discipleship, a Fund for Humanity provides land for blacks and whites to farm in partnership, the land theirs by virtue of usership rather than by virtue of their ability to pay. Homes are built and sold to the poor at cost with no-interest loans, liberating many from tenant shacks.

Jobs are provided through a low-overhead, rural-based candy and fruitcake industry. Jordan's Cotton Patch versions of the New Testament are distributed widely to help strip away "the fancy language, the artificial piety and barriers of time and distance" in the scriptures.

This is the spirit—proclaimed, taught and applied—by Clarence Jordan and those in close fellowship with him at Koinonia Farm in south Georgia. After outliving much of the brutal violence, boycotts and churchly condemnations directed at Koinonia since the 1940's, Jordan died of a heart attack this fall. He was 57.

His prophetic voice, which was a strong corrective to the tendency in institutional church life to talk a good game but never run a play, will be missed. But the spirit he so embodied is loose in the land, and this is healthy. Life style—not preachments—should be what distinguishes Christians among men. As Jordan said: "The church has harped on the diety of Christ in order to get rid of him; the church can't face him as a man because they are afraid of what kind of man he might be."

by Dallas M. Lee
Associate Editor



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thrusts toward renewal



Toward Creative Urban Strategy *Fifth of a series*

WHETHER ONE WANTS TO USE THE RATHER WORN PHRASE "renewal" or not, revitalized churches appear to be taking distinctive directions toward new vitality, and a rash of retreat centers have come into being to provide new thrusts toward renewal among laity, the clergy, and the churches.

No matter how defined, the renewed congregations have moved partially in the following directions: —toward the discovery of the nature and the mission of the church in response to the needs, hurts, and pains of society.

—toward the discovery of authentic personhood and discipleship through small groups using the insights of the modern disciplines of psychology and group dynamics.

—through an emphasis upon an integrity of church membership that demands discipleship and participation in a continuing pilgrimage in hope that churches might avoid adding thousands to the role who are uncommitted.

—through the creative discovery of new forms of mission and witness resulting in the turning outward to the world as Christians are freed from an overconcern for the institution.

—through the discovery of the ministry of the laity who serve within the world where they are present, equipped by a clergy who prepare and re-enforce them for that ministry.

(For a fuller treatment of these themes see Home Missions Magazine, April 1968).

These concepts work their ways into the churches from as many sources as people find to communicate with each other, from publications, messages, universities, seminars, conferences and the like.

The recent creation of unique retreat centers, which have arisen in response to the institutional ill-health of the churches, also are providing strong thrusts toward renewal.

Three of these retreat centers have significant relationship to Southern Baptists: the Renewal Conferences at Southern Seminary in Louisville, Laity Lodge in Texas, and Interpreter's House near Waynesville, N.C.

The three have similarities, but

their differences make them worthy of reporting. Each is in a dynamic situation which keeps them searching for more effective techniques and greater depth.

Their uniqueness is clearly seen as one probes for the impetus which created them, and the directions toward which they are turned in their major conferences.

At Laity Lodge, the creation of groceryman Howard Butt, Jr., priority is given to the laity, and this center seeks to answer the questions: How do you turn on the laity to the fullness of Christianity? Where does the committed layman go for greater depth or to find new directions when life goes stale? Where can one share the burdens of a complicated life?

At Interpreter's House, founded and led by the brilliant and often controversial Carlyle Marney, the emphasis is on the clergy, especially the pastor, and was created to answer the question: Where does the minister go for help?

As Marney says: "Some years out of the seminary he is a pretty hung-up fellow, even at his best. He has either suffered erosion from the culture, or he has begun to pass the sediment or dirt of his own earthen vessel through to the gospel. Or he has missed his calling and is so shaky that he can be blown by most any wind. He becomes estranged from his family by his very busy-ness, or he has lost touch with the horizons of his faith."

At the Renewal Conferences, founded and led by educator Findley Edge, the concern has been for the church, which he has seen as institutionalized, captured by its culture, and turned inward instead of outward. His conferences have sought to answer the questions: What should we be doing that we are not? Where do we start? How are people led into involvement and how are the churches renewed?

Edge insists that pastors bring three of their laity to his conferences, "then if anything happens, when they return to their church they will at least have a nucleus with which to talk, share, and pray while they are seeking to be leaven in the midst of those who did not have the experience."

However, it would be a false im-

pression to indicate that ministers do not participate at Laity Lodge or the laity at Interpreter's House. They do in both cases, but the major thrust is in the stated direction, and each center carries on a variety of conferences involving churches, denominational executives, professional people, etc.

Each of the centers in its major conference will use some of the same resource guests, such as Wayne Oates, George Webber, Reuel Howe, et al. How they are used and the direction of the conferences varies in significant ways.

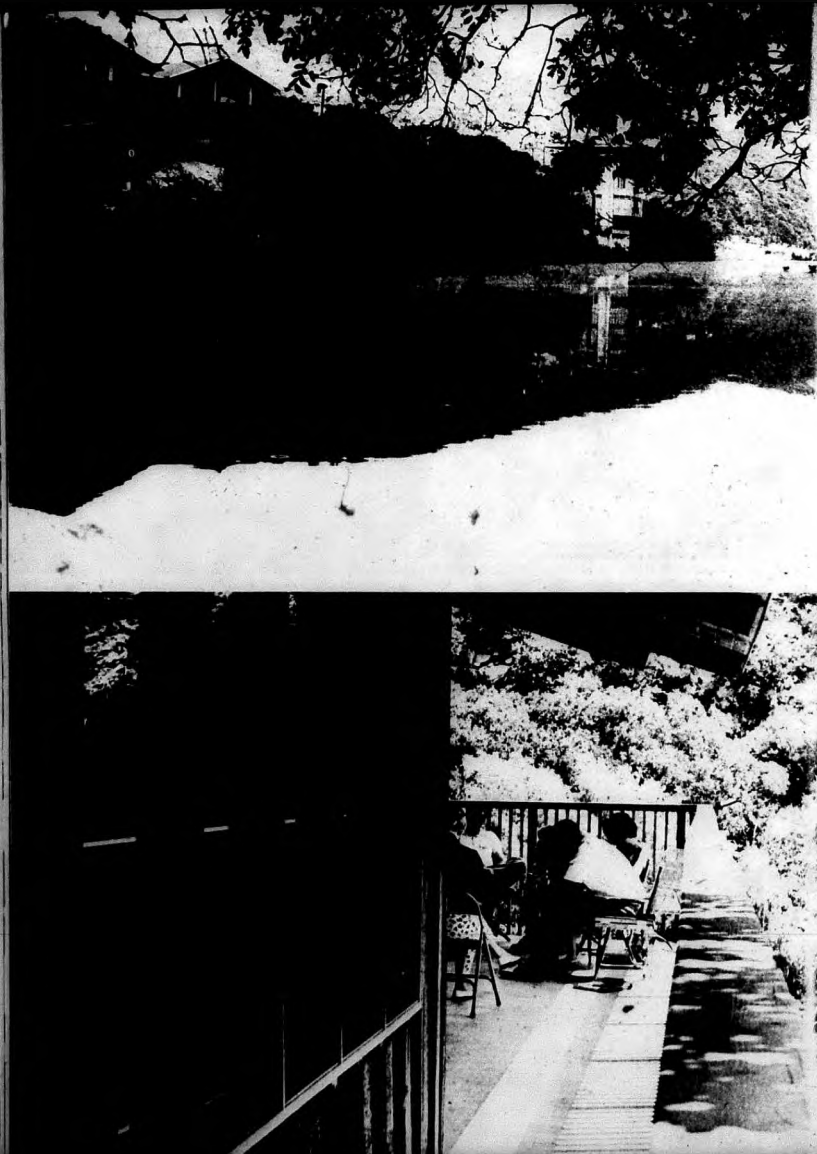
At Edge's Renewal Conferences the resource guest presents to the usual 40 participants his concepts of one of the major themes of church renewal. This is followed by questioning and clarification and then by sessions devoted to small group discussion of specific questions and related scripture.

At Laity Lodge the group is usually larger, sometimes as high as 60 or more. Three or four resource guests make presentations in theology, self understanding, or devotional material. These leaders and the staff of the center lead small groups where the emphasis is on interpersonal relationships and self understanding. By the end of the week, long period deep personal problems have usually surfaced.

Laity Lodge, more than either of the other, often attracts the non-Christian participant who comes with a husband or wife, and it is not unusual for these individuals to begin their Christian pilgrimage at Laity Lodge.

At Interpreter's House the 26 or fewer ministers attending the major three-week seminars find themselves participating in a rigorous self examination through psychological tests and the dynamics of group interaction. Resource guests take a back seat to participants, as the unstructured sessions allow the group to determine the directions and give time for self disclosure within a healing community. In fact, Marney often does not bring the resource guest to the seminar until the third week when participants are putting things back together. However, each seminar creates its own agenda, and pres-

continued on page 7



entations by Marney, his staff or resource guests are made in response to questions raised by the participants.

"We are distinctive from any other approach I know," Marney said, "in that we have no curriculum whatever to furnish these people until they furnish it. We will then try to respond."

"We don't move a peg until the group furnishes the curriculum. If we impose our topics or our approach to what church is about, or even the nature of society and our calling, we might miss. But when they impose theirs on us, then we are in a different ball game."

This approach dictates the length of the three-week seminar, and contrasts sharply with the three-or four days at Louisville and the week at Laity Lodge.

Another difference between the centers is that the Renewal Conferences at Louisville are more content-centered than the others, as Edge seeks to infuse into participants new concepts and experiences which might lead them to the renewal of their congregation. Interpreter's House is person centered, with participants calling for the content about which they are concerned. It would be possible for the three weeks to pass without a lecture of any sort. Laity Lodge stands somewhere in between.

Bill Cody, successor to Keith Miller as director of Laity Lodge, discusses these differences: "Some retreat centers are more concept oriented. They deal primarily with ideas and theology. They are very sophisticated and intellectual. Some centers are psychological in their orientation. Yet we have felt that Laity Lodge's basic thrust was an attempt to translate New Testament Christian doctrine into 20th Century day-by-day living situations. And so Bible teaching and Bible study have been a part of the thrust, and there has been a very strong church relationship and identification."

