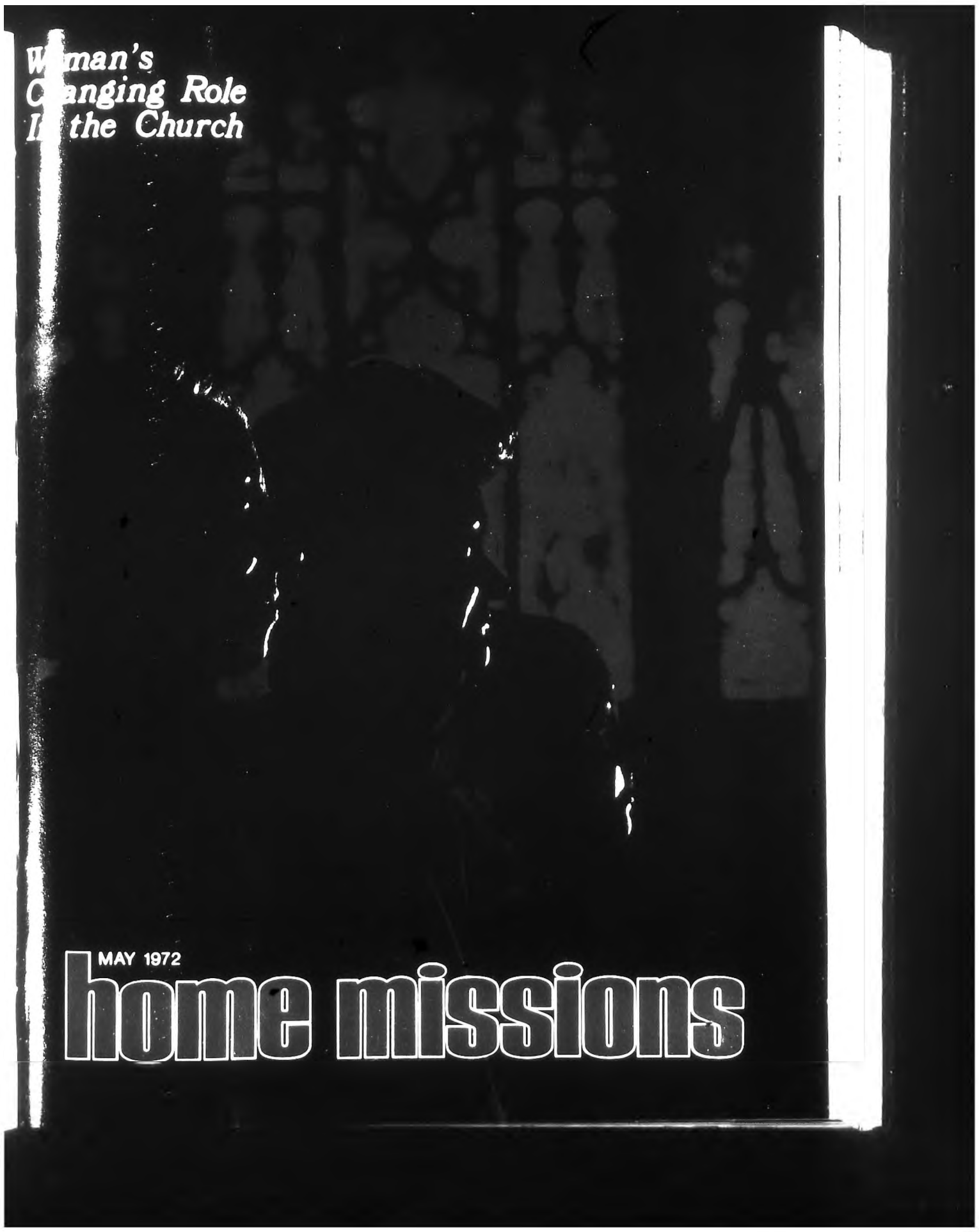

Woman's
Changing Role
In the Church
MAY 1972
home missions

Equality & Stained Glass:

A Look at Woman's Changing Role In the Church

Women ministers, women deacons, women board members... Every day, women move into new places of leadership in the church. Where will it stop? And should it?

by Walker L. Knight

"I wondered when you would do an issue on 'fem lib'," more than one person responded when we were planning and preparing this issue. Readers also had suggested we deal with the subject.

Sorry about that, but we are not dealing with "fem lib" per se (although we do have one story that deals with basic issues at stake [see page 7].

This issue is a thorough look at woman's changing role within Southern Baptist churches, to see if what is taking place within the larger society has any parallels within churches and the denomination. As with most other subjects we have reported, we attempt not so much to advocate a position as to provide the reader with a thorough knowledge of what is happening, so that he might arrive at a well informed position.

The common reaction we have encountered from women during this investigation has been, "There are changes but not much—*not enough*. Discrimination is still there."

We discovered no militant feminists among Southern Baptist churchwomen, but we did uncover a strong undercurrent of discontent. This dissatisfaction usually is not considered within the context of women's rights, but instead surfaces over lack of committee assignments, chairmanships, representation on boards and agencies, equal staff positions, equal pay, and just disgust with the way "men are running things."

Results are being felt; changes, however slight now, are occurring. But are they a flash, to burn brightly for "one brief shining moment" and die out? Or harbingers of a new time?

It is more than coincidence that the second and third women in Southern Baptist history have been ordained to the ministry within the past 12 months. And other churches, busy studying the Scripture, are considering such action.

Many churches have women serving as deacons, and this practice appears to be on a sharp increase in many areas, especially the Eastern states.

In traditional church roles (missions, music and education), changes are apparent which both strengthen and weaken woman's leadership. At the level of the paid staff in music and education, the trend is to replace women with men, especially in the top positions.

This may indicate women were hired in the first place because they came at lower costs; now with affluence, staffs are "upgraded" with men. Most men on church staffs have been paid from $2,000 up more than women with equal training and experience.

More women probably serve today on church staffs than ever before, but they are in graded choir positions, elementary educational roles, child care, mission work, or office workers.

Women's search for equality more strongly asserts itself in equal staff positions in institutions other than the churches: such as educational missions and benevolence. In the state conventions women usually gain staff positions only in WMU or student work.

Along with emphasis for greater utilization of the laity, more women are gaining representation on state and SBC committees and boards of directors. Most of these positions previously had been filled by pastors.

Within recent years, SBC agencies have taken steps to provide equal pay, fringe benefits, and staff positions to women. Only this year did the Home Mission Board eliminate a fringe benefit discrimination against staff women. The agency had had three categories: ministers, laymen and women. The women received an unequal share. [It is interesting that the change came after a woman was given staff leadership in the department which handles fringe benefits.]

What is happening within the denomination is that as Christian women see themselves in a new light in society, where job equality comes with legal force, they become more aware of the limited role they have had in the churches.

Meanwhile the churches have paid for their failure to recognize women. Quite often growth of Christian deviations (Christian Science, Jehovah's Witnesses, etc.) came about because of the "unpaid bills of the church." Thomas Starkes of the HMB's Department of Interfaith Witness writes, "One reason some of the Christian deviations grow is that they realize the strong role of women in the life of a religious group. Christian Science was founded by Mary Baker Eddy, who is the only pastor the 'Mother Church' in Boston has ever had. Amy Semple Macpherson founded the Four Square Gospel movement and gave it charismatic leadership in its early years. Susan B. Anthony and Dorothea Dix were connected with the Unitarian movement as they led the fight for woman's rights. Ellen G. White started Seventh-Day Adventism."

"The issue being raised," writes one pastor's wife, "is one of freedom for each one of us to grow and to develop to the utmost the abilities given us by God in a manner that is most fulfilling to each individual and of value to society."

Kit Watts, a religious book editor, wrote in *Liberty*, "Women's lib, when understood in the proper sense, is religious lib because the Holy Spirit calls on the female conscience as equally as he does on the male....

"Even if they proved capable leaders, speakers, editors and organizers during college days, women are almost categorically denied the chance to try these talents once on the other side of diploma.

"If she is good, she will work twice as hard as the average man and move upwards three or four times more slowly than he. God's special gifts to mankind are not earmarked for men only."

There's another side too. Women feel they can improve on what men have been doing. Says a Los Angeles bishop's wife, Ms. Frederick Jordan: "Women feel that if women had a hand in the management of the church there would be fewer stained glass windows and more child-care centers; fewer cushions in the pews and more counselors with youth."

In the same vein, Carol Hageman writes, "We are told that the male mind is more capable of strong decision-making and sober actions not tainted with emotionalism and weakness

Pardon Me, Lady, But Is That Miss, Mrs., or Ms.?

Determining the correct form of address for women in this issue was something of a problem. As we understand it, both "Miss" and "Mrs." stem from the same root word, "Mistress."

"Mistress," a title equivalent to "Master," was originally used to designate both single and married women. Through the years, "Mrs." was spawned to signify a woman's marital state, but no comparable abbreviation was given men. The inference was, of course, that women took their identities from their husbands, while men stood alone, for men, unlike women, marital status was peripheral.

When women became concerned with equality of sexes, they rejected the abbreviations "Mrs." and "Miss" for exactly that reason: the titles implied a woman was worth no more than her husband, and that she gained personhood from her association with her husband. "Ms." was selected as the new abbreviation for "Mistress," to compare with men's "Mr."

Because the women in this issue command respect, and have such dignity and worth in their own right—without reliance on the condition of their ringfinger—we chose to recognize them by accepting the feminists' abbreviation, "Ms."

normally equated with the female. However, we must face the fact that despite our high resolves and Christian ethics, this same strength and sobriety have produced a world in which war is still a reality, injustice flourishes and poverty is ever increasingly with us. This is not pointing a finger—it just happens to be true."

Separating the Christian woman and modern missions is like cutting Siamese twins apart.

On one hand, the Christian woman, especially with Baptists, made possible today's world missions movement (home and foreign). On the other, the world missions movement provided the Christian woman with the significant leadership role she was denied in the churches.

It is more than coincidence that the missionary movement and its support flowered in societies outside the churches, and these societies were primarily composed of women.

The missionary movement burst through the predestinarian's "if God-wants-the-heathen-saved-he-will-do-it" wall when concerned men and women refused to accept an institutionalized church's partial view of Christianity.

In Southern Baptist life, much of the load was borne on the willing backs of women, who prayed, studied and gave sacrificially to birth the mission movement and keep it going.

The Southern Baptist denomination, even though organized for missions, still reflects this dual position for women and their interest in missions. Why else would the WMU and, the Brotherhood Commission, both missionary organizations with identical program assignments, have different relationships with the SBC? One is an auxiliary to the Convention and the other is an agency of the Convention. One (WMU) finances its total operation, the other receives Cooperative Program monies.

The women wisely hold on to their independent status, knowing intuitively that were the two combined, a man would most likely head the agency. They also have become skilled at making the best of both their independence and their dependence in relations with the SBC and churches.

Over the years the WMU's separation from the denomination and its relationship with the churches have changed, partly as society's concept of woman has changed and partly as the denomination has changed. (See page 19.)

When a committee of the SBC was formed in 1885 to discuss eligibility of women as messengers, its recommendation went against recognition. The Convention subsequently clarified the constitution by striking the ambiguous term, "members" and substituting "brethren," making certain the Convention would remain a male-only meeting.

One cannot help but wonder if this action had any bearing on the organization of the WMU a scant three years later.

In 1888, the WMU became a national organization. Women, however, were still not accepted as messengers to the SBC and could not, in fact, even speak at the sessions.

While the SBC met, WMU meetings were usually held in other than Baptist churches (a coincidence?); they convened at the same time probably because so many WMU members were pastor's wives. The WMU had clearly become a rallying point for women, providing a worthwhile task that was clearly theirs to perform, giving them a voice in active direction of the outreach of the Convention.

But equality of representation did not come until later, when the nation was swept up in woman's suffrage and after churches and state Baptist conventions had begun to grant equal rights. In 1918, the SBC finally gave the vote to women.

If anyone needs convincing that women had to strive for leadership within the churches, the proof lies in the tensions which pastors have reported between themselves and the WMU in their churches. The corridor conversation at any pastors' gathering is always filled with joking, snide remarks, or outright attacks against the WMU; occasionally it surfaces in speeches.

This tension is not unique. While it has not existed in the same degree between pastors and Brotherhood, or Sunday School and Training Union, or music departments, it has often surfaced between pastors and deacons.

Most pastors know that the two groups with which they must have accord are the deacons and the WMU. One represents the male leadership and the other the female leadership within the congregation, and their major focus has usually been different:

c primarily concerned with economi- and the other primarily concerned h missions.

o some extent, women stepped into acuum in shouldering the responsi- ty for missions promotion.

I think there was a general lack of erest among the brethren," says an May, executive secretary of the C Historical Commission.

The women saw the need. They d, 'Let's see what we can do.' I guess n tend to be more tightfisted, more ncerned about practical things. They re more worried about paying the t bill at the church than sending ssionaries to Africa. Women had the sion.

"There were many men who unchly supported missions, but it is lear the women's contribution goes far beyond their actual participation in the structure of the denomination itself."

Adds Arthur B. Rutledge, executive secretary of the HMB, "Our women from the beginning, set up their organization as an auxiliary, which would support the work of the denomination. They have never interferred in the inerworkings of the mission boards, but have supported the work that other units are carrying out, which is pretty significant.

"I think it shows the genius of the women who organized the WMU back in 1888."

Today, it seems the "support" role has become second nature with the WMU. Despite its 100 percent female membership, the national WMU has not pressed for women's rights, as it has for the civil rights of blacks and other minorities. Why?

Maybe part of the answer is that WMU members were not challenged by men within their own organization, and therefore did not feel the need to press for rights they held already.

Adrianne Bonham of the Birmingham WMU office was asked if the organization didn't have a responsibility to its constituents to seek equality in the churches. She replied:

"This would have been our role if we had emphasized the 'women's' part of the title, but if you emphasize the 'missionary' part, then it would not be quite so important. Missions has been our emphasis."

The logical conclusion is that women must look elsewhere to find an advocate of their rights and a spokesman to help them find equality within the denomination—for historically, few gains have been made in individual rights without pressure being applied.

Will missions be weakened if women are given other areas of leadership? Will their strong focus on missions be diluted or discontinued?

If missions are weakened, it will be only temporarily. No one loses when persons are given opportunity to realize their fullest potential. The gain will be to the entire Kingdom of God, and since missions is the heart of the gospel, missions will be strengthened.

Baptists of the South share the Southerners' idealized picture of woman, wanting her to be soft, feminine and beautiful, a "lady" for whom intellectual accomplishments are secondary to the graces of entertaining, motherhood and serving her family. If she is inclined to be intellectual, she has to make it appear to be almost an accident. Her strength must come in the form of weakness, and she must never be careful of the male ego, lest she wound it beyond repair and bring harm to herself in the process.

It is no accident that all these qualities are combined in the person of Southern Baptists' most honored woman, Ms. Marie Mathis, president of Woman's Missionary Union and once vice president of SBC.

Attractive in the fall of life, she can be as feminine as the situation demands. She can also be as tough or as firm as needed, and men with experience arm themselves well for any exchange. They not only see her as equal; I would be surprised if they also didn't feel a little unequal (see page 34).

Needless to say, no one today refuses women the right to speak in church, else they could not teach, pray, participate in business sessions, serve as education and music directors, or report on mission work.

Where would the mission work be without their service as missionaries?

Jesse C. Fletcher of the Foreign Mission Board reports that 300 single women and 1,045 married women serve today, nearly two-thirds of the foreign mission force of 2511.

The figures in home missions reflect at least the same ratio, especially since recent policy has been that all wives must be appointed with their husbands for career status. Otherwise the man must serve on an associate status, since the feeling is that if the wife does not share his commitment he will have a limited ministry.

In foreign missions most new single women missionaries are Journeymen (two-year service), with only about five career single women appointed each year as nurses, medical technologists, teachers, social workers, editors or writers, women's workers.

Even if the biblical issue is bridged, churchmen still question the fundamental relationship of men and women as it affects the home. What, in fact, will happen to home life if women are given equality?

The American home is in danger, but women's equality can't be blamed for its disintegration—too many other factors are at play: changing life styles of individual members; affluence and the drive for more material possessions; labor-saving devices that create more free-time; diversions offered by a leisure-oriented society; a general breakdown in traditional moral codes.

Perhaps, in fact, the new feminism may emerge from the turbulence to create a more pleasant and more stable home life. Certainly by eliminating sex-differentiated roles, families will be freed to work cooperatively toward achieving mutually agreed goals.

Of course, in Baptist minds, the question continually surfaces: Is it scriptural? Does the Bible oppose women's liberation or does it endorse it? What of the various interpretations given certain biblical passages?

For instance, how shall we understand I Cor. 11:3, "The head of every man is Christ, and the head of the woman is the man," in the light of Gal. 3:28, "There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus"?

What does this mean for women who are not married? Does it mean that all women should be married? If so, why did Paul not marry again?

There are also the controversial verses in I Cor. 14, in which Paul suggests women should not speak in church and opposes certain aspects of womanly ministry and this is filled with qualifications. Paul does not want women to prophesy, but three chapters earlier he has given directions to women who do prophesy that they should do so with their heads covered.

Church historian Martin Marty puts his tongue in his cheek and takes the position that women should be or-

Continued

dained, but then be asked to keep their heads covered when they prophesy.

A number of suggestions have been made to help avoid sex role stereotypes —using "person" instead of "man"; steering clear of suggestions that females are passive and males are aggressive, or that crying is a sign of weakness; picturing women/in business and industry and men as teachers and nurses; showing girls in activities with fathers, boys with mothers, and let both men and women cook and do yardwork.

Kit Watts points to a more excellent way:

- Treat women like people instead of sub-males. The church cannot be partitioned into sexual camps. Adam and Eve did damage the ideal relationship between men and women—its balance and its partnership. But the church is committed to restoration, not status quo.
- Take an objective look at the situation. If possible a giant object lesson should be grasped—the realization that it was nicer when it was not a man's world or a capitalist or communist or socialist or Amazon's world—but when it was God's world. On these terms one must also grasp God's definition of great people—those who are willing to become the least, those who love their neighbors (male and female), and those who promote justice and well-being for them.
- Strive to master the ideals of love and justice. It is fair to expect that the church will be closer to those ideals than the general public. It is fair to expect that the church, impelled as it is to disseminate the Good News, will refuse to bury any more talent. It is fair to think that the church will welcome the creative energy and will of the gifted women within its ranks.

I have a personal concern as I write about this subject, that we might move to grant equality to women ab[illegible] of granting equality to blacks or [illegible] the expense of blacks.... That th[illegible]obs which open up will be filled with [illegible]om- en where family income is alread[illegible]high ....That the emphasis on w[illegible]en's rights will take our attention fr[illegible] the other. In all this we need caref[illegible]y to examine priorities.

I want to close with a sugg[illegible]tion. The annual meeting of the So[illegible] ap- proaches next month, and the [illegible]esi- dent retires after two terms of s[illegible]ice. We will be electing a new pre[illegible]ent, and there is much talk that it is t[illegible] we elected a president from amar[illegible] the laity. Rightly so.

My suggestion: This should [illegible] the year we elect a woman; not in [illegible]ken- ism, but in recognition of her s[illegible]vice and her role of equality in the So[illegible]hern Baptist Convention.

After reading this issue, I think you'll see why.

Woman's Role Down Through History

Editor's Note: *Georgia's* Christian Index *is one of the oldest Baptist state papers. Editor Jack Harwell, in examining back issues for a history he is preparing, found few comments about women's role in the church—or in society. But those he did find were sometimes revealing in their attitudes of women and the age in which they lived. A sampling is presented here, with one appropriate footnote; obviously, all the entries were written by men.*

* * *

February 20, 1830
Georgia legislature passed a law forbidding women's attendance in the courtroom as witnesses, except in criminal cases. "This is an excellent provision," said the *Index*. "It protects the modesty of the sex, and fully answers all the ends of justice...."

* * *

February 23, 1833
The *Index* was appauled by the indecent dress of female opera dancers from Europe. They wore "flesh colored pantaloons, fitted as tight to the limbs as the skin they are designed to imitate" and dresses of "transparent material, stopping several inches above the knee."

September 3, 1903
The *Index* quoted a shocked editor of Texas' *The Standard*: "No one who is accustomed to enter the higher-priced restaurants of the large cities can have failed to notice the larger number of women—well-dressed, well-behaved and often intelligent looking women—who appear to have lost all sense of shame in publicly drinking spirituous liquors...."

* * *

August 12, 1915
In an editorial on "girls" entering the ministry, the *Index* said: "At a recent session of the Federal Suffrage Association, Rev. Mrs. Brown, president of that organization, is reported as saying: 'We must encourage our girls to study for the ministry.' The reason she gives for her utterance is that the men have been lured away from their duties as ministers by ping-pong, tennis and pink teas, and that there is more brawn than brain in the pulpits of today. Of course all well informed people know that the ground upon which she would encourage girls to study for the ministry are false. If they were altogether true, there is no Scriptural authority for such encouragement, either by precept or example. On the other hand, there are Scriptural reasons why women should not enter the ministry. Rev. Mrs. Brown's utterances show conclusively that she should have never entered it, and that having entered it she ought to quit it.

"We rejoice greatly in the splendid work that has been done and is being done by the women of the church, and few women of any denomination have made a more excellent record than have our Baptist women. They are certainly as loyal to the truth as any women in the country, and fortunately, none of them have had such distorted views of their duties, in the light of the New Testament, as to give any expression to having felt called to enter the ministry."

* * *

May 31, 1917
In a cover story, the *Index* argued: "A resolution was offered in the [Southern Baptist] Convention at New Orleans to change the constitution so as to make women eligible to membership in the body. Debate was shut off by a call for the previous question, and the resolution was passed by a majority vote.... We regret that this divisive measure was proposed, on many accounts. The women have their own organization with which they are thoroughly satisfied. Through it they are doing a great work and the proposed measure will frustrate rather than help them. They have no desire to become messengers to the Southern Baptist Convention. Should they be so recognized, they would be eligible to any office in the Convention, and to membership on any of the Boards or committees... The women are not ready for such recognition by a body of Baptist men, and it ought not to be thrust on them. This would be contrary to the teachings of the New Testament."

* * *

You've come a long way, baby.

From the Back of Society's Bus

For women today, "liberation" is more than bra burning; it's a rebellion against roles, a quest for self-esteem, a search for worth and identity

by Jan Hullum-Edwards

Debarred from all improvements of the mind.
And to be dull, expected and designed
Good breeding, fashion, dancing, dressing, play.
Are the accomplishments we should desire
To write, or read, or think, or to enquire.
Would cloud our beauty, and exhaust our time.
And interrupt the conquests of our prime.
Whilst the dull manage of a servile house
Is held by some our utmost art and use.

Lady Winchelsea
Seventeenth Century Poet

For someone who don't drive.
I've been all around the world.
Some people say
I done all right
For a girl.

Melanie
Twentieth Century Folksinger

What does it mean to be a woman? Many women have never considered this question seriously. Sexual distinctions are learned so early in life, and are so basic, that one's identification as female (or male) is soon taken for granted. We forget, in our day to day lives, how important sex has been in determining where we are and what we are doing.

From the time a child comes into the world, it is treated according to its sex.

I recently noticed the "Births" section of the classified ads: A baby girl was heralded as "A Barbi Doll!", and a new son was "A Future Quarterback." Parents' expectations like these make them act differently toward different-sexed children, and their actions mold children's behavior to fulfill their expectations.

The girl child is fondled more, cooed at more, told she is pretty oftener. Some behavior is appropriate for Johnny, and some for Sue, and children soon are taught which is which. If Sue wheedles to get her way, she's a little charmer. If Johnny tries the same thing, he's told not to act like a sissy. In a toy store, a confused child may ask, "Mommy, is this for boys or girls?" to find out if it is all right to be interested in something. And so it goes, as children learn the boundaries of their lives.

"Children are taught sexual stereotypes early," writes Paula Stern in *Atlantic*. "Asking a little boy, 'What do you want to be when you grow up' implies to him unlimited possibilities in his future. But most often we ask a girl, 'Where did you get that pretty dress?' suggesting she has only one real option open to her."

At school age, children learn more about which things are for girls and which for boys. In "progressive" schools, where "learning by doing" is the mode, little boys play with chemistry sets while little girls learn their chemistry in the kitchen. Content analyses of children's textbooks show women pictured only as mothers and wives, but men are fathers *and* workers: farmers, miners, soldiers.

By the time they reach junior high and high school, boys and girls have learned that some subjects are masculine and some feminine.

Boys are good at math, but girls have better verbal skills—in general, that is. But the literary greats who are studied in high school English classes are almost all men. And when a few women writers are discussed, the teacher may conclude, as I remember

Continued

mine doing, that "women poets are never as good as men."

In history classes, teenagers are taught that practically everything of importance in the history of the world was done by men. Every school child knows the name of John Brown, who raided Harper's Ferry, but how many know about Sojourner Truth, who helped countless slaves escape to freedom on the Underground Railroad? She, and other women of note, remain in obscurity. And the decades of struggle for women's rights are relegated to a paragraph or two in the textbooks.

The high school girl soon learns that being an exceptional student decreases one's chances with boys. In fact, she learns a seemingly endless stream of injunctions which begin "Boys won't like you if ——" And she learns that it's very important for boys to like her.

"While girls out perform boys intellectually in prepuberty, attrition in IQ sets in during adolescence, when they learn from new, extracurricular lessons that looks, not brains, are what counts. More than 75 percent of all qualified high-schoolers not entering college are girls, adds Ms. Stern, a law school Ph.D. candidate.

The reasons a girl drops out are many: she may have done well enough in school, but her parents couldn't afford to send her to college (and males get scholarship preferential); or she may be from a family whose limited income means the boys' college careers get priority.

If she has to go to work after high school, she will probably be a waitress or secretary; clerical and service work are the two largest occupations for women.

Another alternative for the female high school graduate is marriage. It often is assumed that this is the most desirable option, and that girls who choose any other do so by default: a co-ed is defined as "a girl who didn't get her man in high school."

In college, a woman may make what she believes is a free choice to pursue a certain career. But all too often her choice has been determined by 18 years of previous conditioning, and she "chooses" a woman's career in the semi-professions: teaching, social work, nursing. After graduation from college (if she does graduate rather than marry and drop out to put her husband through school), she may face discrimination in finding job opportunities or in seeking admission to graduate school.

The word "sex" was added to the 1964 Civil Rights Act's list of non-discriminatory qualifications (along with race, religion, etc.) as a backdoor amendment, an "afterthought," but it has since become one of woman's most potent allies.

According to the Equal Employment Opportunities Commission report of 1967, well over a third of the complaints received and analyzed in the first year of operation were based on sex discriminations.

Yet, because of continued prejudicial treatment of women, an "Equal Rights Amendment" has passed Congress. If ratified by the states, it will guarantee that "Equality of rights under the law shall not be denied or abridged by the United States or by any state on account of sex." Among other things, the bill eliminates woman's exemption from the military draft.

On the job, females receive lower pay and fewer promotions, regardless of ability; even in "women's professions," administrative and supervisory positions go to men.

A woman may be offered excuses: "We can't give important jobs to women because they're less dependable, get sick more often, quit work, have babies," and so on. She may accept these excuses, even though Bureau of Labor statistics show them to be absolutely untrue.

And she may never realize that the gap between men and women's wages is increasing, and has been for some time. She will probably think, as do most people, that women are better off than they have ever been, and that things are getting better all the time.

When eventually she marries, as nine-tenths of women do, it is not enough that she sheds her identity—and many of her legal rights! The working woman—and her numbers are increasing—also finds that she now holds two jobs—for one she is paid, for the other (housewife) she is not.

Or, if her husband is very good, or very "liberal," he may help her with "her work." But it is, of course, hers. Though she may at times chafe under the load, she probably doesn't consider challenging the order of things outright. (She may express discontentment in indirect ways—nagging or always being too tired for sex.)

But by and large, woman accepts the way things are.

Throughout her life, a woman is defined by men. Women are taught to fill auxiliary positions. Professionally, nurses help doctors, secretaries help bosses. Domestically, wives aid husbands. Women are identified in relation to men, and never as being important in and of themselves. "A woman can have an M.A., or she can have a Ph.D., but she's nothing if she hasn't have a Mrs." In our society most people are "questioned," but especially suspect is a woman without husband or children. She is an object of pity. Even our language is prejudiced: "Old maid." "Bachelor." Consider the different images these terms connote.

Saddest of all is that most women never wonder why, or ask themselves seriously, my initial question: "What does it mean to be a woman?"

Our sexual conditioning begins so early, and is so basic, so subtle, and so complete, that we aren't conscious enough of it to examine it closely.

For instance, men and women who use such cliche phrases as, "a woman's place is in the home," are unthinkingly doing injustice to generations of women, past and future. For such a concept denies the life and contribution of women from Madam Curie to Lottie Moon to Marie Mathis.

A "woman's place" is to fulfill her destiny, to best use talents given her to become what God intended she be. If this is a housewife, all right. But if not, she should not be forced into "housewifery" because she has been conditioned to assume that is her place.

Few people would say they believe women are inferior to men; different than, or complementary to, but not inferior to. Yet people believe it—women as well as men.

In a recent experiment, a psychologist found that students evaluated articles differently when they thought a woman was the author. Articles which they were told were written by men received higher grades.

Other, less scientific examples are found in every place of life: When men ignore what women have to say, when club groups elect men presidents and women secretaries; when a husband hands the baby to his wife when its diaper needs changing—all evidence that women are believed to be inferior.

If you tell people often enough that [illegible]'re inferior, they'll believe it; sometimes, they'll begin to become [illegible]rior.

In this way, a vicious cycle is begun, [illegible]ch perpetuates the subordinate [illegible]tion of the group. The empty-[illegible]ded woman who thinks of herself [illegible]just a housewife," or "only a wom-[illegible]" is a victim of such a living lie.

The devices used to keep women [illegible]en," writes a woman professor, "are [illegible]ious forms of ridicule, social rejection, bypassing them to promote less [illegible]apetent men, or subtle forms of [illegible]vering their expectations.

If supervisors express surprise [illegible]hen women do a job well and give a [illegible]rug of 'what can you expect?' when [illegible]ey do a mediocre job, and this is re-[illegible]ated often enough, many women [illegible]entually internalize these concepts [illegible]nd perform accordingly."

At one time, the division of labor between men and women was more rational than it is today.

At the turn of the century, when a woman's average life expectancy was about 48 years, families were larger and child-rearing could be expected to take up the major portion of a woman's life. Man's work was harder and made greater physical demands on him than it does today. Biological differences between male and female actually did equip one for either a "masculine" or "feminine" role.

But today, as population concern shrinks family size, technological changes have made brawn less important than brains in the career world.