Both Laity Lodge and Interpreter's House have attracted participants from a cross section of Protestant Christianity, and Interpreter's House has even had Roman Catholics and Jews. At the Renewal Conferences in Louisville only Southern

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LAITY LODGE

...bringing reality into our witnessing...

December, 1969

Toward Creative Urban Strategy

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This 14-part series is an abbreviated version of a book to be published in the Spring of 1970 by Word Books in cooperation with the Metropolitan Missions Department of the Home Mission Board. (Copyright applied for, 1969)



RENEWAL CONFERENCES

Methodist pastor-author Robert Raines as resource guest

Baptists have attended, but if new directions now planned create the renewal center Findley Edge would like to have, others most likely will be joining the Southern Baptist participants.

The spirit at each center is that of openness and an honest searching for the discovery of one's personhood and his discipleship.

As Cody says, "We have sought to bring a kind of reality into our witness by seeking to be more honest than we have ever been before, enabling people outside Christianity to understand that the Christian life is not 'pie in the sky.' There are real people who have real problems, real feelings, and real hurts who experience real triumphs in Christ."

Marney would state this in different terms: "What really got me into this whole business is the notion that Christianity requires manhood. There is a divinity that is not quite our business yet. We've got a humanity to come into. 'Now what is the gospel about unless it is making and keeping humanity truly human?'"

humanity truly human?"

The term renewal receives more stress from Edge than from any of the other men. In fact, he titles his conferences as Renewal-Conferences, and makes his approach to the institutional church through the ministers and laity who come representing a congregation.

"We have sought to bring a reality into our witness by seeking to be more honest than we have ever been before."

Edge says, "I believe renewal must take place within the church. I do not mean by this that the church with its present programs and organizations will remain unchanged. My guess is that some rather fundamental changes will take place. The church—with all its weaknesses, failures, and problems—must be the continuing primary base in which and through which God will work His redemptive work in our world."

When Cody talks of renewal he speaks in terms of "the authentic life with Christ, which is expressed personally and corporately in the congregation. It's the kind of life that has the true ring of authenticity. The beginning point is with the person, not the institution."

Marney says that "renewal" is a word unused at Interpreter's House. "It simply is not in our vocabulary because we think what the institutional church largely has become is such that we'll just have to start over."

He feels that the church in its present form cannot get through: "We are blocked and we choke. The present forms we have loved may all be shattered. This insight is not pessimistic—it is practical and hopeful and it rests on the realization that this has happened before. Again and again the forms of the faith have collapsed. Yet, the gospel is not at stake; it can only be stifled so long."

With Marney there is a strong stress on one's manhood and being Christ's man: "If he is this kind of



INTERPRETER'S HOUSE

...reaching for the horizons of faith...

open man, much of his institutional life will fall in or it will be dropped or it will be radically affected."

"The new shape of relevant Christianity," he adds, "requires the healing of the inhabited world of men, and this will happen in terms of a new priesthood—a priesthood that believes in the redemption of the world—not the redemption of the church."

There is no attempt to establish theological positions. Probably Bill Cody and Findley Edge would agree with Carlyle Marney's comment on theology: "I'm not willing to take a single theological motto and say that this is the theology of Interpreter's House because so many theologies are expressed here. There is no set of dogma which by believing will materially affect this culture."

"We are seeking to call forth a manhood that is prior to any calling, in which a man then expresses himself according to the theological and personal concepts that are at his beck and call. We are interested in a theological person."

The personal theology of each of the directors is another matter, and these would vary some with the individual although each was educated at one of Southern Baptists' six seminaries. However, one senses that Laity Lodge would attract the more conservative and Interpreter's House

"There is a divinity that is not quite our business yet. We've got a humanity to come into."

the more liberal, but the emphasis is not upon theology.

This underscores the conviction of a number of us observing renewal within the churches, and that is that "the most powerful convictions about the church's mission come not from theological study, but from exposure through involvement either in community service or in personal encounter." Study alone is seen as impotent to bring about conviction or change.

It is probably significant that none of the three centers has to depend

upon a single denomination for its support or for direction to any determinative degree, thus allowing a freedom which enables them to fill actual vacuums and avoid imposed standards of success.

So far, there has been little expressed criticism against these centers, although they turn some people off who do not find this approach their bag. They are like hospitals—seldom working with those completely satisfied with things as they are, and seldom dealing with the same people in the same way. They must also take their satisfaction in the health of those who leave and like a parent, take pride in what these people do after they leave.

The centers stand alongside the churches, not over against them even though they might be strongly critical of the churches. They attempt to renew, encourage, heal, and strengthen—calling individuals to a new personhood in Christ and churches to move outside themselves to participate in Christ's mission in the world.



Findley Edge
"The church—with all its weaknesses—
must be the base"

thrusts toward renewal: the church

Findley Edge, professor of religious education, was given a clear look at the process of the institutionalization of the churches and proceeded to write his influential book, *Quest for Vitality in Religion*. Uniquely concerned, he then wanted to find some tools by which this process would be turned around, and the first answer with any promise was a conference for ministers with a nationally famous resource guest. But nothing happened of significance, as far as Edge could see.

From that conference, he set out on his own quest, taking his sabbatical study investigating the evangelical lay academies of Europe. However the duplication of these academies in the United States did not appear to be the answer, but concepts they held he felt could be incorporated within a series of renewal conferences. For one thing, he would insist that pastors bring three laymen with them, and he would use the technique of small group discussion with a larger group of not more than 40 participants.

So successful and influential have these conferences been that Edge now dreams of a renewal center using some facilities of Southern Baptist Theological Seminary. This center will conduct year-round conferences of all types: vocational, personal renewal, social problems, research, and continuing theological education. If he can raise \$100,000, this dream will be institutionalized.

Here he speaks out concerning his concerns and dreams:

What are some indications of renewal in a church? There are several I would look for. One is an awareness that the church membership needs a deeper and more personal relationship with God. One of the major weaknesses in the life of the church is superficiality. Even if we understood what God was calling us to be as his people, by and large we don't have the commitment to lead our people to come forward. An inescapable aspect of renewal is personal.

A second evidence is a concern for the world outside the building, so that we no longer are satisfied simply to meet and tell ourselves that there is a concern outside

the building. A third evidence would be a more serious approach to the teaching of the Bible—teaching the people to understand who God is and what God is about.

A conference center could provide a catalyst which could serve as a sort of dynamite to break up the logjam our churches are in. It could also give information as to what the purpose of the church is and serve in personal, spiritual renewal to help Christians discover God at a sufficient depth level in their lives that they would be willing to follow the demands of the gospel wherever it led.

It is an experience! It is a happening! You can't communicate what takes place at the conference to a person who hasn't been. It isn't something you can verbalize and intellectualize. Many people are interested in renewal from an intellectual standpoint. But there is a great difference between knowing of renewal from an intellectual standpoint and experiencing it. It is the difference between having the experience of the gospel and simply knowing about it from an intellectual standpoint.

It is tragic for a group of laymen in a church to "come alive" only to have their enthusiasm and commitment squelched by a pastor who as yet has not "caught the vision." One group of laymen came back to their church from an experience in which they had seen in a deeper way the relevance of the gospel to the social and spiritual ills of the world—delinquency, poverty, race, etc. They went to their pastor, shared with him their experiences and offered themselves for any service he might suggest. The most exciting thing he could suggest was a campaign to increase church attendance in March.

Conferences for personal spiritual renewal seem to be foundational to all the rest. Most of the people who are

presently members of our churches have such a superficial understanding of the Gospel and such a shallow commitment to God that they lack the kind of depth motivation that will lead them to give their lives to become seriously involved in the lives of other people.

Most of the conferences have been built around the theme, renewal in the church, because I am convinced that the church can be saved, and that it needs to be saved, and that if we can renew what we have now, the work of God will be put forward much more than if we cast aside what we are now doing and start over from scratch. I believe renewal must take place within the church. I do not mean by this that the church with its present programs and organizations will remain unchanged. My guess is that some rather fundamental changes will take place. I mean by this that the church—with all its weaknesses, failures, and problems—must be the continuing primary base in which and through which God will work his redemptive work in our world.

There is a serious question as to whether or not there is really a sufficiently serious commitment on the part of the people to get about the task once they discover what it is.

I have some serious questions about the teaching approach. I am convinced that we are asking our teachers to do an impossible task. In the past the Sunday School has been made to shoulder the two-fold burden of education and outreach. Can one organization do both?

In my period of agony, I wondered what God's people should be in today's world. I studied our basic doctrines and came to the conclusion that these were sound and solid and valid. Our problem is that although we profess them, we neither understand them nor practice them because the doctrines we hold are the most revolutionary, radical things that we could possibly ever espouse. ■



Bill Cody
"A ring of authenticity"

thrusts toward renewal: the laity

In the hill country of southwest Texas, some 80 miles out of San Antonio, Howard E. Butt Jr. and his parents established Laity Lodge, a conference center whose facilities rival those anywhere. Here the first director, Keith Miller wrote his best seller, *The Taste of New Wine*, and brought to realization the dream of Howard Butt for a center that would "provoke self confrontation, inspire confidence toward God and clarify the New Testament concept of the layman's witness and the church's mobilization."

Now Bill Cody, successor to Miller, builds on Laity Lodge's past. Retreats are held on weekends throughout the year, the bulk of which are congregationally oriented. Special interest seminars are scheduled for doctors, lawyers, ministers, educational groups, writers and others. The response to single adult conferences has been significant. However, it is during the summer that the long one week Institutes of Lay Studies are held.

In these excerpts from an interview, Cody speaks of his concern and the work of Laity Lodge:

Laity Lodge is an interdenominational retreat center located in the Texas hill country. The idea of an adult retreat center grew out of the ministry of Howard Butt, Jr. in Corpus Christi.

Some retreat centers are more concept oriented and deal primarily with ideas and theology. They are very sophisticated and intellectual in their pursuits. Other retreat centers are basically psychological in their orientation. Yet we have felt that Laity Lodge's basic thrust was an attempt to translate New Testament Christian doctrine into 20th century day-by-day living situations. And so Bible teaching and Bible study have been a part of the thrust in Laity Lodge and there has been a very strong church relationship and identification, although it has not been related to any particular church. Laity Lodge has had a real congregational thrust.

A big part of the ministry of Laity Lodge is the lay witness. A layman gives his witness, with the entire group present. We have sought to bring reality into our witness by seeking to be more honest than we have ever been before and enabling people who are on the outside to understand that the Christian life is not "pie in the sky." There are real people who have real problems, real feelings and real hurts, who experience real triumphs in Christ. The second factor has been our emphasis on small groups. Rarely more than 60 persons are in attendance at a conference. We have always followed the procedure of breaking down into small discussion groups of 8 to 10 people. These are conversation groups personally oriented rather than conceptually oriented. We feel that it is extremely important for a person to be able to talk to another person, to relate to another person as an individual, and we feel that in the contemporary church there is so little real contact between people. People see each other at meetings, they talk to each other about business or football or church activities, but they rarely really meet as persons.

There is interaction between the denominations in every conference. People get to know each other deeper than at a superficial level, and come to appreciate each other and their personal commitment to Christ. Our focus is on the things that unite us rather than the things that divide us.

One of the problems that I have as director is to help people get over the feeling that they have to be wealthy or prominent to come.

People who are in key places in leadership are not going ordinarily to an assembly-type meeting. There are people, whether we like it or not, in American affluence who are not going to go to something that is not comfortable or air conditioned. We can criticize this as much as we want to. I think there are things about it that bother me, but rather than criticize it here at Laity Lodge we have accepted it as reality, and sought to provide a place where they can hear the Christian gospel, the Good News, in surroundings that are comfortable.

We believe that beauty is a witness to the glory of God. And this is one of the reasons why we have sought to make this a beautiful place. We have not used any Christian symbolism whatever. It was a deliberate choice not to use any symbols in the great hall. There are so many people who are in reaction to the institutional church, that if they were to come into that room and see the familiar

symbols, no matter how significant they are, this would have a tendency to create a mind set. We don't have any hymnbooks. We do not have any prayer books, no pews. We do not have a piano. We don't have the things that they sometimes react against, or the things that they hide behind. We simply have a living room where people can come in and feel comfortable. We try to take a person where he is without any preconceived notion about what ought to happen to him, but simply to witness to this person. We will not do anything to try to manipulate him, or try to make him voice some type of response, or react in some certain way.

We have had people come to these long conferences who have never made any kind of prior Christian commitment. On the other hand what we are trying to do in the summer institute of lay study is to give an opportunity for growth in Bible study, personal understanding, interpersonal relationships and basic theology to the person who has made a commitment and is seeking to grow as a Christian.

The most damaging thing would be the development of the "Laity Lodge cult." Our commitment here is to Christ and to the church, and we want to relate a person to Christ and to His church.

We have people who are hurting very deeply and are reaching out for help, and if you were to ask me how these people get here, I couldn't honestly tell you.

Many of our church people have really missed it on any kind of significant ministry to single adults. More than anything else we are trying to meet the desperate need of people in this area. This is a lonely, frustrated, isolated group of people. There is so little being done in the churches authentically for them.

I use the term renewal, thinking in terms of the authentic life with Christ, of a person, which would have its personal and congregational expression. It's the kind of life that has that ring of authenticity.

A small group could be the place to begin, made up of people who are willing to share life together in conversation and to make common commitments to each other in prayer, in study and in support. Those of us who are concerned about authentic church life need each other and need the support of each other.

Ministers who take themselves too seriously have a difficult time relating to small groups. I mean those who get themselves and God confused. This often happens. The concept of the equipping minister, as stated in Ephesians 4 greatly enhances the ministry of the pastor who does equip his people to be ministers and priests. I don't mean priestly functions but priestly ministry. The minister who has a really good concept of himself and his own ministry and his role is free to allow me to be myself. He does not feel threatened by what is happening to me or around me.

Retreat centers become almost equipping centers to equip others for a priestly role back where they are in that they might bring renewal.

thrusts toward renewal: the pastor

A heart attack and two serious operations came close to ending the outstanding career of Carlyle Marney, speaker, author, and minister of Myers Park Baptist Church in Charlotte. He withdrew to a remodeled tenant house high on an Appalachian hill near Waynesville, N. C. to recover.

Here he allowed earlier ideas for Interpreter's House to take concrete form. Seeing the eventual death of Christendom unless the church redirected itself outward to the world and its problems, he saw the need to work with ministers to provide new ideas, new thoughts, and new approaches enabling them to establish a more vital ministry involving the layman.

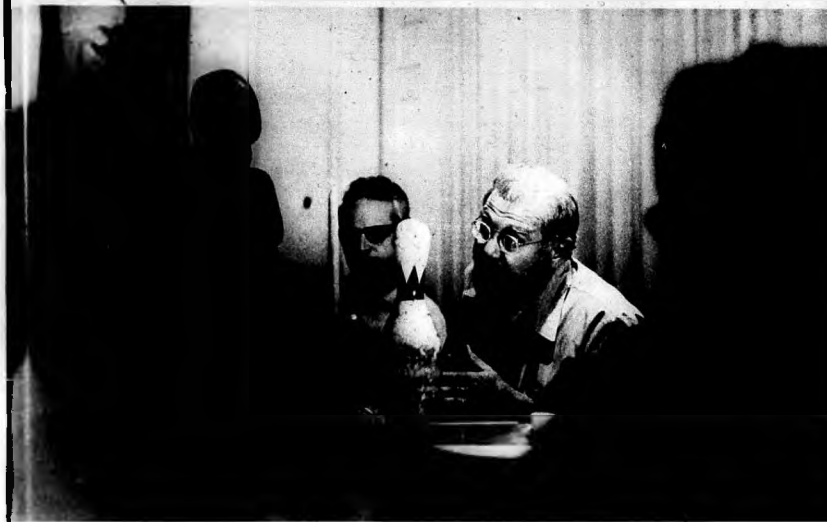
The name Interpreter's House comes from John Bunyan's Pilgrim's Progress. Christian is helped on his way with his burden of half-released guilt by Good Will. He reaches Interpreter's House and says, "You would show me excellent things such as will help me on my journey."

Most of the support for Interpreter's House comes from Duke Endowment, the Methodists, and the American Baptists. No minister is turned away from a seminar because of lack of funds, size of parish, educational background, or denominational background.

Interpreter's House owns no property and is housed in Lambuth Inn at Lake Junaluska, N.C. Besides the major three-week seminars for ministers, other short term conferences are held for vocational groups, organizations, etc.

HOME MISSIONS

14



Carlyle Marney
"You have to be a listener"

Here are excerpts from an interview with Marney in which he expresses his concerns and shares his thinking about Interpreter's House.

have one or two who say this is the worst three weeks of their lives.

Interpreter's House is an attempt to get the church out of the house into an open climate where the power centers of all our institutions are likely to come together openly and honestly. That's why we have bankers, politicians, teachers, educators—laymen.

But insofar as our work is directed toward preachers, anyone who knows seven or eight thousand preachers such as I do knows that some years out of the seminary he is a pretty hung-up fellow, even at his best. This is why we will not take them for less than three weeks. A man is sick for two weeks and it is the third week before he can even turn the corner. Two weeks of this is too bruising an experience, and then they go home too soon. A man needs a week of recovery, a week of inhaling. It's a personal thing, his personal nature. It's not trivia. The personal involvement of the man and his own agony sometimes take up the whole agenda.

We are distinctive from any other approach I know in that we have no curriculum whatsoever to furnish these people until they furnish it. We will then try to respond.

The letters we get from men who have been away from us two years or more indicate that something of a permanent change of pace, direction or self image can be counted on to happen here seven out of 10 times. We

It is psychological in that the technique is that of being a recipient and not a prorocateur. It is passive in that we wait for the men to bring us the material. But it becomes theological precisely at the point when it is most psychological. For example, one definition of Christian humility is the ability to hear, the willingness to hear. Now these men have never heard or been heard.

So I would say that our goal is to make personal theologians or theological persons.

We have profited from every psychology department I have any close contact with. We profit from the clinics and the hospitals, the seminaries. We have a board of 40 people that is a cross section of theological, institutional, psychological power in the country. And we have a list of 23 or 24 lecturing people who I will compare with anyone's list in rank in the American theological and academic community.

Kierkegaard said the minister is not the actor with the audience out there clapping when he does well and booing when he does bad. The audience is the actor. God is the audience before whom this game is played. The preacher

Continued

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is simply the prompter in the wings or in the prompters box. So he works as an enabler.

I am saying that the only ministry we've got is the ministry of the laity that has been created and enabled by working pastors. If we have signally entered into the lives of 600 pastors in three years, we have dealt with thousands of laymen (indirectly).

We have missed the whole business of the lay ministry by what we let laymen do around the ghetto church house. We bring him in to clean up after the collection or help with the baptizing, when he's already a lawyer, a banker, or has a corner foodstand. We won't use him in his vocation. He threatens us. One man for 30 years was superintendent of the adult Sunday School in the Methodist church because he was a CPA and good with figures, and he was allowed to get by with missing his whole priesthood because they took his vocation and made it his spiritual avocation.

He might have made a real missionary. He might have made a real listener. Who can listen better than a banker if he's not trying to make a loan?

Preaching has become so much a telling. Preaching that rises out of seven days of constant hearing is quite different than preaching that is hammered out and pointed simply to tell somebody something. If a man listens for seven days, he's got a right to let that flow out for 20 or 25 minutes on Sunday.

His preaching will become more what the life of Jesus is. Everywhere you see flamboyant Protestantism at work on its evangelism, it calls Christ the answer. Up here he's the question. Preaching raises the question more than it furnishes a glib answer. It leaves the congregation to say, "but, but, but . . .", and that's the next sermon. Sometimes it goes like a tennis volley 10 or 12 weeks with the congregation hearing you and you hearing them in such a way that the next step is projected.

We have thought too much in terms of "keeping laymen busy," when we ourselves deplore the busy work of the pastorate. We talk in terms of "using more laymen" when we ourselves despise being used. We talk about "holding up the hands of the pastor", when we ourselves care very little about the role of assisting somebody else's pastorate. All this is designed to elevate the pastor and to "bring in the sheaves."

We have increased function and form over relation and redemption and we do this in order to evade the cat on our own back which is our own priesthood. The result has been the creation of a schizophrenic ministry that does not know what it is for, a distorted evangelism, and a confused laity.