Biological differences make less difference now than ever before. There is no reason why a woman with a life expectancy of 75 years should believe that she will be needed as a "full-time homemaker" for her whole life. At about age 35, she may find that she has nothing vital to do. Her husband has his career, the children have school. What is she to do with herself?

She may turn to hobbies, or charitable work. But more than likely she won't have the training to pursue her interests in a serious way—and that's not only formal training; because of 18 years of virtual subjugation, she may lack discipline, aggressiveness, confidence.

Why should her talents be wasted? Why should her interests be peripheral to her "real" life—her home and family? The only reason for this, the only reason for any of the discrimination against women, is that we are still bound by sex roles and a division of labor that were once rational and reasonable, but are no longer!

Women make up 51 percent of the population, and a large percentage of that half of America is getting increasingly upset about the role given them.

Women can't be hidden like blacks, the other exploited minority, says one advocate of the feminist movement.

Woman's liberation has been bandied about in the press and on television in such a way that the words mean little more than bra burning to many people.

Yet the movement is attracting thousands of followers—one national organization has 10,000 dues-paying members and many more sympathizers.

"Abolish sexism!" is their slogan, and they picket Miss America as well as *Playboy*, because both degrade womanhood.

"Sex" jokes are a male invention," says author Catherine Drinker Bowen. "It is indeed a naive girl who grows up in our society unaware of what her world considers the primary function of women. To suggest that women don't have to be beautiful is the worst kind of heresy: it means women have more important functions than pleasing men."

Because more and more women are recognizing this obviously cancerous symptom of a national disease, they rebel. And the resulting news (women aren't supposed to act that way!) has turned many men as well as women away from the movement, before they've ever come to understand its depth, intensity or driving force.

And that is unfortunate, for the movement has a much deeper core and a much more vibrant goal, than the however-justifiable elimination of sexual exploitation—as represented by Miss America, magazine centerfolds, or unequal pay scales for men and women.

In fact, the new feminists have some important things to say about the basic relationship of all people.

The thrust of "fem lib" philosophy is that women must come to believe in themselves, to like themselves and to like each other. It questions, continually calling for reexamination, the traditional roles that enslave both sexes.

"Our 'sexist' system has hurt men as well as women, forcing them into molds that deny the value of sensitivity, tenderness and sentiment," says National Organization for Women (NOW) member Lucy Komisar in *Saturday Review*.

"Men who are not aggressive worry about their virility just as strong women are frightened by talk about their being castrated females. The elimination of rigid sex-role definitions would liberate everyone. And that is the goal of the women's liberation movement."

At the heart of feminism today is a change of national attitude, a wholesome, new outlook in which we no longer believe, as Freud did, that "biology is destiny," and which, revealed in our actions, shows he was wrong.

We must strive to give our children the opportunity to become whatever they can become, rather than making their choice, unconsciously, for them. We must allow our little girls the chance to assert themselves, to develop strong bodies, to pursue whatever fields of study interest them. And we must allow our little boys to be gentle, to show emotion, to-be kind.

When we recognize that humanity is one, and that there are no traits which are desirable in some humans but not in others, we will have gone a long way toward liberating men, as well as women.

As Christians, we have the faultless example of Jesus, who always treated women as people, as individuals of worth.

Dorothy Sayers has pointed out that in the story of Mary and Martha, our sympathies usually lie with Martha, who labored in the kitchen, doing "woman's work." But note that Jesus said that Mary's was the "better part," sitting at his feet, acting as any (male) disciple would.

The real importance of this story has often escaped us. It is time we begin to take Jesus' words much more seriously.

What does it mean to be a woman?

In the last analysis, that is a question which each woman must answer for herself. And she should accept no one else's answer—not her husband's or society's. It is up to her, with God's help, to decide what her true nature is, and what her destiny should be.

Hollum-Edwards, a graduate student at the University of Texas, is assistant editor of Social Science Quarterly. (Any resemblance to the assistant editor of HOME MISSIONS is purely hereditary.)

Un-Trapped by Tradition

Though men attempt to cubbyhole them into prescribed roles, imaginative women have increasingly looked to more distant horizons

by Elaine Selcraig

In male-dominated Southern Baptist churches, women's roles traditionally have been limited to certain prescribed, vouchsafed tasks: education and missions promotion.

Driven into these areas, excluded from other meaningful ministries, women have become identified with education and missions, and have served faithfully in fulfilling their "given" responsibilities. With fierce dedication, they have taught classes Sunday after Sunday, as Susie Jaynes does at Seventh and James Baptist Church, Waco, Tex.; they have been directors of educational programs—like Betty Bock of Baptist Church of the Covenant in Birmingham, Ala.; they have regularly attended Women's Missionary Union meetings on weekdays, working at its various programs, spending thousands and thousands of hours promoting the Annie Armstrong and Lottie Moon missions offerings to create one of the most successful methods of mission financing among United States denominations. Shirley Marshall of Calvary Baptist Church, Columbia, Mo., is one of many who have had a part in that.

Each year, Susie Jaynes makes a promise to the Baylor seniors who become her new Sunday School class: "I'll be here every Sunday she says, "If you don't feel the same commitment, don't come."

But even these traditional ...s of serving, whether direct or supp... tive. have been open in recent years to ...ues- tion, change, examination—and ...ss Bock, Jaynes and Marshall have ... fel the strong winds of tomorrow bl...wing in their churches.

In some instances, changes in ...um- en's traditional roles have chal...nged the status quo and threatened ...ruc- tures now existing. In other ...ases women teachers, educational ...irec- tors, WMU leaders have asked, "... this the most effective way to do th... ob?"

Their answers have often prompted women to take an expanded, enlarged role in church activities.

One woman who has taken a long, hard look at her traditional role and expanded it for greater fulfilment is Susie Jaynes of Seventh and James Baptist Church, Waco.

Ms. Jaynes, who teaches a Sunday school class of senior college women, as committed to her "calling" as ost university professors are to theirs.

This is her ninth year to teach sen- rs, and it is here, talking to Baylor niversity students in groups or one- one situations, that she finds "the al possibility of the twentieth century urch.

"I think this is a way to find the nonmo we talk about so glibly, but seldom experience," she says. "The best chance to find this singleness of purpose is in a small group."

She recognizes college students are extremely busy, with many commitments and pressures. "But we decided it was silly not to say college kids have to take responsibility like everybody else. At the beginning of the year I give them a promise, that I will be there every Sunday unless I'm sick. I say if they don't feel the same commitment, then don't come. But I don't have an option. I commit myself.

"So now we have girls who come in from the spring formal at 3:30 in the morning, and then still come to Sunday School. I haven't seen a Sunday this year when more than two or three girls in the class were unaccounted for. They care.

Ms. Jaynes class is well-attended because she challenges the girls with such studies as "Christ's genuineness, a life without facades" and explorations into the books of Ephesians and Philippians.

"Our Bible study is important," Ms. Jaynes believes. "The Bible still has as much to say to the class of '72 as it did to the class of '62. It is just as relevant, but most of us don't dig on our own.

"If we were all as disciplined to do what we need to do without some structure, that would be OK. But we're not. For instance, one year I was involved with a headliners group [a mission action group that watches newspaper headlines for needs to be met]. We sat around and said, OK, we're responsible, and each person would do

Continued

PHOTO BY DON RUTLEDGE

Close relationships develop in the class's personal atmosphere of "caring. There is a real joy in seeing the girls stick with the caring role," Ms. Jaynes says.

what he could. That didn't work. So we divided the week so each person was responsible for a certain day, and we kept up with each other. Then things started happening."

She thinks some structure is needed in the Sunday School class, but the basis remains personal relationships.

"The chance for interpersonal relationships is part of the reason I'm involved in teaching," she says. "We so appreciate the gifts they bring us of themselves. Charlie and I, and our kids, get a real joy out of this.

"But if I ever felt like I wasn't communicating with the girls, if there were no response, then I would give it up. So far, this has not happened."

Satisfaction with her job as a Sunday School teacher stems from these relationships, and a feeling of doing what she can, where she can. "If you give people identical tasks, one person can feel put down and another can get real joy out of it," she says. "For one it can give meaningfulness, for another it can be really frustrating. A lot depends on your perspective."

She recalls a day she got a letter from a graduate who was in the business world and having problems. "She was looking for answers; she said, 'Write me what you believe.'" Ms. Jaynes remembers.

"Well, it was a Thursday, so I just sat down and enumerated some of the things I was doing... household tasks, some visiting, things for the kids. It wasn't anything earthshaking. Then I said, "This is what is meaningful to me—maybe not to you, but this is my world.'"

Being satisfied—but not complacent—about her role in the church makes Susie Jaynes optimistic. "The Lord may not come in the same old structures," she says, "but I don't see how you can be totally pessimistic if you believe in the openness of life."

Openness to life may be a new concept to some churchwomen, but to Church of the Covenant's Betty Bock, it is the essence of living.

As minister of education at the Birmingham Baptist church, Ms. Bock has part of the responsibility—and the credit—for a varied ministry and education program that stretches beyond the norms to encompass the unusual. It is a program that keeps her going from early morning to late evening, and fills her days with views of life many women shy away from: visiting people in dilapidated housing in poor sections; cuddling dirty, runny-nosed eight-year-olds in tutoring classes; arguing with city hall officials over unfair community actions—as well as attending traditional church committee meetings, preparing study guides, coordinating activities.

A tall, attractive woman, Ms. Bock majored in elementary education in college, then got a master's in religious education at Southwestern Baptist Theological Seminary.

"While at seminary, I took a course in ministering to metropolitan areas," she says. "This opened up a whole new area to me—of inner-city ministries, possibilities in the ghettoes."

Now, exploring possibilities for ministry in Birmingham has created a unique situation for the year-old Church of the Covenant.

"We have a lot of fun when people ask where our church is," laughs Ms. Bock. "We have our worship services in a Jewish synagogue, pre-school activities in an office building, international ministry in the Baptist Building and tutoring in the Salvation Army building.

"The church is a good balance between evangelism and mission action," she feels. This balance is reflected in the church's education program.

"Our education committee felt the most important thing we could study at this point was 'What does it mean to be a church?'" she explains. So, rather than the conventional Sunday night church training, members of Covenant have been involved in a year-long series of programs on that question.

The pastor prepares the lesson content and Ms. Bock writes a study guide back-up and helps prepare an outline for the people.

The informal classes, which encourage questions and note-taking, trace the covenant concept and the nature and mission of the church. Other study classes, meeting at different times, are set up on an interest basis.

"The teachers for these classes are chosen on a one quarter basis," explains Ms. Bock, who sets schedules and arranges teacher-training programs. "We try to get them one quarter ahead of time, so they can do research.

"I get a satisfaction from the direct contact with people, the opportunity to work with education," she adds. "I also have a chance to reach the people outside the four walls of the church."

Coordination of programs is a second area that occupies Betty Bock's time. Seventeen (that's right, 17) groups tackle questions of poverty, prison rehabilitation, mental health, the sick, crisis situations, the aging, alcohol, internationals, race relations, city government, literacy, education and ecology.

"The primary purpose of the groups right now is to survey," Ms. Bock quickly points out. "We were very concerned that we not duplicate ministries. At this point we want to go into the community and talk to anyone involved with the same problem...to see what services they're providing, ways the church can help, ways they can help the church, persons to contact.

"We try to interview people who are affected by the problem," she says. "Like on food stamps...we might go down and see the food stamp people and everything sounds great. Then we talk to some of the people who are actually on the program, and we find out the stamps are coming 10 days late, or something else. We try to find the systems that are perpetuating the problems."

So that ministry groups will be as effective as possible, they receive two types of training.

"Before the groups ever go out, we encourage them to have at least two sessions with a professional in the field they're concerned with," she says. "In some cases, this isn't as needed as others. For instance, in the juvenile rehabilitation group, the leader is a social worker at a boys' school."

But all groups are encouraged to do research and background investigation before they begin their particular ministry.

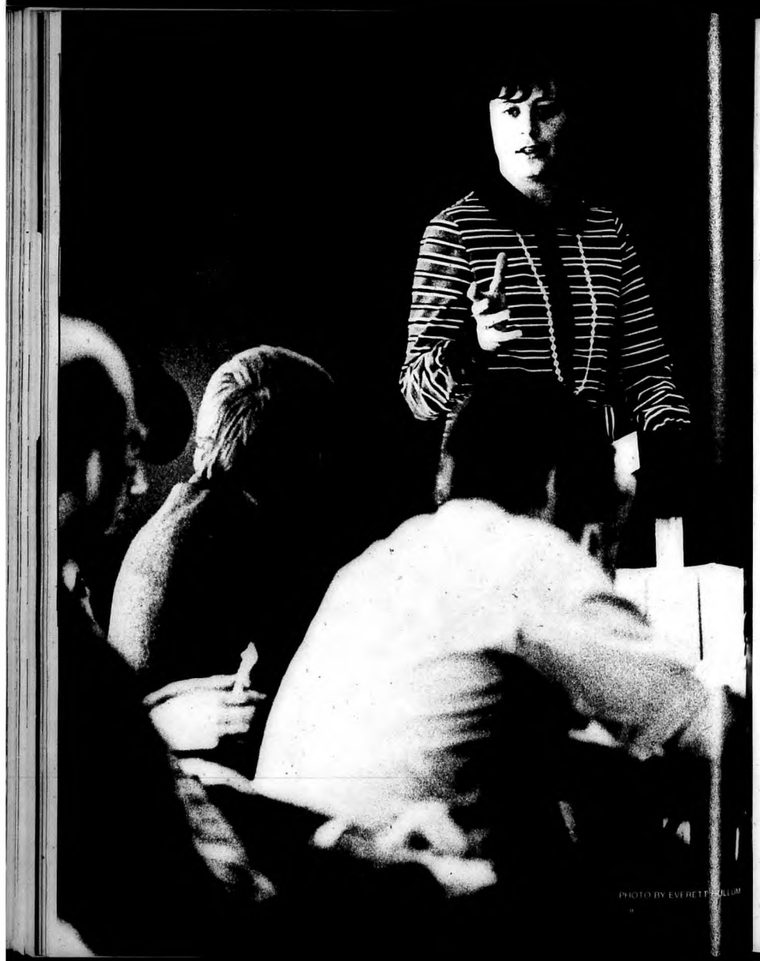
"Second, we try to educate the church as a whole about the various needs Birmingham people have," says Ms. Bock. "On Wednesday nights, we bring in an expert on some aspects of the city's needs. We want the church to know Birmingham, what's underneath the city.

"This is a time, too, when people can see the inter-relationship of problems. For instance, the person with a literacy problem is probably going to have a poverty problem, too. This gives the ministry groups a chance to have contact with other groups and realize the problem they are working with is not an isolated one."

For every project the church has going, another is in the works.

"We want to do some revision of our curriculum," says Ms. Bock, "particu-

Continued



la in the children's area. We have so children who've always been in th church, others from the neighborhd who never have.

For instance last year in Vacation Bible School about two-thirds of the kids were not from the church membership. Some of them thought Matthew was a person in the class, rather than a man in the Bible—really."

Relating concepts to both groups is a problem for both teachers and pupils. Ms. Bock plans a program to "teach children who are in church now how to relate to children in an inter-cultural situation, to understand those from different cultural backgrounds."

Planning such activities and education programs for the church is no 9-to-5 job, as one "typical" day shows. "Let's see," the energetic Ms. Bock says, "this morning I worked on lining up teachers for the teacher-training program, and coordinated details for the 'Seminar in Christian Discipleship' --that's a church-sponsored weekend conference.

"I went to a meeting of the Southside Action Committee and then visited the Southside Neighborhood Service Center. A lot of our work is in the Southside area and we relate to the people there a good deal. The area is deteriorating; it's a community in crisis. So we talk to the people to see what can be done.