The only thing I'm getting at here is that the whole way of doing mission and ministry has to hinge on my ability to know: how is it with you, and the hope that your response will call forth how it is with me, and that between us we might find some bread we could share. And the arrogance goes away.

You have to be a listener. It takes 20 to 25 years, I think, to learn to do it. It is a sensitivity. You listen for loaded words, you listen for words he leaves out. You listen for sighs, you listen for gasps, grunts. You listen for changes of posture, or his eyes, grimaces or facial expressions. Because he is using all of these to tell you.

Our institutions do not reflect the gospel quite as much as they reflect the American business community as a model, or we wouldn't be bringing in business experts to tell us how to do. You see, just as the old Roman church was a reflection of the Roman Empire in its government and even in its titles, so the American church is a reflection of the American business community, even in its titles.

What I'm getting at is this: instead of being Roman Catholics, we Baptists are largely holy roller Catholics. Our emotions have been submitted to an emotional authoritarianism that is quite as binding as any papal rule.

We were pitted against two dreadfully wrong ideas: 1) if you can't get them there you can't help them, and 2) the church ought to be as well organized and as successful as General Motors. Both ideas are utterly false. You have no guarantee whatever that you can do them any good if you can "get them there." They have to be helped where they are and you can't hire enough to go where they are. Nor does anything in the nature of our task require a successful church. As a matter of fact, nothing in the Gospel requires more of a church than a cell-group of response where you get the strength to do the work of God. This changes what church is for. Changes it utterly: no longer a ghetto for defense, you become a center for redemptive witness where the world is.

We believe in the power, effectiveness, and worth of the new creation in Christ Jesus. But we believe in the salvation of the world—not the salvation of the church. We believe in the salvation of the inhabited world of men. To this end, the salvation of the world, the church is a tool to release the beauty of the beast. But church is tool—not receptacle or vat.

There ought to be one of these every 200 miles. Every pastor ought to be within a half-day drive of a center where he can get heard, where he can restructure his approaches, where he can ventilate.

It takes 30 years to make a preacher. And I mean by this he has got to be involved in growth and examination and study all these years.

I'm seeing the seminary as responsible for leading a 30-year program in preparation for ministry in which the three years is simply a basement operation to get him started. The most you can do in three years (in a seminary) is give him a set of trenching tools to work with. He's got to do his own digging.

The Interpreter's House exists to give you the assurance that the journey inward is worth taking: to give you distinctive inwardness a grand and high meaning; to see and to say to you that the inside of a man who is on a pilgrimage is something of a temple, is something like God, so much like God as to be called his image. The function of the Interpreter's House is to permit a man to endure, understand, and accept his own inwardness. Here he comes, divested of all titles, of all rank, of all station to examine his own inwardness and here the self-soul recovers its courage for the outward journey where he must live in an environment that furnishes him a role, a vocation, a priesthood. But he can come in here naked. He can come in here inwardly.

What do the Negroes want now?
Haven't they got supreme court
decisions, civil rights acts,
the SBC's crisis statement? Are
they too demanding, or as Atlanta's
Sam Williams says, have white
Christians misunderstood that

Some 40 years ago, Walter Lippmann wrote: "If truthfulness were simply a matter of sincerity, the future would be rather simple."

Sincerity, of course, is no substitute for the truth, nor is it necessarily helpful in defining truth. Racial alienation in this country has provoked a wide

range of "sincere" passions — from demands for radical change, to forces of reactionary entrenchment, to nervous determinations to just keep quiet.

Wherever the truth lies on that scale of response, one thing is essential: blacks and whites will not be reconciled until both are freely heard. And while the truth of the debilitating effects of segregation and prejudice is hardly obscure, the truth of how to be a healing force in society still seems to escape definition by churches.

Atlanta pastor and college professor Sam W. Williams is one of several Negro leaders heard recently by the Home Mission Board's crisis committee, a team of 11 leaders established to initiate response to racial and poverty crises. What they heard, basically, is that just listening sincerely to Negroes is no substitute for working to alleviate injustice.

"We are all brothers before Christ," he said. "But how about before the tax collector and the justice of the peace? Are we brothers there too, or just before Christ?"

Probed about the mood of Negroes, Williams replied frankly: "They are disgusted." He implied that the gap between statements and action from both governments and churches was a source of deep frustration and growing resentment.

"Somebody said that one of the great weaknesses in America is that we think we have solved problems when we have put solutions down on paper," Williams said.

"That's exactly right. In 1954 you have the Supreme Court decision on segregation in education. Then in 1964 you have Congress passing the Civil Rights Act. and

then the subsequent act in 1965. But what did white America begin to say after 1965? 'What do the niggers want, anyway?'"

In other words, Williams said, many whites are responding to the restlessness of blacks as if they expect the acts of putting laws on the books — and

not their implementation — to be satisfying, as if justice were something you say, not do. The same tendency may be making itself manifest in regards to the SBC's Statement on the Crisis in the Nation.

"If you are not going to do anything, I would rather you not say anything," Williams stated.

As pastor of the Friendship Baptist Church in Atlanta, and chairman of the philosophy department at Morehouse College, Williams is one of many Negro leaders who stand in the uncomfortable breach between the more radical blacks who call them "Toms" and the fearful whites who

call them belligerent militants.

Williams explains his walk along this thin line in terms of faith. "I don't worry about that. What troubles me is whether or not I am doing what I think the Lord wants me to do now. I let God worry about consequences. What I try to find out is whether or not I have some direction from him and if I think I have, I move whether it is going to affect you or someone else."

From that posture of freedom, Williams bluntly and calmly confronts both the black protagonist of violence and the hostile white man who sees another man's freedom as a threat to his own.

"The nation faces two rather disturbing psychological phenomena at this point," he said. "One is white fear and guilt—an awful combination. The other is Negro rage and anger—a bad state to get in."

He tells the more reckless militants: "If you want to be effective you remain calm. When I get angry I cry and get speechless. But when I'm really laying it on you

JUSTICE IS SOMETHING YOU DO

by Dallas M. Lee

ATLANTA PASTOR Sam Williams, named pastor of the year by the city's Conference of Christians and Jews, is one of many Negro leaders who fill the uncomfortable breach between black protagonists of violence and hostile, conservative whites. His congregation, the Friendship Baptist Church, incorporated a group within the church to build 208 garden apartment units, financed through the Federal Housing Administration at \$2 million. Prices in the low-income units range from \$87 for one bedroom apartments to \$115 for three-bedroom apartments—all utilities paid, kitchen furnished.

POLITICS is one of many areas in which Williams asserts his influence in the city. In the news conference shown here, Williams and several other prominent leaders explained why they supported a white candidate for mayor and a black candidate for vice mayor, rather than campaigning for the one Negro mayoral candidate. Williams said the day of the Negro protest vote was over, that black voters had to choose the best candidate "who could win."

IN EDUCATION, Williams is chairman of the philosophy department at Morehouse College, and in 1969-70 acting dean of students. One of his major concerns is effective desegregation of public schools, and he openly states that school boards should be forums for the Christian's demand for justice.

Photos by Don Rutledge



I'm calm and cool. You miss your approach if you get mad."

(Williams demonstrated his cool at a recent news conference in Atlanta, where he and several other prominent Negro leaders had gathered to issue statements about their support for a white candidate for mayor and a Negro for vice mayor. They had decided against endorsing the Negro candidate for mayor, which they interpreted as a hopeless cause. A younger, more frustrated group of militants from the Southern Christian Leadership Conference, of which Williams is a board member, disrupted the conference and triggered an argument about who represented the feelings of SCLC president Ralph Abernathy, a backer of the Negro candidate.)

(The open struggle for leadership raged on in front of newsmen for 15 minutes before Williams quietly seized a microphone and announced: "This news conference has nothing to do with Ralph Abernathy. We are here to talk about the candidates we support, and why." Tape recorders were turned on, cameras began whirring and reporters started writing. End of confrontation.)

Williams just as bluntly confronted the Home Mission Board's all-white crisis committee with his idea of Christian responsibility in society. He questioned why Southern Baptists had not openly condemned the foot dragging in school desegregation in the same manner they had taken forceful action against alcohol and gambling and Sunday business in department stores. Perhaps expecting a defense based on the autonomy of local churches, Williams probed the individual realm of responsibility.

"Why haven't pastors in a given community gone down to the school board and said, 'Now look, we know what the history has been, we know what we've done, but it isn't right. And we know what you are now doing—don't keep on doing this, thinking you are pleasing us.'"

"You see, the Atlanta school board mistreats Negroes because they think white folks are satisfied with that. If white folks were to go down to the board and tell them to cut this foolishness out, it might help. But you won't do it. You will say, 'Let's not discuss anything controversial.'"

Southern Baptists, Williams said, can open their churches in spirit as well as in fact, and they can say to local school boards: "We think mankind is one and we are going to act like it."

Williams rejected the frequently-voiced position that since the Bible contains no open attack on slavery, Christians are excused from the social responsibility of denouncing injustice. "This is being too literalistic. This is saying, in effect, that whatever the Bible does not name as wrong is okay and you can go ahead and do it."

He did not act impressed with instances in which Southern Baptist churches were developing "sister" relationships with Negro congregations, stating:

"The political approach is not the only approach to this problem, but you ought to be working at changing the system. I don't find white Baptists working at changing the system; all they are working at is getting to know me individually and having some sort of sister relationship. I think you could get the communication (with black churches) almost automatically if you moved out on your own to rectify the injustices in the system."

(Williams does in fact applaud genuine attempts between churches to communicate by interchanging pastors and choirs, even to the point of exchanging membership. But he does not see this as a substitute for white Christians being actively concerned about eliminating the forces in society that keep the black man from being as mobile socially and economically as the white man.)

One committee member asked Williams if he did not think the autonomy of Baptist churches complicated the matter of working for justice. Williams simply stated he did not see more of an effort from denominations with more authoritative hierarchies. In other words, polity is not the issue.

"I'm not asking for a formal vote," he said. "I'm merely asking white Christians to move out and rectify injustices."

Integration, as voiced by sincere white men, is seldom satisfying, Williams said, because whites unconsciously speak of integration only in terms of going from Negro to white, of closing Negro schools to disperse blacks among white student bodies, never of closing white schools.

"White folks cannot think they have anything inferior to what the Negroes have," he said.

"Some white congregations feel a little disappointed when they open their doors and the Negroes don't come running. That sort of hurts their pride, and it ought not. Colored folks are used to having a little soul in the service and not many white churches seem to have that. Most of your churches are kind of like the one I pastor—folks say there is' not much soul there. White folks would be comfortable at Friendship."

Williams said a member of a Unitarian congregation asked him why he thought Negroes did not attend that church. He answered:

"Well, there are two reasons. In the first place there are not too many Negro Unitarians. In the second place, they are not used to that kind of intellectual talk about the cosmic force—they like to talk about God. When you talk about God, the love of Jesus, they get that."

Although strong on salvation, Williams avoids the terminology of "soul saving," a term he thinks has been used as an escape from responsibility. "I reject the soul-saving terminology because the prevailing concept of soul is unchristian," he said in an interview. "It is a Greek notion, not a Christian notion, that the body and soul are two distinct entities."

"The biblical view of man is that man is a unity, not a dichotomy. Although there is Greek influence in the New Testament, the essential biblical view is not saving souls; it is saving men. Conversion is legitimate, of course, because it means a reorienting of life commitments and I recommend that."

Drawing on his background in philosophy, Williams said there is a kind of fear that makes for righteousness, a sort of healthy fear, perhaps like one feels of God, that can be taught by the church.

"I have learned from the Greeks that justice involves equal participation by every citizen in his government, and that there is a fear that grows out of knowing that one is doing an unjust and unrighteous act," he said.

"This is the kind of fear we must teach—the fear of unconsciously committing wrongdoing because it leads to the destruction of society. No society can survive if it does injustice."

Williams also draws heavily on Hebrew thought: "Worship of God and doing justly cannot be separated."

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Sanctification is for Saintly Sinners

by M. Thomas Starks

Almost anyone connected with Baptist life knows the problem and knows it well. The way of expressing it varies but the message is the same. Verbalization ranges from the old standards, "Dip'em and drop'em, that's all we ever do," to the more sophisticated cry of a pastor, "I just can't get my church to do anything," to the rather recent paralysis of thought and action within our churches while a world struggles waiting for a concerted Christian frontal attack. The root cause of the problem is the failure of Baptists to articulate and demonstrate successfully the steady growth in grace and applied godliness which theologians call sanctification.

At no point is Baptist theology weaker and needier than that of sanctification. Continued and valid emphasis on conversion or justification has led to either the neglect of Christian growth or a misunderstanding of its nature. Such statements as, "It's not anything we can do that saves us" or, "The main thing we need is heart-felt religion and belief" has led to the distinct impression on laymen that it really does not matter what they do as long as they "believe."

There are logical explanations as to why this has happened. As part of the "Radical Reformation" Baptists have overreacted to the emphasis on the other end of the law-gospel scale which stresses man's role and words in relation to Christian birth and processing to maturity. It is time now for a swing back to a balance in emphasis between God and man's role. Desperately needed also is a balance of concern and direction

which stresses both the new birth and the new life. To this wasteland of thought among Baptists comes modern theologians who have given much attention to the problem of relating and defining those terms which can describe and inspire Christian growth.

Sanctification is for saintly sinners, i.e., those Christians who realize their dependence on God's grace to cope with and overcome the sin which is so much a part of their existence even after conversion. With this in mind, attention should be given to the "hangover" of malpractice and shoddy thinking which gives rise to the poor correlation between faith and practice. This critical analysis should be followed by careful articulation of the nature of sanctification—the "takeover" of life by the will of God.

THE HANGOVER: Baptists have enjoyed the luxuries of success and excess which no longer are a live option in witnessing to this discriminating and critical age. It was formerly possible to be chiefly concerned with more baptisms by standard methods while giving little attention to Christian growth after conversion. There was a time when converts were more likely to come simply by invitation and churches could afford the embarrassment of the delinquent convert. That day has vanished in a generation of astute observers of the Christian life who look for a force for change and supplier of hope.

The lack of emphasis on Christian growth has left at least six areas of weaknesses which can be virtually

eradicated by careful consideration of sanctification and reliance on the Holy Spirit. One of these is the false separation between the "secular" and the "religious" in the living out of the gospel. If conversion is seen merely as a distinctly "religious" happening, the implication is that the event occurs in isolation from the world outside. Thus, the new believer is supposedly newly conditioned to commit "religious" acts such as singing in the choir rather than beginning in the direction of evidencing Christian growth in the PTA or at his office. The God to whom he has committed himself is therefore lord of the church—not ruler of life. Christian growth tends to be measured in "religious" categories and it becomes possible to despise or be apathetic toward persons in God's creation with relative ease.

A second inherent weakness in an inadequate implementation of sanctification is the view toward the process as solely toward the end of personal purity. This view easily degenerates into a sort of perfectionism far removed from the act of humility which initiated Christian growth. Naturally, if the end result is to be personal purity, it follows that certain acts should be easily recognizable as impure. These acts have ranged from the wearing of makeup to not weeping at every religious gathering. There is a beauty in simple piety which the world can little ignore, but only as mingled with sincere humility, a gift from God. Purity is not to be seen as an end in itself but as a tool for witness in all areas of life—social, political and personal.

Because of the lack of steady growth in the area of sanctification, the church is today faced with an identity crisis. Langdon Gilkey spoke to one aspect of the problem:

"The word that is heard in the church is often either an irrelevant, unrelated 'gospel' that heals no one because it sears no one, or merely the accepted wisdom of the world, untransformed by any transcendent judging and healing elements, and therefore also ultimately sterile."¹

Christian growth is evident in the fact that the maturing Christian progressively sees the cross of Christ in judgment of earthly society and the Holy Spirit at work to change it where necessary. Thereupon, his actions and pronouncements are the opposite of sterile, they become life-giving tools of the cross. This will occur when the church as collective believers decides that it is not a second-rate service club or haven for those who seek reinforcement of prejudice or injustice. The church will have found itself in the act of being a searchlight to culture—not a lighted mirror. Christians in the process of sanctification will be respected for their allegiance to a life-shattering discipleship, not a culture-affirming veneer over old attitudes and inactivity. The church will then see itself and like what it sees, a reflection of the Christ who came to a dirty world to judge and to redeem it. When the church's unique identity is closely linked with sanctification, it becomes the living out of Christ's demands in all of life with commensurate attention given to the value of man and his spiritual nature and dependence on God. The church can

then serve as a constant reminder to secular society that personal peace with God is a constant process of growth upon which the future depends.

A fourth area of weakness is the failure to develop what William Hordern calls "the theologianhood of all believers."² As a result, intellectual growth is viewed with suspicion rather than seen as part of the Christian life and interchange of ideas on the Christian faith is often equated with compromise. The believer who wears another denominational tag supposedly has little or nothing to contribute to understanding Christ and his ways. Another related problem is that theology is seen as a specialized business of the expert rather than the business of the layman. In the area of apologetics especially, the layman is better equipped by virtue of his vocation to explain his faith in the language of the world. Yet the layman has been denied his theological birthright, and, as a result, listens and reads language from pulpit and religious literature which he can barely comprehend. consecration, redemption, justification and sanctification become for him meaningless phrases instead of living realities. The minister ends up answering questions which he thinks laymen ought to ask, have never asked, or quit asking a generation ago.

A third result of the failure to realize the "theologianhood of all believers" is the lack of an adequate Baptist theology. Carlyle Marney has been heard to say that Baptists have no heresy because we have no theology. The statement contains enough truth to merit attention,

especially in the area of sanctification. Applied personal Christianity and social ethics have not been given proper attention in Baptist "theology" primers. Direction in the Christian life has been limited to a pointing in the general direction of heaven with little thought given to bringing a collective heaven to earth. The general area of theology for Baptists, however, has been helped with the publication this year of Dallas M. Roark's *The Christian Faith*, a solid but simplified introduction to Christian theology. One could only hope that it will be widely used to develop the theologianhood of all Baptist believers.

A fifth consequence of the failure to encourage Christian growth is the fact that the government has usurped the role of the church as conscience of the nation. William Hordern cites as an early indication of this fact the newspaper story in March of 1964 telling of Lyndon Johnson's address to a group of Southern Baptist ministers in which he called the church to accept its responsibility in the racial crisis. In effect, the representative of the state was acting as the conscience of the church.³ A more recent evidence of this sad fact is that the "Report of the Commission on Civil Disorders" was written without citing any help from clergy or religious leaders. Further evidence of this sad development is the fact that oppressed minorities are saying to the church that it is not wanted or needed in their quest for social justice. The Black Muslims thrive on such statements as calling white Christians "blue-eyed devils". There is enough truth in that charge to afford the followers of Elijah Mu-

hammad a sizeable enemy in white Christianity as an alter-ego to their existence. Instead of being refuted by the absurdity of his charge, Mr. Muhammad is able to martial charges against the white churches of America. This is primarily because those churches have not lived up to their potential in appropriating God's grace for every area of life.

These six areas of weakness are hangovers of the church's failure to the sufficiently sanctified to call the world's attention to itself and thereafter to Christ. They include the false separation of the "secular" and the "religious," seeing sanctification only in terms of personal purity, failure of the church to find itself in the midst of a severe "identity crisis," neglect of "the theologianhood of all believers," loss of the church's role as conscience for the nation, and loss of effective use of mass media for the spreading of the message of Christ.

There is a remedy—the switch from the hangover of asanctification to the takeover of the church's adherents by the grace of God. Some of our modern theologians offer valuable clues as to how this takeover may occur.

THE TAKEOVER. Only concerted action will affect the cure for the hangover resulting from little attention given to sanctification. It is at the point of action that Emil Brunner makes his contribution to the further understanding and implementation of sanctification. Brunner approaches sanctification as both the task of God and the task of man. As to God's work, he says:

"God wins back for Himself, step by step, starting from the personal center, the heart, which has heard the Word of justification, pressing forward into the surrounding territories toward the periphery, by taking control of the various sections of human feeling, thought and will, and even reshaping his unconscious self."⁴

For Brunner, God's self-surrender on the Cross of Christ is to be balanced and matched by man's self-surrender to God. He offers, as a theologian, a balance to the Baptist emphasis of justification, the reminder that "the grace of forgiveness without the summons to do God's will makes even grace unintelligible and ineffectual."⁵ Man and God are therefore partners in the process of sanctification as they are in justification. The key is the bal-

"Christians in the process of sanctification will be respected for their allegiance to a life-shattering discipleship, not a culture - affirming veneer over old attitudes."

ance between the two actors in the drama.