"In the afternoon I worked on the tutoring program, took some medicine to a family, made some phone calls to pull projects together.

"Tonight I'll go to a meeting on Birmingham's Festival of the Arts. I've been working on the CAMM (crafts, art, music and movies for young people) committee. I see this as part of my ministry because it puts me in contact with those who have turned off the church. Maybe it's helped change some stereotypes of what all church members are like; people say, 'Well, if church members are involved in this sort of thing, then maybe the church is OK.'

Continued

Betty Bock reports on housing problems to Southside Action Committee, a group formed to help a crisis area of Birmingham. It is part of Ms. Bock's enlarged role as minister of education at Baptist Church of the Covenant.

Ms. Bock and Roberta Hampton (rt), director of Southside Neighborhood Center, look over a deserted apartment unit the center hopes to secure. The church has worked closely with Ms. Hampton in day camping and literacy.

Ms. Bock supervises the church tutoring program, but also teaches literacy on her own. Long-time pupil is Henry Goodin, who could neither read nor write when Ms. Bock first began giving him lessons. In addition, Ms. Bock coordinates the church's tutoring program—including tutoring occasionally herself (bottom photo).

"I think if I ever got married, I'd have a dozen kids," Ms. Bock laughs. And kids love her. On a visit to a family under church watchcare, they keep her busy with games and hugs and cries of "Come here, Betty, come here and see me..."

PHOTO BY EVERETT HULLUM

"If we're really a church, then we can't be an institution as such," she continues. "The primary task of an institution is to maintain itself. I think we're just beginning to realize that the church must be willing to die to experience life, to really live. That's the whole point."

That's the whole point, too, for another equally-committed woman, Shirley Marshall, WMU director at Calvary Baptist Church, Columbia, Md. To Ms. Marshall, there are refreshing, open attitudes swirling about today's "new" Woman's Missionary Union, challenging women of all ages to a greater sense of involvement in the world of missions.

At Calvary, the WMU, Brotherhood and Baptist Young Women (BYW) alternate planning the once-a-month family mission nights. Tonight it's the Brotherhood's turn... a special program for the Week of Prayer for home missions.

Gradually they drift in, one by one, gathering for the program. The humming voices, shifted down to separate conversations, talk of the city garbageman's strike, the high school honor society induction, last night's ball game.

The voices are familiar to one another, drifting across the rows of folding chairs, for these are the faithful, the every-Wednesday-night crowd.

A bit breathless, Ms. Marshall slips into her seat for the program. It has been, as usual, a crowded day—delivering Girl Scout cookies, shuttling kids to band, choir or organ lessons; helping out as a teacher-aide for a third grade class at Shepard Blvd. Elementary School.

"These family mission nights are just part of our WMU program," she explains. "On other Wednesday nights, our WMU has a regular business meeting.

"But the bulk of our activity is scattered in small groups—ministry, study, visitation," she adds.

Ms. Marshall notes that while Calvary's WMU membership has dropped from 214 in 1968 to 161 in 1971—a Convention-wide trend—"I think we're *doing* more. If all you're going to do is study, when there are needs around you, then you're not effective.

"I think we've moved toward meeting some of these needs when we made the organizational changes a few years ago, and let different groups work on what they were interested in," she says.

One group conducts Bible study for elderly residents of a high-rise apartment building. The "silver circle" group works with the sick and elderly; other women visit, study or plan activities for the military. "All the groups have some element of ministry to the community, though," Ms. Marshall points out. "Like women in the study group plan dinners and other activities for Reality House (a type of halfway house for boys)."

She thinks activities like these have attracted some women who had never before been interested in WMU. "They said, if we can get out and do something, OK, we might be involved," Ms. Marshall explains.

"For this reason, I thought the changes from circles to small groups were good, because they gave the women more choices.

"Of course, some women didn't like the changes. It's strange how hard it was for women to get it (reorganization of the WMU structure) through their heads. If they liked circles, they can go to the study group. It's much the same thing."

Echoes a member of the visitation group, "See, we haven't done away with Bible study or mission study or prayer... we've still got that. But we're more than that. It's really been an improvement to split up into interest groups... for each group to go its own way."

But at Calvary, like everywhere, women find more and more demands on their time. Interest doesn't necessarily equal participation.

"We've got gobs of prospects, maybe 40 or 50 names, but they just don't come," says one BYW member. "It's really a sacrifice for some girls to get to meetings, even if they're at night.

"Most of the time it just ends up being the same people who do everything else in the church," she continues. "I keep going because I enjoy being with people my age, and I like to visit; I think it's good to do some of the projects we do, like making curtains for Reality House."

She seems a bit discouraged, however, about the lack of involvement of other young women. "Some women participate in WMU only within the structure, like when we visit with the group and that's it. I think it would be

continued

TRADITION /CONTINUED

For Shirley Marshall, WMU director, the "new" look in WMU has made the organization more challenging, appealing and up-to-date, but also made her job even more demanding.

a lot better if we used the monthly meeting as a stepping-stone—to carry on activities after the meeting."

"We realize that some of the women who aren't involved think that WMU is just coffee and visiting," Ms. Marshall says. "And some of them, even though they're interested, don't have the time or are involved elsewhere.

"I don't mean to sound pessimistic," she says. "One lady told me I should be grateful for the participation we've got. I am . . . but I think we could be doing even more.

"Our idea of missions has changed in the past few years," Ms. Marshall says. "It's no longer just foreign and home missions emphasis, and that's it. We've moved more and more into the community."

Her words are backed with years of experience in WMU. She has been a GA director, GA counselor, WMU president, and leader of various circles and groups. She and her husband, Bob, a food science/nutrition professor at the University of Missouri-Columbia, have been in the Columbia church about 15 years.

"When we first came to Calvary, I started working with GAs," she recalls. "I took a leadership course, and learned to like and appreciate the work on the ground level."

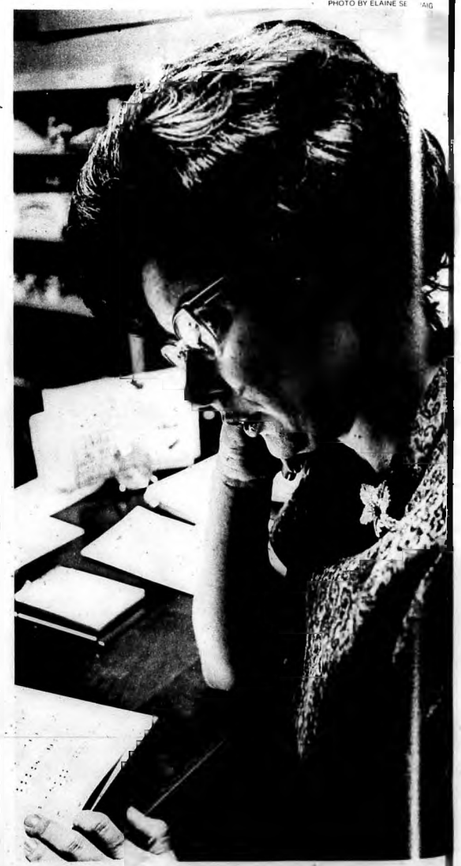
She has been to Glorieta sessions several times, taught leadership conferences, stayed active in the association. Ms. Marshall works with the creeper/toddler department in Sunday School, helps line up staffing for the nursery. Sunday nights, she and Bob teach a junior high group.

"Sure that keeps me busy," she admits. "But these are things I do by choice, because it's a way I think I can help. And rather than being segmented into just one activity or organization, I'd like to do whatever I can, where I can."

Her words are echoed by many women today, as they seek new ways of fulfilling their traditional roles in the church.

Ms. Salcraig is a freelance writer and student at University of Missouri, Columbia.

PHOTO BY ELAINE SE[illegible]AIG



WMU & The "New" Woman

PHOTO BY CATHERINE ALLEN

The WMU is making a painful transition from hats and beads to dirty hands—and finding a future in its new involvement

Alma Hunt, executive secretary, has responsibility for guiding the Baptist women's organization into a new era of female emancipation.

The four-storied, columned gray brick WMU building sits catty-corner on a downtown intersection in Birmingham, Ala. Through the heavy doors with their gold handles, across the marble-floor lobby, past delicately painted and fragile-looking Chinese vases and an alert receptionist, tucked away to the side, is the office of Alma Hunt.

Ms. Hunt, executive secretary of the Women's Missionary Union, sits behind her well-polished desk; in a moment of silence between jangling phone calls and hurried conferences with subordinates, she says:

"We often laugh and say, 'We live in a man's world. We love it, but please leave our little corner of the world alone.'"

Unfortunately for the WMU, few areas of today's world are sacrosanct, and Ms. Hunt's corner has taken a numerical drubbing in recent years.

From 1,512,840 members in 1963, total WMU enrollment has dropped to 1,137,586—a decline of 62,000 in 1971 alone.

It is important to view this decrease in perspective: part resulted from a

Continued

June Whitlow, WMU promotion director, optimistically predicts WMU "membership has leveled off. We will start to climb back up."

transfer of boys 6-9 to Brotherhood Commission supervision; in addition, other church organizations have also lost many members.

"This is the spirit of our day," comments Arthur Rutledge, "you know, the tempo at which people live makes it hard for us to have time available—and then there's a kind of reaction within our churches to too much organization.

"I think all these are factors that WMU isn't responsible for, but which they must cope with."

Coping with the trend may be one of WMU's biggest challenges in the 1970s—as least as long as effectiveness is measured by membership. Of all church organizations, the WMU slump seems sharpest, more sustained than anyone expected. The size of the 1971 drop frankly surprised many WMU leaders.

Does such a decrease reflect a change in the traditional attitudes of Baptist women? A foreshadowing of changing roles and needs? Or a complex set of circumstances and events?

Like all church organizations today, the WMU has its critics—they're sometimes loquacious, though not vicious; and their explanations of the WMU's statistical decline range from "It has withdrawn from society" to "It rushed too rapidly into its new program [calling for increased involvement in society."

WMU leaders acknowledge the decline, admit some justification for some critics' charges; they also offer their own reasons for it.

"We had a total change in 1968," says promotion director June Whitlow. "We probably didn't lose as many *active* members as the numbers show, though.

"After 1968-69, we had women who thought we had ruined WMU; they still believed in missions, but they thought we'd ruined the organization."

A convention-wide reorganization plan for grouping-grading, called "Shaping the '70s," irritated some women. Commented one Tennessee woman in a typical response to a WMU questionnaire: "From reports I have seen, as you were 'Shaping the '70s,' you have about shaped us out of existence. I like no changes you have made."

A Texas WMUer noted that "many of our women have rebelled at having to learn new terminology, but eventually they'll pick up the new titles as they hear them used. I never realized before how difficult it is for so many women to change, even in such matters as organization."

Ms. Hunt points out that when the WMU made changes in 1968, "we were not even waiting for the '70s. We thought we had too much structure then. But the reorganization was an awful blow in some parts—a death blow to some.

"Some members were unwilling or incapable of making choices in the new structure. In the old structure, everyone was assigned to a circle. Now they can choose from a mission action group, study group or prayer group," she explains.

The major thrust of the WMU's 1968 change was an emphasis on mission action. But the changes were made too quickly, many suggest, with too little communication with local churches. When negative reaction occurred, the WMU withdrew, regrouped, and more slowly, deliberately began to promote the new organization.

"The women in the church had not been prepared," comments Wendell Belew, director of the HMB's division of missions. "But they weren't unique in this; the whole church hasn't been prepared either for increased involvement in society.

"We're having the same problem propelling churches into grappling with the world, rather than hiding behind a pulpit. This is a part of what's happening to WMU, but the church is a whole new breed emerging.

"When you thought of WMU in the past, you thought of hats and gloves; women, you know, studying about missions. But really, now, that isn't where WMU is. WMU is making the painful transition from hats and gloves to dirty hands.

"I think that WMU's trouble is simply that it's been a little ahead of its time," Belew concludes, "but this may ultimately be its salvation."

WMU leaders echo Belew's point by mentioning two encouraging signs: enthusiasm in Baptist Young Women's organizations and growth of mission action, prayer and Bible groups.

"We're hearing good reports from all over the SBC," Ms. Whitlow says. "The groups are small, but they're excited."

"When mission action groups started," says Laurella Owens, editor of *Contempo* [magazine for Baptist Young Women], we said, 'Let's offer mission action to women as part of the total WMU activities; if they only want to accept that part, OK.'

"It's worked; many women on the fringes of WMU have gotten excited about mission action."

"We're making good progress with BYW," says Marie Mathis, president of WMU. "Many times we reach them first through mission action, and they get involved in prayer or study groups later."

Picking up young Baptist women is essential to the WMU. Part of the decline is surely, as Ms. Owens comments, "cleaning deadwood off the rolls." Another part is the natural attrition of any organization. But another part is failure to attract young women.

And that is a challenge, for the role of women is changing and the paths uncertain.

"So many more women have started working," says Ms. Mathis, a widow who directs the Baylor University student union activities. "It's very difficult to be a wage earner, have a family and do anything else too."

"Women today have more responsibilities," echoes Ms. Hunt. "We've suffered more than other church organizations because we're a weekday organization.

The increase in the number of working women has hit its hardest on those of us who have the bulk of our activities during the week."

In fact, critics argue that WMU has failed to respond to the challenge of working women, that simply suggesting groups meet at night is not enough.

I think the program has all kinds of merit in it, and I think there'll always be a place for a women's organization in the church—it's a natural grouping [illegible] need to take advantage of, not fight," says a woman who's been closely associated with the WMU.

"But I think the WMU is going to have to change in order to meet the challenge of this new age for women. Apparently WMU leaders are resisting the new opportunities; rather than be afraid of women's equality, they should be taking advantage of this tide."

Resisting or bewildered by, the WMU had "not planned for the professional woman," admits Ms. Owens. "Maybe we can counteract this now."

But Ms. Owens isn't sure how. She admits an article she ran in *Contempo* on women's liberation received more negative comments than positive ones.

"The letters agreed with the most conservative viewpoint," she says. "They said God intended woman to be subservient in the home, that a woman's place was in the home."

Obviously there is a great gulf between those who responded to Ms. Owen's article and those who are becoming women deacons or seeking ordination to the ministry.

"We're going to try to strengthen our program for businesswomen," Ms. Mathis says, "by structuring activities for nights or Sunday afternoons, and designing program materials especially for them."

BYW field director Aline Fusilier says, "The old traditional view of WMU is probably what has hurt us. The old stagnant ideas have kept us, whether they're true or not. Maybe we need to totally resell what we're about—that we're a missions organization, a women's organization."

"WMU evolved into what it is because it meets the needs of women," Ms. Hunt says.

That may be an understatement. The WMU was founded in 1888, just three years after women were denied participation in the Southern Baptist Convention. For years, it was the only voice women had in the churches, and a noble crusader for the rights of women within the denomination, but never separate from their crusade for missions.

When women were denied admission to seminaries, for instance, the WMU began a training school in association with Southern seminary. In one survey, 29 percent of the missionaries of the Convention had been trained at the WMU school.

There are other examples too.

Although occasionally a "hen party where you sit and knit," more often local WMUs were involved in many things. As the HMB's Rutledge points out, WMU women worked long and hard in Baptist mission centers; they faithfully studied and prayed for missions; and they so successfully promoted the annual weeks of prayer and giving for missions that "the WMU leads in the raising of half the HMB's money for operating, the Foreign Board a little more than half, through these missions offerings."

Despite its role as eloquent spokeswoman for the Convention, the WMU has had constantly to struggle to gain a measure of equality within the denomination. For 50 years after its founding, men—usually the secretary of the HMB or FMB—brought the WMU report to the Convention.

It was not until the late 1950s that the WMU was represented on the SBC Executive Committee. It has since become a member of the Inter-Agency Council, and has "strengthened its ties," says Ms. Hunt, with other SBC agencies and groups.

Yet, amid statistical decline and rumblings of discontent, the idea that the WMU give up its auxiliary status or combine with another agency is stoutly resisted.

"I think we would lose some of our emphasis on missions if we tried to put too many things together," says Ms. Whitlow. "The program would be weakened if combined with something else."

Has the WMU given up its role as woman's champion, to become the champion of WMU? Is the resistance merely effort to save a dying organization, or a recognition that women need WMU?

"Women need WMU, but so does the whole church," says the HMB's Belew, "and neither changing roles of women nor statistical decline will alter that.

"They don't need a reproduction of what the WMU once was," he adds; "that served its day, but a new day is here.

"I don't think the WMU would have a chance if it were like it was 20 years ago—or even five years ago. But it isn't the organization we've historically known. It's changing, constantly; we're finding that WMU—women in the churches—are sort of living again. They've come to a new birth."

Ms. Hunt naturally agrees.

"I oppose any reorganization [which would combine WMU with other church organizations]," she says. "Many churches would follow the same trend of electing a man to lead the organization. And women need a place in the church where they can make their own plans.

"So there is a need for a missions organization like WMU. Only through mission education are people made aware of missions needs. WMU has always supported a program of missionary support and education, and that's what we'll continue doing."

But how? It seems certain that WMU will follow its historic role of serving as woman's voice in the churches only as it parallels the WMU emphasis on missions. There are few indications of efforts to adapt to the changing status of women otherwise.

"Women deacons? I certainly would not push for it," says Ms. Hunt. "I have no objection, I guess—it really hasn't been a concern enough of mine to study it.

"I've never felt it necessary to push for a role in the church. We should do what the church gives us as our assigned task."

For 75 years, the WMU has done that—and more. It has given women significant responsibility and meaningful activity; it has provided fulfillment, opportunity, challenge. It has been vital, vibrant, alive.

And, in the process, it has become THE women's organization in the church. By default, if in no other way, its success or failure has therefore been linked inextricably to its reaction to the women's movement for equality.

Once again, the Women's Missionary Union has been asked to lead SBC women into another era. Its response to society's pressure may in fact be the key to WMU's tomorrow.

—Hullum and Selcraig

Captured by Career

Missionary Ada Young has fulfillment and self-worth in a lifetime of community service

by Sandy Simmons
Photography by Don Rulledge

Ada Young, who has spent almost half her life in social work at Baptist Friendship House, an HMB-sponsored community center in New Orleans, La., is one woman so caught up in ministering to others she has found no time for other "careers"—including those of "housewife," "mother," "homemaker."

Even if some magic genie could give her those past years to live over, she'd live them just the same.

"Thinking back on it, if I went back and had a chance to marry the best man on earth, instead of spending 17 years at Friendship House, I don't think I would," she says.

Ms. Young, an HMB Christian social ministries missionary, is representative of many women who have rejected maternal roles for a "God-called" career.

Yet she, like other single women over 30 years of age, lives in a paradoxical world, reverred for her "sacrificial" role as missionary (or, in other cases, nun), but pitied along with the unmarried high school teachers, "old maid" aunts, and "unclaimed blessings."

In a society in which women are judged by the husbands they keep, people wonder silently about the single woman: why has she never married? They cannot understand that she may have voluntarily shunned marriage in favor of a kind of liberating "spinsterhood."

Today the woman who finds identity in her own personhood is an enigma; few consider the possibility that she may have remained single by choice, or that she could "marry" a career as devotedly as any man marries his.

But that is exactly what Ada Young has done.

Ms. Young now works as a social worker at Sellers Home and Adoption Center in New Orleans. She began her work at the home in January; among her duties are counseling with unwed mothers and prospective parents, and going to court with the parents to assist with the baby's name change and other legal proceedings.

Before going to Sellers, she spent a year completing her master's degree in social work at Tulane University.

So far, Sellers is a quieter atmosphere than the noisy Baptist center. The only children around are babies on the second floor, too young to chase one another, play ball, or participate in the activities "Miss Ada" directed at the center.

The inside of Sellers Home is separated from the outside world by two heavy, wooden doors that close with solemn finality on the girls who enter.

They come to Sellers in desperation, many times alone, sometimes with boyfriend or parents; they come primarily from the Southern states, often referred to Sellers by their pastors.

They are dispirited, hopeless girls, who have made the agonizing decision not to marry, or have an abortion, but to give birth to the child inside them and then put the baby up for adoption.

For any girl, it can be the most traumatic experience of her lifetime. Ms. Young must help them to survive without physical or emotional scars; it is an enormous responsibility, though not as much as in the past, when unwed pregnancies could ruin a girl's entire life.

In recent years, homes for unwed mothers have felt financial strain, unique only to themselves and a result of society's changing views: new, surer methods of birth control, liberalized abortion laws and growing acceptance of the unwed mother and her offspring have caused a decline in the need for services provided by such homes as Sellers. Consequently, fewer and fewer girls are "boarding" at Sellers Home, and several state-sponsored Baptist homes have changed their ministry or gone out of business. At Buckner Homes in Dallas, Tex., for example, the adoption agency/home for unwed mothers has been converted to a home for the aged; in other areas the homes have become homes for transient girls.

After the girl's entry into Sellers, social workers such as Ms. Young counsel the girl, helping her to make the decision best for her and her baby.

Some of the girls do decide against adoption, and are therefore requested to leave. Of the nine girls Ms. Young has counseled in the past month, four have decided against putting their babies up for adoption.

Sellers is as quiet as a hospital. Pictures of babies are everywhere. Twenty to 30 girls usually stay at the home at one time. The girls stay the full course of their pregnancy, go to the hospital as soon as labor starts, and never see their babies.

After a short stay in the hospital, nurses bring the children to Sellers' second-floor nursery, where they stay until adoption.

The adopting parents come to the home in a taxi to pick up their new baby; the taxi is a rule, because girls wrote down the license number of cars and tried to trace the family to find their babies. Many times girls watch from windows in their rooms as the cabs drive their babies away.

When Ada Young felt the call to missions, she assumed she would end up on some foreign soil instead of the Deep South city of New Orleans. Now she wouldn't be anywhere else in the world.

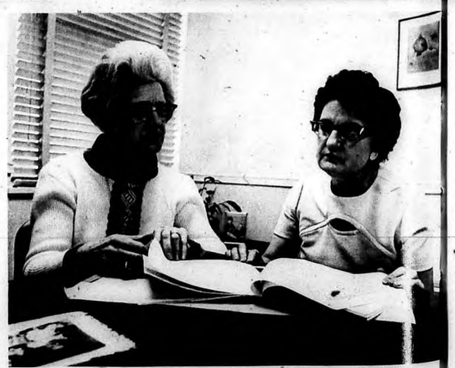
Ms. Young was born in the Western Kentucky town of Owensboro. After completing her college work at Western Kentucky State College, Bowling Green, she taught in public schools in Kentucky and Arkansas, then traveled to Louisville to attend Southern Seminary.

At that time, women were trained for missionary work at the WMU-supported Training School in Louisville, instead of on the seminary campus. Seminary professors taught the

(Continued)

PHOTOGRAPHY BY DON RULLEDGE

Counseling young unwed mothers is an important aspect of Ada Young's work. The decision a girl makes on entrance to Sellers Home will be one she'll live with forever.



Before any commitments are made, Ms. Young talks with couples eager to adopt Sellers Home babies. Healthy babies are quickly placed.

Seller's Director Allegra LaPrairie goes over procedures with Ms. Young, who has been at the home only a few months, after serving 17 years in a community center ministry.

classes, but women were not allowed to enroll for degree programs at Southern yet.

Ms. Young served as a summer missionary under the Home Mission Board for several summers, thus developing her interest in home mission work.

When she applied for HMB appointment, Loyd Corder, secretary of direct missions (now director of the Division of Associational Services), told her of two centers—one in a good location and a relatively new building, the other in a torn, run-down center in New Orleans.

"That was the one that challenged me," the dark-haired missionary recalls. She went to Friendship House in August of 1953.

"My life as a missionary has not been a real easy role; it's not something very glamorous. But one of the greatest things about it is just seeing people come to know Christ."

Youth at the center experienced love, many for the first time. "It filled a need for me and also a need they had. You have to have your need for love met somehow," she says in a soft voice.

"I watched most of the kids at the center grow up. I don't know whether I made them think about God or not. Most of the work will have to wait to eternity to see the total good of it. It's my responsibility to tell them about Christ, but not to know whether or not they came to know God," Ms. Young says.

Worker Cecillia Davis and Ms. Young cradle one of Sellers Home's few-day-old babies awaiting adoption. The number of babies being placed for adoption is decreasing today.

After a while the run-down center was replaced by a two-story brick building. But raising funds for the new building was no easy job. The money just wasn't available.

"The front porch was so bad that once when some WMU women from Virginia visited the center the spiked heels on their shoes went through the porch. When they got back to Virginia they designated $85,000 to the center," she remembers.

But Ada Young didn't stop there. At the new building's dedication ceremonies, she sat next to Courts Redford, then executive secretary-treasurer of the HMB. "'Is the building all paid for,' he asked me. All but $123 on the furniture inside, I answered." The money was soon hers.

Integration of Friendship House came one afternoon when a small black boy came to the center with a white friend.

Ms. Young saw the boys advancing down the street. Surrounded by the afternoon's soon-to-be baseball team, she asked the boys if they minded if the Negro boy stayed.

"Can you bat?" one of the white faces asked the little black boy.

"Yes."

"Come on our side then."

Friendship House has stayed on the same lot on Elysian Fields Avenue, but the neighborhood around it has changed. And youth have changed, from seeking their thrills from alcohol and smuggled-in cigarettes, to marijuana and drugs.

"I felt the Lord could help them, but I didn't understand much about it," Ms. Young says. "I felt if I could study about it I could help them. Although I am no longer involved with dope users, I think I can help them now."

She studied a year at Tulane in a group seminar-type class. At the close of the year she left refreshed.

"The group members told me that I gave so much at the center that I had forgotten about Ada Young," she says. "It is good to look at things from a different prespective."

Before going to Sellers Home she applied for a Christian social ministries position in Denver, Colo. She was turned down because she was a woman; it was felt the "kids would protest."

Although she has no desire for an ordained pastor's position, or to serve as a deacon, "I don't think it's fair to refuse someone a position just because she is a woman, but I'm afraid this will change slowly in the Southern Baptist Convention," she predicts.

Part of Ada Young's "nondesire" to be a Baptist pastor or deacon is not because she couldn't handle the job, but her call has been more to untraditional church work.

"I'd rather be sitting on the sidewalk shooting the breeze with some teenagers, trying to help them, than inside church without the teenagers," she says.

One thread seems to run through her conversation and her actions of ministry, whether sitting on the sidewalk, counseling with mothers-to-be, or talking to prospective parents about their future child: "Remember," she says, "just let them be human beings."

It's the same cry many women are expressing today.

Tremors of Change

Three ordained women may not make a trend, but they certainly put tiny cracks in the SBC bastion of male supremacy—the pulpit...

by George Sheridan

In 1964 a Southern Baptist church ordained a woman to the ministry and raised a Convention-wide ruckus. Last year, a Southern Baptist church ordained a woman to the ministry and she became a denominational employee.

Ordaining women is hardly at the trend stage among Southern Baptists, but the idea seems to be receiving less antagonism, if not outright acceptance.

So far, records show that only three women have been ordained to the ministry in Southern Baptist churches, but other churches are considering the idea, and other women are thinking about seeking ordination. Ordaining women as deacons has been a long-time practice in several churches in the Carolinas, but now is being done or being considered by churches in New York, Virginia, Kentucky and Georgia.

The question of female ordination has had relatively recent comeuppance among Southern Baptists, but other evangelical denominations—including Methodists, Congregationalists and other Baptist groups—have been ordaining women ministers for years.

And even staid high-church denominations have given the idea official consideration. Cardinal George Flahiff of Winnipeg, Canada, proposed to the Roman Catholic Synod of Bishops in Rome last fall that the Pope be urged to establish a special commission to consider whether women should be ordained as priests.

Bishop Gerald Ellison of Chester has predicted that the Church of England will decide this year whether it will endorse the ordination of women to the full priesthood.

The Anglican Diocese of Hong Kong actually did ordain two women priests late in 1971. The action, according to Bishop Gilbert H. Baker, was "impelled by the Holy Spirit."

The Episcopal House of Bishops in the United States considered the matter of female ordination last year, but referred the question to a study commission for decision later.

When and if Southern Baptists will ever consider ordination of women to the ministry is a moot question, for the local church determines whom it will or will not ordain.

It's unlikely that there ever will be a Convention policy on the matter; the nearest thing would be an implied consensus or individual church practice. So far, only three churches have broken the unanimity of the Southern Baptist record of not ordaining women ministers.

The first was Watts Street Baptist Church in Durham, N.C., which ordained Addie Davis in August, 1964. Although Ms. Davis did not thereafter serve a Southern Baptist congregation, the event of her ordination aroused a storm of reaction among Southern Baptist state paper editors. They particularly were incensed by the participation of two faculty members from Southeastern Baptist Theological Seminary, fearing that this might lend an air of denominational approval to the practice.

Then, last summer, the Kathwood Baptist Church in Columbia, S.C., ordained Shirley Carter (see page 3

Ms. Carter was seeking certification as a hospital chaplain, and that requires ordination. She since has been employed by the South Carolina Baptist Convention as an institutional chaplain. Both Ms. Carter and Ms. Davis hold divinity degrees from Southern Baptist seminaries.

The third Southern Baptist woman to be ordained is Marjorie Lee Bailey, who has served for the past six years as chaplain at Virginia State Industrial Farm for Women and Pinecrest Center.

Ms. Bailey, with more than 20 years experience in chaplaincy and Baptist center ministries, was ordained in February by Bainbridge Street Baptist Church in Richmond, Va.

During the ordination, George Ricketts, executive director of the Chaplain Service of the Churches of Virginia, Inc., said, "As one who has learned from your ministry, I charge you to continue with renewed dedication.

"Forgive us for so long delaying this act which recognizes you in the fullest sense as a minister of the gospel," Ricketts added (see page 43).

The pastors of the ordaining churches based the action upon the churches' taking seriously the women's sense of calling to the ministry.

Warren Carr, pastor of the Watts Street church in 1964, and now pastor of Wake Forest Baptist Church in Winston-Salem, said the ordination of Ms. Davis "was almost solely due to her personal testimony."

"We took her seriously when she said that God had called her to the ordained ministry and that she could not rest until she answered that call," Carr said. He quoted a member of the ordaining council who pointed out: "Gentlemen, you often evidence great concern for the truth that the Word was born of a virgin. Should you not be equally concerned for the virgin who wants to birth the Word?"

Eddie Rickenbaker, pastor of the Kathwood church, said that the decision to ordain Ms. Carter also was a response to her prior ministerial commitment. "It was our feeling that she was performing a ministry already," Rickenbaker said. "We were only ordaining her to give her added status in that ministry."