Karl Barth adds at least three valuable insights into the modern discussion and search for sanctification. He places the whole process in the context of the covenant-relationship between God and his people, stating, "'I will be your God is the justification of man. 'Ye shall be my people' is his sanctification."⁶ Similar to Brunner in his emphasis on the balanced roles of God and man, Barth emphasizes that this covenant gives man a new form of existence as a partner of God. In his new existence, man becomes a disturbed sinner.

The idea of saints being the ones in the world who are "effectively disturbed" is a second major contribution of Barth to the discussion. A saint is the opposite of the unreconciled man who is content to be unusable by God. Barth goes on to say that the more the unreconciled man succeeds "in achieving inner harmony,"⁷ the less likely he is to be used by God.

Two conclusions that Baptists need to heed come directly from these assertions. One is the re-examination of the view that conversion gives peace. There is a type of peace which justification brings, but it is a peace in terms of having begun the process of Christian growth. The "once-for-all-ness" is in terms of the proper starting place, not in a journey completed. The Christian is seriously offended not only by the sins of the rest of mankind but by the seriousness of his own. He realizes that conversion does not eradicate his sinful attitude but gives him the power of recognition to see his own lack of virtue. He is severely disturbed by the unreconciled section of mankind which creates for itself a hell and seems to like it.

Barth's definition of a saint as a "disturbed sinner" has a second lesson for Baptists. There are within our midst peddlers of a "peace of mind" idea of Christian discipleship.

Most of these persons come from without, in recognizable forms such as adherents of Christian Science and "positive thinking." They are convinced that one may overcome practically any obstacle by controlling his own life and thoughts. Little mention is made of the saving grace of God and the unreconciled convert to this type of thinking becomes what Barth labels the "undisturbed sinner" who is most difficult to convince of his sinfulness and need of sanctification. There is a second type of "peace of mind" peddler within Baptist ranks who will likely be the first to deny it. They push a kind of religious isolationism which leaves the impression that peace with God brings rest from the turbulent world. Little emphasis is given to the costly cross and there sooner or later emerges the "cult of the safe." Members of this club agree that the worst of sins is creating a disturbance and they avoid any word or event which might offend any other member or outsider. The result is a peace that lulls instead of disturbs and before long the members are strongly reminiscent of the "undisturbed sinners" they say they once were. Avoiding risks, they revert to their fetal position before the new birth and call it Christian growth.

There is a third insight that Barth offers to the understanding of sainthood. He says, "The people of God in this world are those who still stand in daily need of forgiveness."⁸ There is a sense in which the Christian believer is reconverted to God every day. His covenant is in constant need of renewal although he has already signed the contract. He is constantly dependent on God's grace for Christian growth as he was in his initial act of repentance. The moment he considers himself "to have arrived" with God by virtue of his own merit, the believer has momentarily assumed the role of the "undisturbed sinner." This makes the task of evangelizing the half-committed most difficult. Paul Tillich reinforces the same point, "There is nothing God ejects as strongly as half-goodness and every human claim based on it."⁹

The Christian who deems himself saved by grace and sanctified by works is walking contradiction, trying to be what Tillich calls "half-just." Confusion as to God's role in relation to man's has led to inept discipleship which dilutes the grace of God to his followers. The person who takes God's grace for granted knows little of it.

A speaker at the "Peace on Earth" International Assembly held by the Jehovah's Witnesses in Atlanta in July 1969 read from a prepared manuscript: "Any minister who works to reform the government need not expect any help from Jehovah." This spokesman equated sanctification with withdrawal from the evil world. Unfortunately, there are still those among Baptists who manifest the sectarian mentality of isolation toward the world of religious pluralism, government and social problems and call this "holiness" sanctification. Emil Brunner offers a counterbalance to this pattern of thinking:

"The true saint will prove his discipleship in Jesus first and foremost by not severing himself from the world but by the special intensity and concentration of spirit with which he seeks to give expression to his unity with God in an outpouring of loving service to his fellow men."¹⁰

Brunner makes this point even clearer when he states, "Above all, a saint is a man whose face and not his back is turned towards his neighbor. . . ."¹¹ Sanctification issues forth in life-changing and world-altering activities or it reflects little of the grace of God which does both. The process of Christian growth is not inward to the point of suffocation but outward as far as giving natural spiritual respiration to the dying neighbor. God will not be contained within a system of thought or a "saint" whose "holiness" exceeds that of his maker and redeemer.

Growth in sainthood also involves adequate understanding of the relation between law and gospel. Permeating much of Baptist thought is a legalism which stifles both individual and collective Christian thought and witness. Brunner points to the problem:

"A sanctification which is cut adrift from faith in Christ can be nothing but moralism. This moralism is constituted by an inability to break free from the law, from general rules of obligation. . . ."

"This legalism is to blame for the lack of imagination of average Christianity, which ever and again sacrifices the spontaneity of love to legalistic rule-of-thumb and leaves in practice hardly any room for the embodiment of the creative, intuitive and unpharasaic freedom of God's children. People have not dared really to live in the Spirit. . . ."

Brunner then quotes Galatians 5: 18 which J. B. Phillips translates, "If

"Little emphasis is given to the costly cross and there emerges the 'cult of the safe.' The result is a peace that lulls instead of disturbs."

you follow the leading of the Spirit, you stand clear of the Law." Sainthood has too often been reckoned in terms of a negative ethic with clear-cut rules to follow which makes the Christian life clearly discernible and easy to follow. However, as in the case of conversion, Christian growth comes to the believer with the good news that grace enables him to live the positive life of the active Christian, not with the stifling demands of a Judaism which stresses rewards and punishments. If this is needed, the non-believer may for the first time be attracted to the Christ who liberates, not enslaves.

Perhaps even more valuable than the suggestions offered above are the four principles which Paul Tillich offers as the guidelines for the process of Christian growth. He says that the believer should show increasing awareness, freedom, relatedness and self-transcendence. By awareness, Tillich means that growth in Christ makes one mindful not only of the problems of the world around him but aware of the answers to those problems. He also writes: "The mature freedom to give new laws or to apply the old ones in a new way is an aim of the process of sanctification."¹²

By increasing relatedness, the Christian in growth appropriates the power of agape to overcome self-seclusion. As in the case of the other three increases, each occasion allows the Christian to grow although only fragmentarily at the moment. The last type of growth is what Tillich calls increasing self-transcendence, which he contends is the most important thing in the process of Christian growth. This is the elevation above average existence which the Christian experiences with the impact of the Spiritual Presence.

As is typical of his style, Tillich supplies the learner with memorable guidelines by which to govern Christian growth.

Finally, William Hordern points out that modern theologians have aided, through their thoughts on sanctification, in the understanding of the uniqueness of the Christian ethic. As he says: "The exponents of

sanctification today are concerned that the church have something to say to our culture that the culture is not already saying to itself."¹³ In so saying, Hordern has pointed to the "identity crisis" which the church faces today. From one side there comes the American Cancer Society taking over the anti-smoking crusade. The social liberals from the political camps have captured much of the scene in social reform. Perhaps an increased emphasis on man's ultimate dependence on God for direction is the key to finding the church's role in the theatre of ethical involvement. Coupled with the positive premise that God's clearest revelation of himself takes place in the living Christ, the church can see this Christ as example, Saviour and power to change a world which may have rediscovered its conscience if not the Christ.

Sanctification is for saintly sinners, with increasing progress toward full realization that Christian growth takes place only among those who know well their inadequacies. May God's grace make us more saintly and less sinful as we allow Christ to take us over. Perhaps then some of the church's hangovers from the misunderstandings and misappropriations of sanctification will vanish. At stake is the effective mission of Christ in this generation.

FOOTNOTES

¹Langdon Gilkey, *How the Church Can Minister to the World Without Losing Itself* (New York: Harper and Row, 1964), p. 81.

²William Hordern, *New Directions in Theology Today*, Volume I (Philadelphia: The Westminster Press, 1966), p. 138.

³(Nashville: Broadman Press, 1969).

⁴Hordern, *op. cit.*, p. 97.

⁵Pierre Berton, *The Comfortable Pew* (Toronto: McClelland and Stewart, 1963), p. 117.

⁶Emil Brunner, *The Christian Doctrine of the Church, Faith and the Consummation* (London: Lutterworth Press, 1962), p. 293.

⁷*Ibid.*, p. 297.

⁸Karl Barth, *Church Dogmatics*, Volume IV, Part 2 (Edinburgh: T and T Clark, 1958), p. 499.

⁹*Ibid.*, p. 525.

¹⁰*Ibid.*

¹¹Paul Tillich, *Systematic Theology*, Volume III (Chicago: The University of Chicago Press, 1963), p. 226.

¹²Brunner, *op. cit.*, p. 295.

¹³*Ibid.*, p. 300.

¹⁴*Ibid.*, p. 301.

¹⁵Tillich, *op. cit.*, p. 232.

¹⁶Hordern, *op. cit.*, p. 104.

by Mary-Violet Burns

"MESSENGERS TO THE STREET PEOPLE"

Kent has just enough hair but too much mustache; Oli has too little hair but just enough mustache; Paul needs more of both, but his blue eyes and teddy bear countenance compensate.

Their appearance calls forth memories of newscasts showing pot-puffing radicals carrying signs loaded with obscenities and shouting about free speech. But this trio is three ordained Baptist ministers; their ministry is to the "street people," the hippies.

Kent Philpott is 27-years-old, married and the father of three children. He is a college graduate and recently received a master of divinity degree from Golden Gate Baptist Theological Seminary.

Twenty-four year old Oliver Heath is now a student at Golden Gate and is an Auburn University graduate. Until he decided to enter the seminary he was headed for medical school.

Paul Bryant looks like a 15-year-old rebel on his way to becoming a grade "A" hood. It is hard to believe that he and Heath are the same age. Paul is the only single member of the group. He calls himself a "seminary dropout" since he completed one year at Golden Gate but has not returned.