Since then, another ordained woman minister has become a candidate to enter the ranks of Southern Baptist clergy. When the Metropolitan New York Baptist Association received an application from the Christ Temple Baptist Church to enter into its fellowship last October, it also encountered the prospect of having a woman pastor in its midst. Ms. Druecillar Fordham, a widow, has been pastor of Christ Temple since the Negro Baptist church was founded in 1953. She was ordained by the National Baptist New Hope Association in New York 30 years ago.

At least two other Southern Baptist women consider ordination to the ministry as a prospect for their futures.

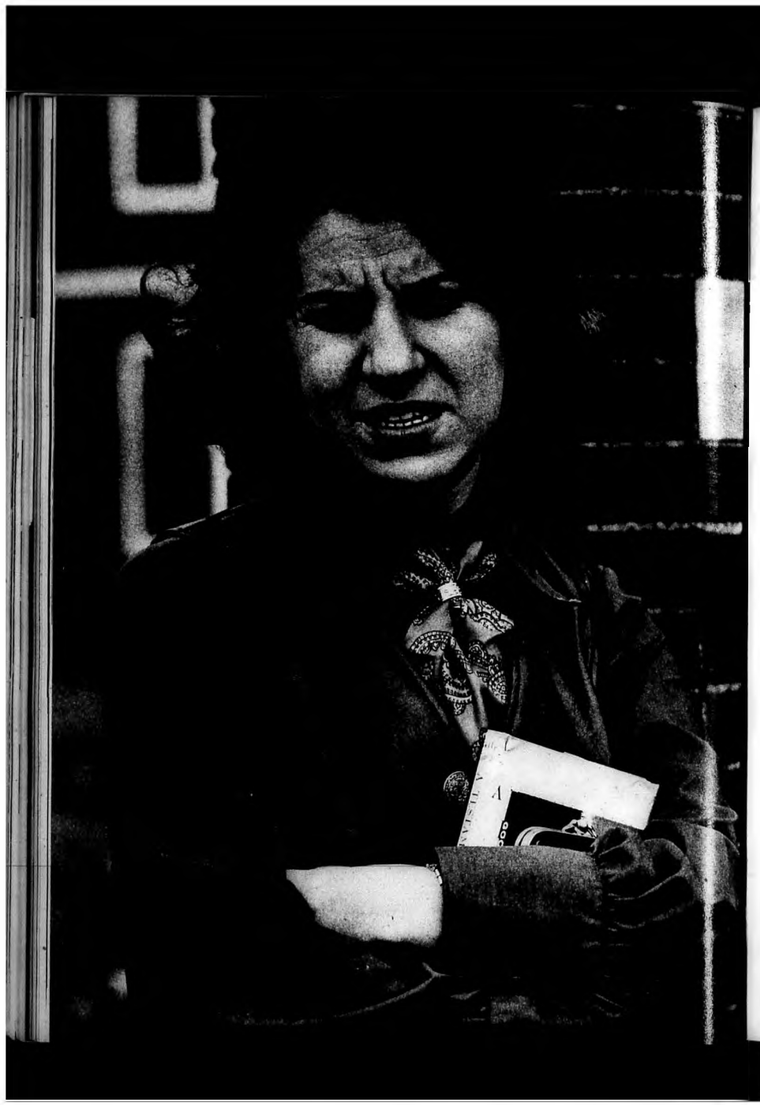
One is Linda Jordan, a senior master of divinity student at Southern Baptist Theological Seminary in Louisville. Ms. Jordan said that, if she does seek ordination, she will mean for it to be a symbol of dedication and a means to draw her to people, not away.

Preparing for a career as a campus minister, Ms. Jordan intends to consult with a pastor, study and reflect before deciding whether to proceed with the ordination process after her graduation.

"I think I can be a woman and a minister and not give up either role," said Ms. Jordan. Resolved to pursue her calling as a minister within the Southern Baptist framework, she points out that if it comes to a choice, being a minister has precedence for her

Continued

In ceremonies at Bainbridge Baptist Church, Richmond, Va., Marjorie Bailey is ordained. Paul K. Crandall participated in the "laying on of hands," making Ms. Bailey the third woman ordained to gospel ministry by an SBC church.



...da Jordan, a theology student ... Southern Seminary, isn't ... if she will seek ordination. ... she's glad to have the chance.

...ive being a Southern Baptist.

...Zelma Pattillo, a Louisville housewife, is considering the possibilty of ...ng ordained for the pastoral ministry ... when her small children are grown. An MRE graduate of Southern seminary, Ms. Pattillo served as a student minister at Clemson University in South Carolina before her marriage. In that role, she frequently preached Sunday morning services at the First Baptist Church of Clemson. She considered seeking ordination then, but her professional ministry was interrupted by her mafriage, and she delayed the decision.

For Ms. Pattillo, ordination would be a symbol of celebration of her finding God's will for her life and of her commitment to pursue his will. Neither Ms. Jordan nor Ms. Pattillo would seek ordination as a device for asserting female liberation, they said.

There is also a possibility of ordaining a woman to the ministry at Oakhurst Baptist Church in Decatur, Ga. A proposal before that church calls for the ordination of two unordained staff members in order to help the church see the scope of the ministry of Christ as being much wider than the preaching profession only. One of the staff members is Hazel Grady, who has been education minister at Oakhurst for 18 years.

Ms. Grady has not asked for ordination, which usually is the first step in modern Southern Baptist ordaining procedure, but she has said she would abide by the church's wishes. A committee of church members is studying the biblical, historical and practical implications of the proposal; its report will recommend action to the church.

Opponents to female ordination traditionally base their arguments upon their interpretations of Scripture. This was the basis, for instance, of editorial reaction to Ms. Carter's ordination written by O.L. Bayless of Colorado's *Rocky Mountain Baptist* this past October.

Bayless called the ordination of women "unscriptural." He argued that the ministry, in the context of I Timothy 3:1, must be limited to men because a "bishop" must be "the husband of one wife" (RSV).

Furthermore, Bayless deduced that injunctions against women teaching or speaking in the church (I Cor. 14:34 and I Tim. 2:12) bar the pastorate to women, although their leadership in "informal meetings" as Sunday School and prayer meetings would be permissible.

The Colorado editor added that teaching and preaching would give women "superiority and authority" in a church—a position he holds to be implicitly unscriptural. For a woman with authority in the church would thereby become "head, leader, ruler of her own husband, a violation of the law (I Cor. 14:34; Gen. 3:16), a violation of the order and intent of creation."

"Man is ever to be first," Bayless concluded. "The bishopric, that highest place of honor on earth, belongs to him alone."

Others, however, see the Scriptures as explicitly declaring sexual equality in the church or at least leaving room for innovation in how ministry is to be carried out.

Donald Burke, a former Canadian Baptist who now pastors Highland Baptist Church in Louisville, recalls how an influential Toronto pastor convinced Canadian Baptists to permit women to be ordained to the ministry a quarter of a century ago.

The pastor pointed out that the ministry of Christ is the proclamation of the Resurrection. The first ones to do this, he observed, were women (John 20:8). And Phoebe is referred to in Romans 16:1 as a "deacon" which Frank Stagg, New Testament professor at Southern seminary, interprets as "minister," although Stagg does not see that role as an established church office at the time Romans was written.

Furthermore, many are quick to point to Galatians 3:28 which indicates that in the Christians' faith there is to be no distinction between male and female.

But Stagg takes issue with the tendency to "proof-text" the question of female ordination. He holds rather that the spirit of the entire New Testament frees the church to select whatever resources are available to fulfill the one "non-negotiable requirement of the church—to minister."

"Jesus didn't make any sexual, national or racial distinctions," Stagg asserts. "He treated everyone as having the dignity of persons. He took an attitude toward women that would set no limits upon their ministering."

Stagg observes that there is a lack of clear biblical teaching that would call for or bar women in the ministry. I Corinthians 11:5 defines how a woman should be dressed if she "prays or prophesies" in the church whereas I Corinthians 14:34 contradictorily enjoins women to keep silence in the church.

William Hendricks, professor of theology at Southwestern seminary agrees "there is an ambiguity on the question of ordination of women." He points out that Paul, who commented that Christ has broken down the wall between Jew and Gentile, male and female, "was also aware of first century social restrictions; Paul's expression from I Corinthians has been, in fact, most significant in the repression of women in western tradition."

Hendricks suggests not trying to proof text the question, but basing answers on biblical insight. "Given the general biblical outlook," he says, "plus other psychologically corroborating evidence, one wonders about the advisability of ordaining women to assume the role of senior pulpit minister."

Although he feels such a move "ill advised, it is incomprehensible that we should withhold some meaningful service of installation or setting apart of women divinely called and professionally prepared to assume other ministries of the church," Hendricks concludes.

In this context, the biblical meaning of ordination is an important consideration. In an article he prepared recently, E. Glenn Hinson, associate professor of church history at Southern seminary, laments that Baptists lack a clear concept of ordination. The practice of "laying on of hands," he writes, is "to conform to the meager evidence of early Christian practice given us by the New Testament."

Hinson observes that only four New Testament references to "laying on of hands" apply incontestably to ordination: Acts 6:1ff; Acts 13:1-3; I Timothy 4:14; and II Timothy 1:6. Elsewhere, the practice was used in healing and blessing. The ordination passages, he points out, "relate directly to the commissioning of persons as leaders in the Christian mission."

Continued

(Another Churchman's View)

By Thomas Boslooper

There is evidence of feminine inferiority and subjugation of female to male in both Old Testament and New Testament. They certainly describe conditions as they were and the state in which men and women found themselves.

At the same time, however, Genesis 1:26-28 describes a status between the sexes in which it is apparently possible that male and female together are created to be participants in every sphere of activity. Together they are to exercise power over the earth.

In Proverbs 31 the ideal wife is described as one who is active both inside and outside the home, as one who cares not only for her husband and children, but also for her own business, and as one who keeps herself both physically and spiritually strong.

In Galatians 3, I find that in Christ there is an equality between the sexes in salvation that must have social significance and consequence. I take this as Paul's major theme and the principle with which he should be most closely identified and a principle which should be selected to be universalized. When in I Corinthians he seems to be putting woman in a relationship secondary to her husband, he is doing this in a figure of speech to resolve a conflict in the church of Corinth.

In I Timothy 2:9-15 and I Corinthians 14:33ff., Paul's pre-Christian Jewish views on women are showing as he attempts to deal with a phenomenon that had arisen in the early churches in Asia Minor, namely, numbers of women who were breaking out of the Greco-Roman subjugation and becoming excessive and abusive in the use of their new-found freedom. They probably did talk too much, their teachings were undoubtedly unsound, and rather than trying to work with men, they probably tried to supersede them. It is such a woman that Paul says should not teach, but should be submissive and silent, and should not try to exercise authority over men. I agree.

Interpreters of I Peter 3 should be aware of a similar contingency. When he speaks of wives being submissive to their husbands and being modest in their personal behavior and appearance, he is instructing Christian wives in how to deal with unconverted husbands in the attempt to win them over to Christ. Peter's injunction against hair styles, jewelry and finery must be understood in the light of the prevailing custom in Rome, whereby women spent an excessive amount of time doing their hair, put an excessive amount of makeup on their faces, and dressed extravagantly, all of which was part of their escape from a thoroughly male-dominated, totally domesticated life.

The same passage, however, provides a universalizing principle—for husbands to be considerate of their wives and to bestow honor upon them. Even though speaking of them as the weaker vessel, it is obvious that the husband becomes not the source of keeping woman weak, but the resource of her new strength.

The interpreter of Colossians 3 and Ephesians 5 has the choice of using these passages either to elevate or reduce the position of and regard for women.

When Paul speaks of woman being subject to her husband, he talks in terms of the husband treating her as Christ treats the church. Following through on this reasoning, I'm inclined to increase my esteem of women and encourage them to be active in the world.

A great irony of church history has been the attempt to honor her by placing her in a position historically and theologically equal to Christ. However, Luke, who gives us the chief record of Mary's life, was undoubtedly not intent on setting up a chain of doctrines; rather he wanted to establish a pattern for new consideration of women.

Since Luke was a companion of Paul, it may be surmised that they would share similar views.

Luke's portrait of Mary may thus be considered to be an elaboration of Paul's statement in Galatians 4:4 where he stressed that Christ was born of woman. Since Luke in his Gospel demonstrates Jesus' active interest in women and shows precisely how Jesus dealt meaningfully with two of women's most profound and universal problems, the stigma against menstruation and the involvement in prostitution, it is apparent that Mary is a part of a new estimate of women, which was inaugurated by Jesus, Paul and Luke but which has not been understood by succeeding generations of Christians.

I conclude that the passages from Genesis, Proverbs, Galatians, and the Gospels portray an ideal status between the sexes and the role of women, which is at a level to which the Christian should aspire and work. Why should I choose to take as principles passages that seem to support feminine inferiority when I could take principles from passages that describe women's competence and sexual equality?

In this era scientific inquiry is demonstrating that biology can no longer be considered a fortress for the defense of views of feminine inferiority and of secondary status for women in our society. Historical inquiry also questions whether the Bible can be considered solely as a depository for prejudice against women.

I foresee both biology and the Bible stimulating men and women to create a renewed society in which both sexes will share opportunities and responsibilities, boys and girls will have the right to choose to be educated in all subjects and engage in a variety of activities, husbands and wives will demonstrate mutual honor and respect, parents will share in the making of the home, and men and women will work together in any business or profession. It may then be said that men and women live in a biblical world of which Christ is head.

Boslooper is pastor of the Reformed Church of Christ, Closter, N.J. His article is reprinted from "The Role of Women in the Bible World," *Church Herald* (Feb. 25); reprinted by permission.

PHOTO BY E. HULLUM

For Zulma Pattillo, a housewife and former campus minister, ordination is an option to be explored when her children are grown.

A similar practice of "laying on of hands" is seen by Hinson in the Old Testament, which was the Bible of the early church. One case is Deuteronomy 34:9ff where Moses singles out Joshua as his successor.

These biblical bases imply a need for ordination as a symbol of God's selecting a person for leadership in the Christian mission. Hinson would apply this leadership status to ministers of music and education, to missionaries, denominational leaders and others as well as to pastors. Ordination should stress the leadership role and the Holy Spirit's selection of the leader, Hinson feels.

If ordination generally were to be extended to missionaries, ministers of music and ministers of education, many Southern Baptist women would qualify for the rite. Stagg feels that the New Testament "laying on of hands" was a natural gesture of affection and assurance. "It is a sound precedent and impulse for ordaining persons to professional, full-time service. In it, the church recognizes the presence of God in a life and gives its sanction to a servant of Christ."

In modern practice, Ernest Loessner, dean of Southern seminary's school of religious education, sees ordination of music and education ministers as more important than ordination of a pastor because the education and music ministers have more direct influence upon the doctrinal beliefs of the congregation. Ordination of these staff members would be a means to determine that their doctrine is sound.

Loessner sees practical opposition to the ordination of non-preaching ministers to be rooted in two things: pastors may feel that ordination of staff ministers gives them added status that threatens the pastors' authority; and many laymen see ordination merely as a device to obtain special draft, tax and travel benefits.

John Boyle, associate professor of psychology of religion at Southern, sees some of the antagonism toward female ordination rooted in hangups men have with women in authority and which lay persons have with any "set-apart" clergy.

Also, Boyle pointed out, women may shy away from ordination because they are threatened by anything other than their usual passive role in society.

But Boyle feels that there may be resources from which a woman minister may draw later. "This type of covenant commitment, like marriage vows, will give extra strength in hours of struggle," he says. "Making a public commitment deepens one's sense of responsibility to his—or her—work."

Probably the major practical consideration a woman might have in deciding whether to seek ordination is what it would do to enhance her chances at finding a significant place to serve.

According to C. Willis Bennett, director of placement at Southern, it would do very little. Not a single church has mentioned to him the possibility of using a woman staff member who is ordained.

So, while it's not being frowned upon as much as formerly, Southern Baptist consensus seems to discourage ordination of women. For how long may depend on SBC women themselves.

Sheridan is associate editor, The Christian Index, Atlanta, Ga.

Beyond the Barriers

Baptist churchwomen have overcome prejudice to carve their niche on the lifestyle of the Convention. And, brother, it's only beginning.

by Jim Newton
(except as noted)

Despite the subconscious male subjugation practiced by most Southern Baptist congregations, many churchwomen have carved out of nothingness an integral, exciting role in the life of their church and their denomination.

These women are not, of course, cut from the same mold; each reflects her own individually rich and varied lifestyle.

Yet they do have much in common, too. They are masterful women, strong of will and purpose, unafraid of challenge, driven by the passion of their "call," responsive to their singular consciences rather than the shoutings of society or the influences of the age.

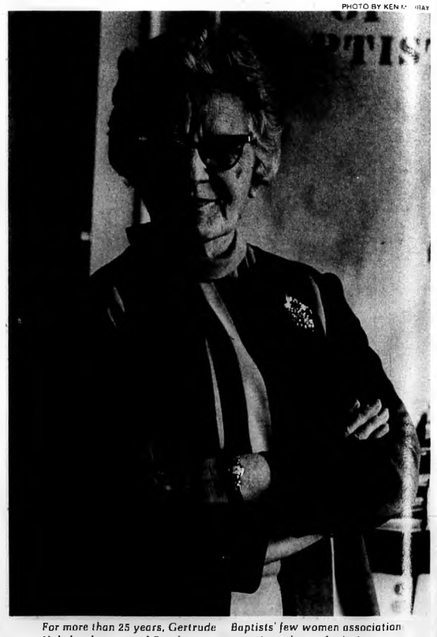
The representative sampling of outstanding Baptist women we here present is indicative. We do not imply these vignettes exhaust the possibilities. But they do reveal a progressive cross-section of the attitudes and ideas of Baptist women today.

Gertrude Hale
Superintendent of Missions

Elizabethton, Tenn., a quiet little city of 11,000 in an East Tennessee valley at the foot of the Appalachian Moun-

Newton is assistant director, Baptist Press, Nashville, Tenn.

PHOTO BY KEN [illegible]RAY



For more than 25 years, Gertrude Hale has been one of Southern Baptists' few women association superintendents of missions.

tains, is hardly the spot you'd expect to find a woman serving as an associational superintendent of missions—a post generally filled by men in the Southern Baptist Convention.

But for the past 31 years, Gertrude Hale has, in the words of one Tennessee Baptist Convention leader, "done a handy job" as associational missionary for Watauga Baptist Association.

She is one of about a dozen women throughout the SBC who have broken a sex barrier which traditionally has been an unofficial qualification for the position of associational superintendent of missions.

Being a woman, however, probably had very little to do with her call as associational missionary back in 1941, when only a handfull of full-time churches were in Watauga Association. "Miss Gertrude," as she is affectionately called, knows the people of East Tennessee and their needs; she is firmly convinced the Lord led her to her place of service.

Ms. Hale grew up in the foothills of East Tennessee, and attended Baptist schools in the area.

After graduation from Carson-Newman college, Ms. Hale did WMU field work for the Watauga Association. But when the door opened for her to attend the WMU Training School in Louisville, Ms. Hale left the association to further prepare herself for missionary service. As part of her study, she compared the growth patterns of churches in Watauga and Long Run (Louisville, Ky.) Associations; she became convinced she should serve in some area of home missions.

When a letter came asking if she would consider returning to the Watauga Association as full-time missionary, she "knew beyond a shadow of a doubt that this was where the Lord wanted me to be."

At first, she stressed conducting Vacation Bible Schools and teaching study courses in the churches. As churches and association grew, her responsibilities changed. In 1959, for example, she led the association in assuming responsibility for a gord-will center (Baptist Center) in a "neglected area of Elizabethton."

More and more her responsibility has turned toward administration, with the task of leading training clinics as a major duty. Her primary job is to assist the 65 churches and 17,500 members of the association to train themselves for more effective service.

"It is wonderful what the Lord has done," she says about her work and accomplishments. "It hasn't been anything I've done; it's been the Lord and the spirit of the people as they've worked together. Our pastors are just marvelous. We have a wonderful group of pastors. This past year-and-a-half we've really witnessed the working of the Holy Spirit in our association."

Asked if she had encountered any problems as a woman working with men pastors, she paused and replied: "Well, as I shared with them when I first came here, I felt the Lord's leadership, and they knew when I came here I was going to be a lady. If our pastors have not understood, they haven't said anything to me. The overall picture has been wonderful. I've told them we could do nothing without the pastors' cooperation. I have to work through my pastors. To me, they're brothers. I've promised them that I will not criticize them, but I will pray for them every day."

Leslie Baumgartner, head of the missions department for Tennessee Baptist Convention, confirmed that Miss Gertrude had faced very few relationship problems serving in what traditionally is a man's role. He observed that most associational superintendents of missions in the state have accepted her "as an equal," and that her work with the pastors of the association has been effective.

Baumgartner admitted, however, that she does not do some things, such as preaching a revival, an ordained man would.

Ms. Hale has reservations about urging women to serve as associational superintendents of missions. "I'd have to leave that with the place where the women are serving, and with the Lord and the people they have to work with. If you aren't received, you couldn't do anything anyway."

Noting that the key to associational missions work is cooperation, she observed that in some situations the people might have a problem accepting a woman as superintendent of missions. It would be best in such situations for a woman not to try to serve, she says.

"The key is to feel definitely led of the Lord," she adds. "You could never do this type of work without a definite call, just like the call to do foreign mission work. But if you are sure that you are serving where the Lord would have you serve, it doesn't really matter, because the Lord will supply every need."

Asked if she thought she would ever see the day when women are ordained and called as pastors of SBC churches, Miss Gertrude replied: "I just don't know. The Lord knows the future, I don't. But as for me, I know the Lord has not called me to be a pastor. I've told my pastors I couldn't do their job to save my life. But I know he had called me to do mine."

Pauline Smith
Secretary

Vivacious, attractive Pauline Smith isn't sure she likes the idea that women's role in the church may be changing.

"I believe something of women's lib," Ms. Smith says, "but I'm not raising a banner or parading for it. In my church, I don't think we'll see too many of these changes. We're not ready for them."

A clerk-stenographer in the U.S. Probation Office in Dallas, Ms. Smith is married and the mother of two children, Debbie, 14, and Eric, almost three. She and her husband, Tommy, attend Iglesia Bautista Calvario, a Spanish-speaking mission of Dallas' First Baptist Church.

The Smiths—despite their fine old Anglo-Saxon name—are Mexican Americans proud of their heritage. Her maiden name was Marceleno; the "Smith"—Tommy's father—was Anglo, but his wife came from Monterrey, Mexico.

Tommy and Pauline Smith have been married 16 years and for 15 of them they have been attending Iglesia Bautista Calvario. The church is a long way from the Smith's home in the Oak Cliff section of Dallas, Tex., but they continue to make the drive several times a week because their roots are there and "we don't want to lose the Mexican part of our background," Ms. Smith says.

Ms. Smith is active in the traditional roles women have taken in the church,—she is a Sunday School teacher, a worker in WMU, and a deacon's wife. "But I don't feel I have worked my potential," she says, "so I don't feel the need for other positions. I don't

Continued

PHOTO BY EVERETT HULLUM

Pauline Smith, for whom women's changing role in the church may be a mixed blessing, is a member of a Mexican-American congregation.

think I could ever be more than I am; of course, I've not been 'called.'"

The women at Iglesia Bautista Calvario serve on the church council and have a voice in the decision making process of the church, Ms. Smith says. "The pastor is very interested in ministry," Ms. Smith adds, "and he encourages the women to get involved in that, too."

In many cases, Ms. Smith feels, the women have carried a disproportionate load in stimulating growth and carrying on the work of the church, with little credit.

"We have more women in choir than men, and in our church, wives of deacons serve as 'deaconesses,' even though they are not called that," Ms. Smith explained.

Yet the thought that women may be ordained deaconesses is not agreeable to Ms. Smith. "I guess I wouldn't see anything wrong with women deacons," she said dubiously, "so long as they don't try to overrun the pastor.

"But I certainly don't approve of women preachers. Maybe I'm just being prejudiced, but I back the Bible on that. I draw the line between deacons and ministers. I don't think I'd like a woman pastor at all, and I think the attitude of the people in my church would be about the same as mine."

Ms. Smith hesitated for a minute, weighing thoughts of women deacons and women preachers, assessing the impact of women's changing role in the church.

"I'm not sure I'd like ordination of women," she said finally. "It would depend on the woman involved. Maybe when I see it in action, I'll change my mind.—Hullum

Marie Mathis
WMU President

Marie Mathis is a woman in the know, on the go, who seems constantly to be organizing, emphasizing and dramatizing efforts to involve Southern Baptists in missions education and action.

The current president of the Woman's Missionary Union, Ms. Mathis has held practically every denomination-level position in the SBC except the presidency of the Convention, a post always held by a man (so far anyway).

But she knows "where it's at" in the SBC and is determined to do all she can to promote the cause of missions to which she has given much of her life.

Ms. Mathis, director of the Student Union at Baylor University in Waco, Tex., for the past 20 years, has been one of denominational women's most articulate spokeswomen.

"I don't feel women have any more influence now than they ever had in the denomination," she insists. "There may be a few more women teaching Sunday School and leading choirs, and of course, in WMU, but really, now, look at your own church," she urges. "How many women serve on the finance committee, or the budget committee?"

Acknowledging that the denomination and the church are run by men, and mostly by ordained ministers, Ms. Mathis claims that most men do not realize the potential of involving women to a deeper extent in the life of the church. "It is very seldom—even now—that women are consulted in the major decisions that are made by the church.

"But if the church would put three or four key, capable women on the budget committee, they could sell the Cooperative Program and raise the budget overnight," she declared. "That's because women are sold on the Cooperative Program. Women organize. We get things planned out. And then we work and get the job done."

Unfortunately, most women don't have the backbone to get up and oppose the church budget men have already drawn up, even if they feel it does not allocate enough to missions, she observed.

Why did the denomination develop this way, and why aren't women as deeply involved in the life of the church as they should be?

"Tradition," Ms. Mathis replies. "And culture. We live in the South, where the old Southern concept of male domination is an unspoken but real influence. I don't think there is anything deliberate in it, because men have the typical Southern appreciation of women," she adds. Furthermore, men often use Paul's admonition for women to keep silence in the church as a proof text to validate their cultural opinions.

Ms. Mathis, a widow who has been a trustee or member of some of the most important boards in Baptist life, hardly "keeps silent." Outspoken in her views, she does not hesitate to express them in male-dominated meetings, or to challenge a statement which she feels is wrong.

She acknowledges, however, that "I am a woman, and I know how to act like a woman. But I'm not hesitant about stating my convictions."

She says she does not usually say a lot, "except when a matter of principle is involved." And then, watch out. She states her convictions with the forcefulness of an evangelist and the argumentative powers of a William Jennings Bryan. As a result, most men "treat me just like a man—like a person," she corrected herself.

"As a matter of principle, Ms. Mathis has fought many battles as a

PHOTO BY DON RUTLEDGE

Marie Mathis has often been called the "first woman" of the Southern Baptist Convention. Ms. Mathis has been the first woman to serve on many committees and boards, and her name has been mentioned as a future president of the Convention.

member of such groups as the SBC Executive Committee, the SBC Inter-Agency Council, the Executive Board of the Texas convention, the Foreign Mission Board, the Baptist Joint Committee on Public Affairs, the Baptist World Alliance Executive Committee, and many others, including, of course, the WMU. She has been vice president of the Southern Baptist Convention, the Baptist World Alliance, and was president of the WMU from 1956-63, and again from 1969 to the present. From 1963-69, she was on the staff of the WMU as director of the Promotion division, a position she held in addition to her work as director of the Student Union for Baylor University. Both Baylor and Hardin-Simmons University have awarded her honorary doctorates. She was the first woman ever to receive such an honor from either school.

Ms. Mathis recently was honored by her alma mater, Southern seminary, which gave her the E. Y. Mullins Award as its most distinguished alumnus. She is the first woman to ever receive the award.

As a denominational executive for the WMU, she has seen the workings of the denomination from the inside out. Some of what she has seen concerns her, including the lack of women serving in executive capacities for state conventions and SBC agencies.

"Where can a woman serve professionally in the SBC, except in the WMU!?" she asks plaintively. "That's the only place I know.

"If the SBC agencies would get capable women in executive level jobs, it would help the agencies a lot," she feels. "There are many qualified women trained in management who have high-level professional positions in banks and universities. They would be tremendous assets to the agencies," she suggests. "Perhaps the new doctor of ministry degree offered by the seminaries will open the door for more women to get their doctorates, but where would they go? The only place is for them to teach at a Baptist seminary or college," she adds.

Ms. Mathis says she has little hope for women serving as department heads for state conventions. "It seems as though the state conventions put in pastors who want to make a change from their local church. Women are never really considered," she states.

She also expresses doubt that women would ever be accepted as pastors of local congregations, and that there was ever resistance to calling a woman "minister of education" although a number of women in the SBC are educational directors.

Ms. Mathis herself worked in such a

Continued

The vitality of youth is refreshing after hours in denominational conferences. Ms. Mathis feels. For her, work at Baylor offers an opportunity to escape pressures of leadership.

Ms. Mathis ignores noises of girls' annual "Sing" practice to chat with Baylor students. Despite her hectic schedule of meetings, she spends as much time with students as possible.

Ms. Mathis' office is in the Baylor University Student Center; she is union director at the university, as well as president of national WMU.

role at the First Baptist Church of Dallas from 1948-52, although the position was then called "director of church activities." It was her responsibility to coordinate the church's massive education program and to supervise the numerous age-level workers at the church, most of whom were women. However, age-level directors, she says, seldom have opportunity to become education directors. A capable woman may serve for 40 years as children's director, but never be considered for a more responsible position, Ms. Mathis says.

A positive, self-assured woman, Ms. Mathis expresses optimism about involvement of women in the denomination as trustees for SBC agencies, but points out the SBC still has a way to go on that score. The current SBC annual lists 37 women as trustees for the 19 agencies of the SBC. But 37 out of 800 is only about four percent. Six of the 19 agencies have no women members, and the two mission boards, which according to Ms. Mathis have done the best job of involving women, have 22 of the 37 trustees on the list.

Change can come about easiest at the local level, if churches would put the most capable women they've got on every church committee. Such an action would revitalize the church, not only in financial support of missions, but in mission action locally, she says.

"Women comprise a vast, untapped source in the church," she asserts. "There are dozens of women in every church who have little to do and who could do a tremendous job if given the opportunity. Most churches do not realize how much the widows and unmarried women of the church could contribute if they were challenged." Ms. Mathis adds. "These people have the time on weekends and nights to devote to the work, and many are lonely and looking for some service they can perform."

But women must be given responsibility, they will not demand it, she observes. "I don't think the woman's liberation movement will ever take hold in the SBC. Our women are comfortable; they're not ambitious to take over. Besides, it is not a matter of women's lib—it is a matter of seeing our resources and using them.