Recently they visited three Atlanta colleges, Emory University, Georgia State University and Oglethorpe College, as part of a month-long tour which has already taken them to more than 15 campuses.

Along with about 50 friends, they comprise an informal association involved in a San Francisco bay area street ministry. They operate "Christian houses." Philpott and his wife house 12 girls—runaways who have been converted through their influence. "When someone is converted on the street we just assume they are going with us," Philpott said.

Bryant's house, the Berachah

House, is home for 12 to 15 boys. These are not halfway houses or institutions but, "Christian families." "The only rule we have is that they be responsible members of the family," Philpott explained.

Philpott is the group's spokesman and has been involved in the ministry the longest. His interest grew out of personal experiences on the street. For six years, he says, he was a heavy drinker. "In college I was drunk several times a week." Philpott attended five colleges before he graduated from Sacramento State College. Through the study of philosophy he came to grips with two significant truths about himself, he said. "The first was that I was a sinner; the other was that there is a Savior." He added that his wife had become a Christian before and "her praying for me meant a lot."

Heath had been a student summer missionary three times during his college years. His first summer was spent in California; thus began his love affair with the state. His choice of Golden Gate was a result of God's leadership, he says, since he had already applied to Southern Baptist Theological Seminary in Louisville, Ky.

Bryant graduated from Louisiana College, a small Baptist school in Pineville, La. He came to California for seminary training.

Philpott said there are few problems in his house that would not come in normal families. He explained, however, that about half the girls have tried to seduce him. "They'll try you to see what they can do," he said, "but my wife keeps a close check on me."

The men are not aligned with a local church or denomination. Theirs is a faith ministry, and they paint houses and do odd jobs to raise needed funds. "The problem with a local church is that they tend to

want to get the young people tied down," Philpott said. "As soon as kids are saved, they (church members) begin talking about church membership and being baptized. We could only align with a church if it had a strict hands-off policy." He added that when the street people become Christians, they often want to join a church, but it is important that they take the initiative.

Bryant, officially, is supervisor of his house, but he plays down this role. "After the boys come to know Christ, there's a rapid growth as they come to accept responsibility," he said. Three of the boys, the "elders," have charge of the house. Bryant tries to get his boys involved as soon as they come. "We try to get them to love each other," he said. With the exception of two boys, there has been no problem with drugs.

The men prefer that their kids be Christians when they come to live at the house, but they accept all people. "Often when we have an extra bed, we just go out into the street and invite someone in," Philpott said.

It is fascinating to watch the young ministers in action. They employ a refined version of their street technique in relating to college students. They are disarmingly polite.

Their first visit on an Atlanta campus, as is their custom, was to the president's office. Philpott's warm smile, Heath's sharp wit and Bryant's baby face quickly melted the president's formal demeanor. (When they entered his office, the president was startled and appeared frightened. After they assured him that they were not members of any radical group, other than Christianity, he settled down.) They offered themselves for use, free of charge, as speakers on the problems of drug abuse; their street work has made them authorities. (When they left

Atlanta they had been invited back to the three universities.)

They then passed out handbills to students on the campus and in the cafeteria presenting the Christian message. One, "God leads a pretty sheltered life," presents a hypothetical story of how Christ suffered to earn the right to be Savior; the other, "Radicals and Revolutionaries," preaches peace, love and acceptance through Christ. Usually the "straights" (cardigan sweaters, short hair) either threw the literature away, glanced quickly or refused to accept it. However, in most cases, the hippie types read the paper thoroughly—the more far-out they looked, the more thoroughly they read.

As one passed out handbills, a second would often go behind to check students' reactions. Here they had opportunities to witness in detail. "College kids are always willing to talk," Philpott said. "We try to get to the cross and Christ as soon as possible."

At night the men went to Atlanta's Peachtree-14th street district. Philpott commented, "I found enough girls on the street to begin a whole house. Atlanta is going to soon be as bad (in drug traffic) as the Bay Area, unless something is done." He even mentioned one ninth grader who had traveled from North Carolina to the Atlanta streets because he heard of the availability of drugs.

Two questions run through one's mind as he watches the street ministers: "Is this the right way to approach people for Christ?" and "would I have the guts to do it?"

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THE EXECUTIVE'S WORD

By Arthur B. Rutledge
Executive Secretary-Treasurer, HMB

Taking Missions Personally

During September I had the privilege of participating in a series of stimulating World Missions Rallies in North Carolina. There is nothing too unusual about missions rallies, but these were unique.

"World" Missions Rally in this case meant all phases of cooperative missions undertakings, both at home and abroad. Foreign Missions, Home Missions, State Missions, and Associational Missions were included.

The rallies were sponsored by the state convention's Division of Missions. Howard J. Ford, director. With Ford presiding and giving an introductory message, there were messages on state missions by state convention general secretary, W. Perry Crouch; on Home Missions by myself; and the closing message on Foreign Missions by the Foreign Mission Board's executive secretary, Baker James Cauthen. Prayers were led by the host pastor and the host associational superintendent of missions. All this, including inspiring music, by the host church choir, was done in less than two hours!

The meetings were well attended and it was a blessing to me to have fellowship with my fellow-workers in missions, and with many North Carolina Baptists, both laymen and preachers. Beyond this, however, several meaningful impressions have lingered with me.

The nature of the agenda emphasized that missions is one task. It is divided into associational, state, home and foreign missions for the sake of more efficiently and equitably prosecuting the several facets of the work.

The several messages pointed up also the fact that our missions efforts are mutually complementary.

Spiritual power at home lays a foundation for an effective witness abroad. Moral and spiritual failures at home weaken the influence of our missionaries in other lands. On the other hand, fruitful efforts abroad stimulate Christians at home to both deeper commitment to Christ and richer support of efforts overseas.

Another impression is that all people everywhere desperately need Jesus Christ as Saviour and Lord. Mankind has many needs, sometimes for food or shelter, or for freedom or opportunity, or for justice or peace, but behind all these is the spiritual factor. Man's deepest needs are for personal dignity and decency, a sense of worth, a purpose for living, a hope for the future, the knowledge that someone cares for him, freedom from guilt, a sense of forgiveness, the knowledge of God as revealed in Jesus Christ. This is where the Christian faith operates. We must be sensitive to the pressing hurts and longings of our fellowmen in their daily struggles. In Christian love we must actively seek to relieve these burdens and help to a fuller life. But the spiritual needs are basic, and Christ indeed is the answer.

I came away from these rallies also feeling that we must find ways to become more effective in getting missions information to our Southern Baptist people. The rallies made an effective contribution in this direction, I feel, but I came away saying something like this: "We have become so large and our missionary force, foreign and home, has become so large that many of our faithful members see nothing very personal in our missions programs." I commend Woman's Missionary Union and the Brotherhood Commission, and other southern and state conven-

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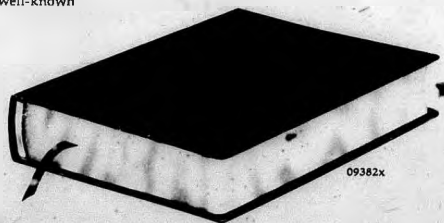
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HOME MISSIONS

Paul Tournier (R)
is interviewed
by Paul Ciholas



Mission 70: Interview with Dr. Paul Tournier

I arrived in Geneva on a warm Sunday afternoon in August. This famous Swiss city on Lake Geneva, with its magnificent public squares, offers numerous reminders of a significant past. The wall of the Reformers stands as a monument to the searching souls who, in the quest for the light of eternal life and for a tangible expression of that light here on earth, changed the course of Christianity. Calvin, Beze, Farel... all were frustrated and dismayed by the inadequacies of the church in their time. They rejected cheap redemption, because there is no cheap redemption. They dared to transform the total life of the church. Their courage caused thousands to awaken to the meaning of Christian commitment in a world which constantly compels us to reevaluate the relevance of our faith and service.

Not far from the Reformation wall there is a small island which was built to honor another great man of the past, Jean-Jacques Rousseau. As he walked along the beautiful shores of the lake of his birthplace he perceived that men were unhappy, frustrated and held in chains of their own making, because they had disassociated themselves from the vital principles of life and had lost the forgotten virtue of simplicity.

That evening, from the terrace of the restaurant at the main railroad station, I watched the endless flow of

traffic below. People from all over the world mingled at these major crossroads of Europe. Some looked happy and excited; others, though surrounded by people, seemed to be alone in a senseless, impersonal world.

I had come to Geneva for a specific purpose—to interview a man who had captured the imagination of the world because he had seen the blank despair in the faces of the lonely crowds and had done something about it. Dr. Paul Tournier did not get up in a pulpit to preach a reformation, but everyday in the quiet sanctuary of his office—for his office had indeed become a sanctuary—he helped to transform broken lives into new men and women. Early in his career as a physician Dr. Tournier found the secret of his profession. Man's problem was not just physical illness but man himself—the whole man—mind, soul and body. As a physician he treated the ills of the body, as a Christian he healed the aches of the soul. As he expressed it in the interview, when he is in his office he is engaged in a dialogue with his patient but there are never just the two of them. God is always present. The patient soon feels this as the doctor probes into the real reasons for his sickness with the authority of a man who has experienced this third dimension in his daily life.

continued on page 33



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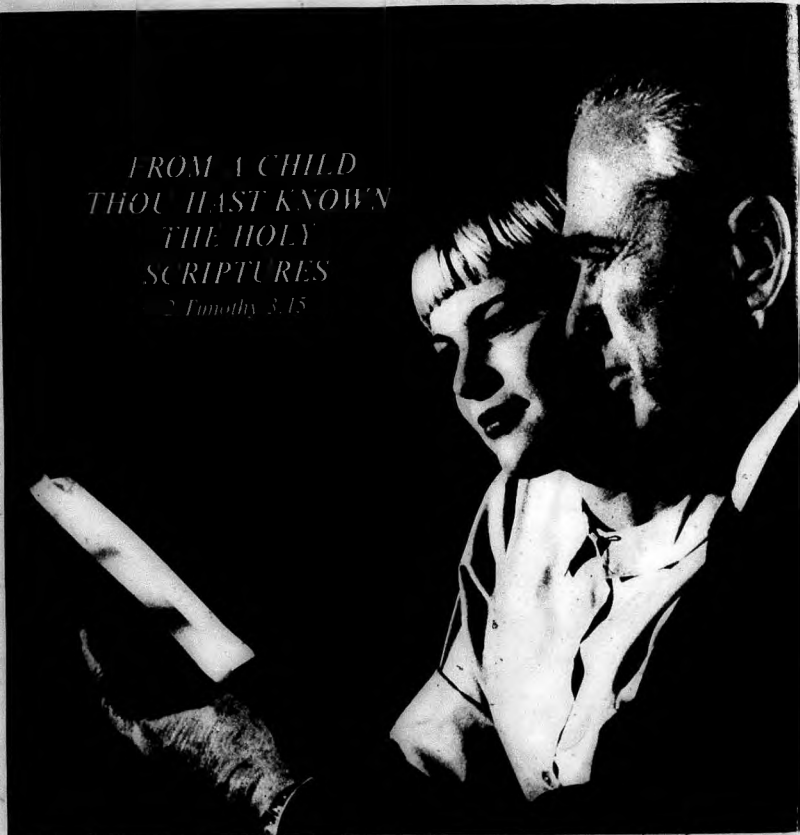
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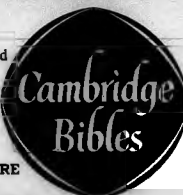
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Dr. Tournier had wanted the interview at his home—an attractive white stucco building set off by red geraniums. The gate was wide open. On its right an inscription bears the house's name: "le grain de ble," "the grain of wheat." Christ's words come to the mind automatically. The grain which dies gives new life. The Tourniers learned this truth long ago. As Mrs. Tournier explained, his grandparents built the house. The Tourniers had been married there decades earlier. From the living room window one could look out across the countryside toward the Alps and see the fresh birth of life begin where the snow starts to melt and the yellow patches of wheat fields below turning gold in the summer sun. The mystery of death and the miracle of new life was part of the old house's secret.

Dr. Tournier emerged from his office. There is warmth and straightforwardness in his handclasp, and an immediate sense of trust and friendliness in his manner. He was eager to share his experiences and in the course of the interview his voice became more and more animated. The conviction of his statements was emphasized by his gestures. He expounded his thoughts on the challenge that Christians face in today's world. Today's world, he concedes, is spinning dizzily in confusion, but the young people, he feels, are willing and able to do something about it to make tomorrow's world a better place where people will be treated not as numbers but as human beings with human needs. The most human of all needs has not changed. It is man's need for the personal relationship with God and with his fellowman.

He spoke also of the need for a prophet to show the way. Then he said that it may indeed be that the least among them will be endowed with the gift of showing the way to a new commitment. He smiled at his vision of youth and the promise of a future he would not see.

I thanked him for the generous gift of his time. Typically he replied: "You do not have to thank me. I want to thank you and the leaders of Mission 70 for letting me be a part of it."

As I returned to my hotel through the heavy traffic of crowded streets I felt as though I had been in the presence of a prophet and I wondered how many lives a single man can touch. With God in his office at work through him there are no human limitations to what one man can do. ■

December, 1969

ENCOUNTER

by Kenneth Day

Looking for an idea

for a different kind of Christmas party this year? Tired of the same old meaningless swapping of ties, toys and toilet water? Would you like to recapture something of the real meaning of Christmas-giving? Mrs. Marse Grant, wife of the editor of the North Carolina Baptist BIBLICAL RECORDER was part of such a Christmas party last year.

Earlier this year her story appeared as an editorial in the BIBLICAL RECORDER. It is being reprinted with the hope that many churches might be encouraged to reach into communities heretofore neglected by all too many of us—whatever their color—and begin at this appropriate season a ministry which will not end with the Christmas party.

The facts are what you remember. In an almost complete circle they sat—not still, because fourth graders are never really still.

Well-dressed, according to standards they know best, and well-behaved.

There was Theresa, whose mother had driven to the school parking lot at the last minute with a freshly dry-cleaned coat to replace one that had been given rough treatment by a typical fourth grader.

"My Sunday coat," she explained, and later, when an infected ear bled, she worried most about soiling the coat.

And Al. He reached the school nearly half an hour early—without lunch. Since no one else was that early, he raced back home, ate, and ran back to the school in time to hop in the last car as it drove away with its load of youngsters.

There was Jane who had to babysit, so she brought her two little brothers and a sister, dressed in their Sunday best. She didn't want to miss the party. Little sister was less than three years, but she sat quietly as the "big" fourth graders had their fun. On the way home, she edged up be-

hind her driver and sang "Silent Night."

Kit, a new class member who drove, had a million things to do at home with her own four children in preparation for Christmas, but "this was the sweetest music I have ever heard," she said.

And so it went, not only for Kit but other members of the Lydia Sunday School Class at Forest Hills Church in Raleigh. Mothers, with schedules already too full, made and filled big Christmas stockings.

We remember the faces, laughing, giggling, beaming, all black, not counting a few of the class members' children.

These faces beamed the hope of little children not yet hurt much by discrimination; children with so much potential, if environment and a break with tradition gives them even half a chance.

Michel Gordy, a French journalist writing in LOOK magazine recently after a 60-day visit in this country said to America, "Your greatest danger is the racial question. Your best hope is your young generation."

In that circle, we saw the hope of America, or its greatest problem if these children are not given a chance along with other children of America.

My Sunday School class sacrificed to have a party on a busy Saturday for children they did not know and had never seen. But the children are strangers no more. In the brief two hours, they worked their way into our hearts and now there is love—the first step to understanding.

All over North Carolina—and America—little children wait with eager faces for the special love that "church people" can give. They wait—not only at Christmas but all year—until they get older and bitterness comes.

Will "church people" share, before it is too late, the special love which comes from our Savior? Or will we keep it closed up in warm, comfortable Sunday School rooms and beautiful sanctuaries, open mostly on Sunday? ■



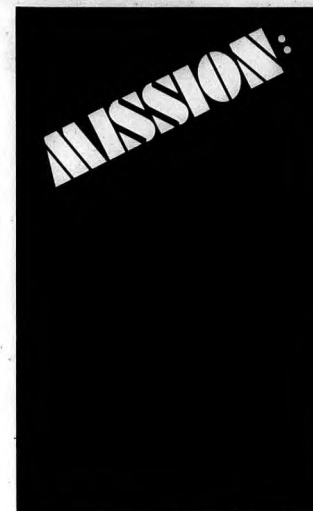
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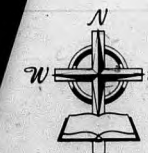


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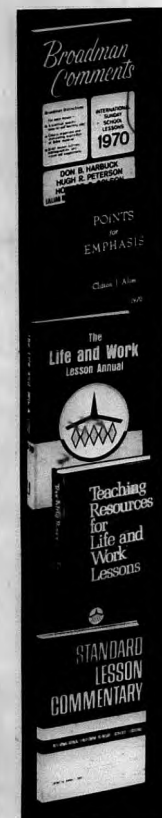
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Missionary Appointees

1. Dale Wesley Cross, a native of Jackson, Mo., is serving under the Department of Metropolitan Missions as superintendent of Southern Baptist missions in Detroit, Mich. A former pastor, he is a graduate of Baylor University in Waco, Tex. and Southwestern Baptist Theological Seminary in Fort Worth. He was a public school teacher in Michigan. His birthday is Mar. 31.

2. Mrs. Dale Wesley Cross, born in Detroit, Mich., is serving with her husband in Detroit. Karen Sue, a former public school teacher, attended Central Michigan University in Mount Pleasant and Southwestern Baptist Theological Seminary. Her birthday is Feb. 10.

3. Warren A. Rawles, a former student missionary, is serving in New Orleans where he is director of the denomination's youth and family services in that area. A native of Portsmouth, Va., he is a graduate of Richmond (Va.) Professional Institute and New Orleans (La.) Baptist Theological Seminary.

A former pastor in Virginia, he also has worked as a juvenile probation officer. His birthday is Dec. 24.

4. Mrs. Rawles, the former Ann Floyd of Richmond, Va., is serving with her husband in youth and family services. She is a former public school teacher. Her birthday is Jan. 15.

5. H. Doane Robertson, a native of Manila, Ark., is serving under the Department of Rural-Urban Missions as pastoral missionary to Capitan, N.M. where he is pastor of First Baptist Church. A former pastor, he is a graduate of Ouachita Baptist University in Arkadelphia, Ark. and Southwestern Baptist Theological Seminary in Fort Worth. His birthday is Dec. 5.

6. Mrs. H. Doane Robertson, a native of Boaz, Ala., is serving with her husband in Capitan, N. M. Martha Ann, a former public school teacher, is a graduate of

Samford University in Birmingham, Ala. and Southwestern Baptist Theological Seminary. She has served as youth director of the First Baptist Church of Duncan, Okla. Her birthday is Mar. 23.

7. Veryl F. Henderson, of Grand Junction, Colo., is serving under the Department of Pioneer Missions as pastoral missionary to Lahaina (Hawaii) Baptist Mission on the island of Maui. A former pastor, he is a graduate of Wayland Baptist College in Plainview, Tex. and Southwestern Baptist Theological Seminary. He has also served two years in the student summer missions program sponsored by the Home Mission Board. His birthday is Jan. 13.

8. Mrs. Veryl F. Henderson, San Antonio, Tex., is serving with her husband at the Lahaina Baptist Mission in Hawaii. Cheryl Lynn attended colleges in Colorado and Texas, and graduated from Southwestern Baptist Theological Seminary. Her birthday is Aug. 1.

9. Guy Lester Bradley, of Bakersfield, Calif., is serving under the Department of Rural-Urban Missions as superintendent of missions in Lancaster, Calif. A native of Clinton, Ark., he is former pastor of Calvary Baptist Church in Chula Vista, Calif. A graduate of Oklahoma Baptist University and Southwestern Baptist Theological Seminary in Fort Worth, he has served as pastor of three churches in Oklahoma and three in California. His birthday is May 20.

10. Mrs. Guy Lester Bradley (Anna Houser) a native of Cleveland, Okla., is assisting her husband in Lancaster, Calif. Also a graduate of Oklahoma Baptist University, she has worked as a church secretary in California. Her birthday is Nov. 26.

(Most of these missionaries are appointed jointly by the HMB and the state convention where they serve, and/or other Baptist groups.)



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