"Women have contributed a lot to the denomination," she continues, "but they could contribute much more. We long—sometimes to the point that it hurts—for our churches and people to give more to missions. We've given ourselves to get this done. Collectively, we've done a lot. Nearly one half of the Foreign Mission Board's budget comes from the Lottie Moon Christmas Offering, for which the WMU has played a major promotional role.

"Our greatest successes have been in two areas—church-wide mission study and the continuing growth of the weeks of prayer and offerings for missions," Ms. Mathis concludes. "And this shows that Southern Baptist people are basically tied together by our spirit of missions."

Helen Falls
Professor

Helen Falls is as liberated as she wants to be.

She says this with stern conviction in her voice. A very attractive woman with her silver-gray hair fixed stylishly, she sits behind her desk in her office at New Orleans Baptist Theological Seminary. Figurines and souvenirs from all over the world decorate the desk and bookshelves, most gifts from former students, many of whom are missionaries throughout the world. Ms. Falls is Southern Baptists' only woman professor of missions, and many missionaries and pastors have sat in her mission classroom, a required course at the seminary.

For a long time Helen Falls was the only woman professor in any Southern Baptist seminary school of theology. A preacher's daughter, she always expected to be a foreign missionary. She is a Texan by birth, but quickly adds, "I have to say I lived in Texas only four weeks; I really grew up in Virginia."

Throughout her life Helen Falls always held a place of leadership in her activities. She was a Southern seminary student before women were admitted to degree programs, attending the Woman's Missionary Union-sponsored Training School. At the school she prepared for the mission field and was ready to go, but by the time she graduated, the nation had plunged into World War II and the Southern Baptist Convention had plunged into debt. Ms. Falls was one of several candidates for appointment. Gradually the list was narrowed down and she was still one of the top candidates. But lack of money would permit the appointment of only one missionary, and Helen Falls had a health problem. She was turned down.

"But the Lord opened the door of teaching," she says. At the training school women had not been permitted to take courses such as theology. Helen Falls reentered the seminary, studied theology and became one of the first women to earn a doctorate from an SBC seminary.

She went to New Orleans Baptist seminary to teach and "has been here for more than half the seminary's life." For 27 years she has had a part in pre-

Continued

PHOTO BY DON RUTLEDGE

When Helen Falls' application for missionary appointment was turned down, she reentered seminary and earned her doctorate. "Now," she laughs, "I teach future missionaries."

paring other future missionaries and pastors. Now she teaches as many as 700 students in one semester.

"Not as many single women are coming to the seminary," the green-eyed professor said. "It's not that the Lord isn't calling them, but what bothers me is that they aren't sure what the Lord wants them to do.

"Then some come to get married; some even say that on their application. However, the ones that do decide to enter mission work are as dedicated as they ever were . . . Single women are what we need."

Married women are on the seminary campus, but most do not enter the world of the classroom; rather they work in secular jobs in order to put their husbands through school.

"We had an organization of preachers' wives," Ms. Falls said, "but it began to fall apart because so many of them work."

The seminary sends its women graduates out to work in mission fields, Baptist Student Unions, Baptist centers, and to move into the few areas of denominational leadership, such as Woman's Missionary Union, which are open to women. The requests for such female leadership are more than the seminary can fill.

But requests for the woman leader in the church have decreased. In previous years women were often asked to direct the church music program, from the beginners to the adult choir, while men (often husbands who were in seminary preparing for the ministry) led the congregational singing. In addition, Ms. Falls points out, before church educational jobs increased in salary, women held these positions and managed them quite well. But as salaries increased for music and educational directors, so decreased the number of requests for women to fill these jobs. Instead they were relegated back to their maternal watch over day-care centers, good-will centers, and weekday ministries, and once again forced to fill vacancies in church secretarial jobs, WMU offices, and teaching positions.

However, the work load on the woman in any ministry has not lessened, Ms. Falls says. "Many a single girl has to do the same things as a preacher. It also is harder on her, because she is the only person she has to rely on."

The seminaries may be losing many women to universities who offer master's degrees in social work. Ms. Falls says. "To enter social work now a girl has to have a master's degree; our seminary doesn't give masters in social work, so a woman interested in this area has to go to a school that does."

For Helen Falls, the important thing about education is being able to use what you learn. "One woman got her doctorate in theology from us, and she's not doing a thing with it. She went back into nursing as soon as she left."

Helen Falls is really a "first lady": first woman professor in theology, first in missions—and the list goes on and on when it comes down to being the first woman on boards and committees in education and in her church, First Baptist of New Orleans.

"One of the hardest jobs I ever had was as a member of the church budget committee. I served on the committee for two years, and was the first woman. I don't know who learned more from it, (he men or me. But I felt they really needed to have a woman's viewpoint," she remembers.

"Often there's not as much balance as there should be. There migh[t] be a board of 30 trustees and it only h[as] one woman on it.

"I'm not desirous to see wom[en] ordained. I have no desire for this [myself]. But I see no reason why [wo]men shouldn't be deaconesses, and [also] serve on committees," she says.

"I'm now on a church commit[tee] to rewrite policies. I hope we will [write] in there somewhere about wom[en] being deacons.

"The opportunities that are o[pen] to women just weren't open 30 [years] ago," Ms. Falls adds.

Helen Falls had to create he[r own] opportunities. Through teachin[g mis]sions she has touched more m[is]sion fields and left a lasting impact th[rough] her students on more countries than she could have possibly done otherwise.

She moves with a certain air of freedom, a sense of accomplishment. With her own abilities and talents she has opened her own doors, and that's what being liberated is all about.

—S. Simmons

Shirley Carter
Chaplain

Young and enthusiastic, open and honest, intelligent and articulate, Shirley Carter is typical of a new breed of young women in the SBC who is not satisfied with the traditional roles of service in the church.

Ms. Carter, or Chaplain Carter as she prefers to be called professionally, is an ordained Baptist minister.

According to the SBC Historical Commission, she is the second woman in the denomination's history to be ordained to the gospel ministry by a Southern Baptist church. (The first, Addie Davis, was ordained in 1964 by Watts Street Baptist Church in Durham, N.C., but was promptly called to an American Baptist pastorate, First Baptist Church of Readsboro, Vt.)

Since her ordination last August, which was reported widely in the press, Ms. Carter's role has changed, but not her ministry.

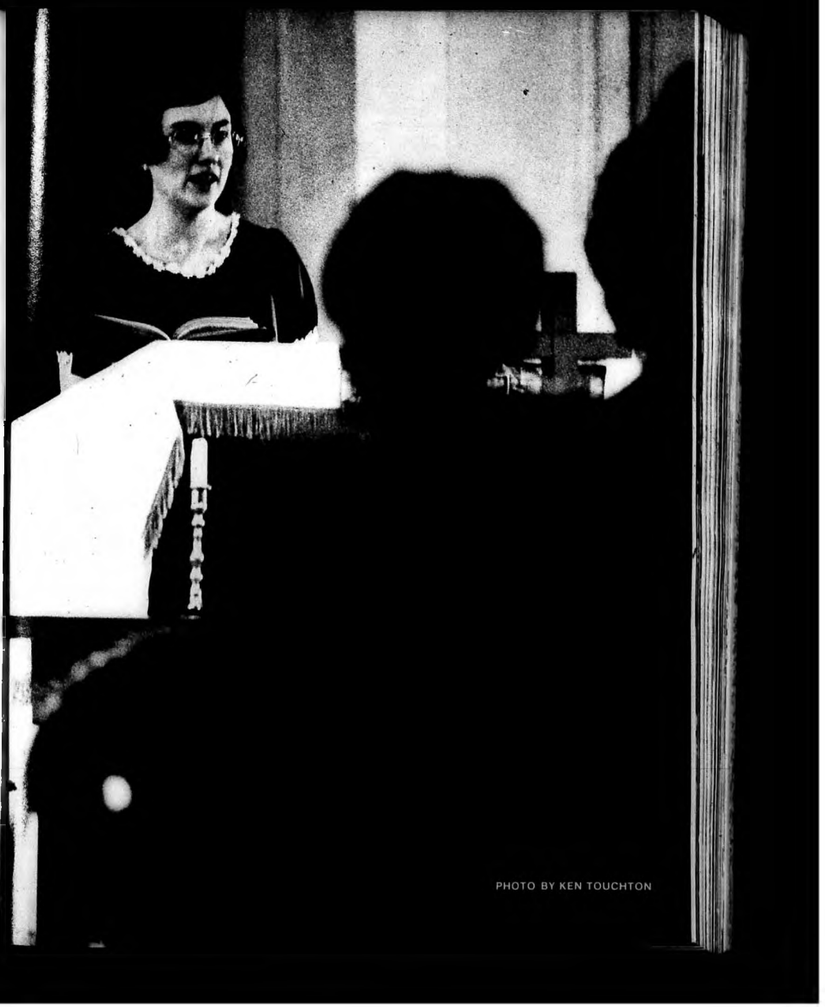
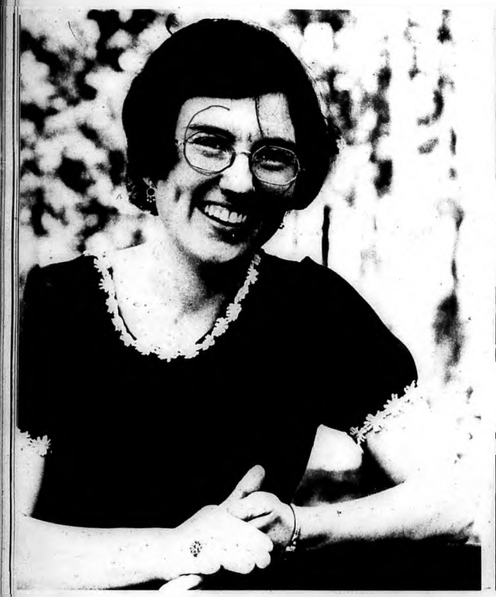
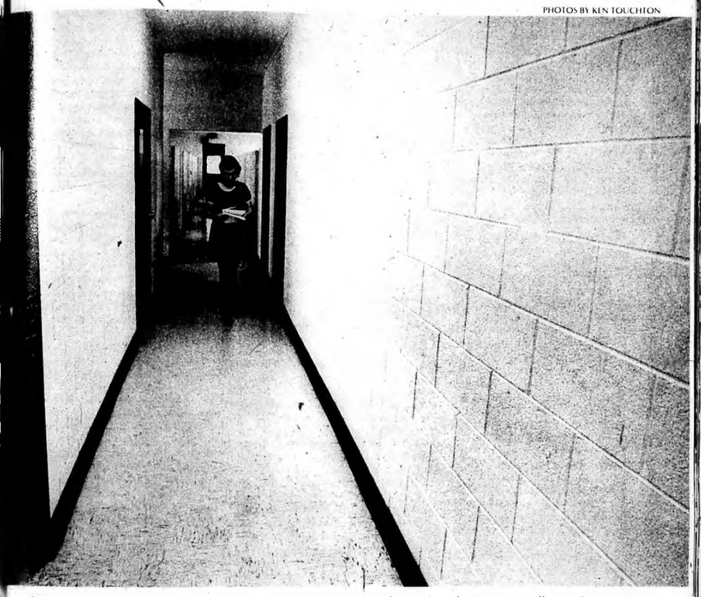


PHOTO BY KEN TOUCHTON

Chaplain Shirley Carter, the SBC's second ordained woman, preaches a Sunday Service at a woman's [prison.]

PHOTOS BY KEN TOUCHTON





For Ms. Carter, the decision to seek ordination was hard to make, but it's helped legitimize her ministry in the minds of prisoners.

After services, inmates come by to discuss Ms. Carter's message. She feels ordination has helped her in many counseling situations.

After a long, tiring day, Ms. Carter has a lonely walk out of the prison. But tomorrow's another day.

When she was ordained by Kathwood Baptist Church in Columbia, S.C., Ms. Carter was chaplain-in-residence at the South Carolina State Hospital, a mental institution. In January, the Executive Committee of the South Carolina Baptist Convention voted to provide funding for the South Carolina State Department of Corrections to employ Ms. Carter as the first counselor in the state's prisons for women.

In July, Ms. Carter expected to become a full-time chaplain for the state Department of Corrections, working with the women inmates of Harbison Correctional Institute for Women, and eight other correctional institutes in its area. During the first six months of this year, she worked as a family and religious counselor primarily at Harbison, and at Goodman Correctional Institute for Aging and Handicapped Persons.

Men and women inmates at both prisons accepted her "quite well" as a professional counselor, she believes. A number of the women prisoners told her, "I feel like I can tell you this because you are a woman."

Most of the men seemed to accept her too, although a few had some misgivings about the unusual role she fills.

"One man said he didn't think I should be where I was; he didn't believe women preachers were in the Bible," Ms. Carter remembers. "We sat down and I tried to help him state what his feelings were; then we talked about it from the perspective of what I [men] have contributed to the church. When he left, he was saying, 'I still don't think you should be where you are,' but

"help you out in any way I can.'"

Chaplain Carter says that most of the inmates in the prison, like the pastors and ministers outside the walls, have been very open to her, even though it is unusual for a woman to be ordained in the Southern Baptist ministry.

She acknowledged that there probably has been some opposition to her ordination among Baptist ministers and laymen, but they had not expressed it to her personally. "I have a feeling that those who are really against it [ordination of women] just have not confronted me with it. I think we could come to some understandings, though, if we could only be eyeball to eyeball and talk about it," she says.

On the other side, Chaplain Carter has been received openly and warmly by the Columbia Ministerial Alliance, and several pastors, Methodist as well as Baptist, have invited her to preach at their churches. "I think even the men are beginning to change their attitudes about it," she observes.

Asked if she foresaw a day when more women will be serving as ordained ministers in the SBC, Ms. Carter replied: "I think so. It's going to be a long time, because tradition is not an easy thing to break down." She added that if she were not in chaplaincy work, but rather wanted to pastor a church, she was not at all sure that an opportunity would open up for her. "I don't feel this kind of support at this time," she comments.

Nevertheless, ordination has definitely helped her in her work, she claims. "I've found that ordination gives me inroads to all kinds of things; part of it is the way people look at me," she says. "For some reason, ordination has become identified in people's minds with the 'valid' ministry. I don't have to work through a lot of things now with people that I used to have to do to gain their acceptance, primarily because I am now ordained."

Seeking ordination was no sudden decision for the attractive, personable 27-year-old Missouri native. It came as

BAPTIST-CAMPBELL LIBRARY
S. B. C. HISTORICAL COMMISSION
NASHVILLE, TENNESSEE

part of a long process in which she came to understand herself and the gifts God had given her, and in following his leadership.

A summa cum laude graduate of William Jewell College, Liberty, Mo., she went to Southern Baptist Theological Seminary to study religious education but contracted mononucleosis during her second year at the seminary. She returned to her home in Fulton, Mo., weak, ill, discouraged, and "in trouble" financially. To help the pastor of her home church, First Baptist of Fulton, offered her a job as the church secretary.

Yet Ms. Carter was not satisfied. She longed for a position which offered deeper involvement with people, something she found to be "minimal" as a church secretary. "I was working mostly with machines, not people," she remembers. "One day, during my first year there, a lady who was on the verge of suicide called the church office, wanting to talk to a minister. There was no one but me to help her, so I took the call."

That contact began a counseling relationship that lasted 15 months. One day the woman asked her if she had ever considered being a chaplain. At first she rejected the idea, but later felt this might be the direction God was leading.

Returning to the seminary, she received support and encouragement from Wayne Oates, professor of psychology of religion. "It was because of his affirmation that I took all my courage in hand and started down the road," she says. After 18 months of Clinical Pastoral Education and some work at a state hospital in Missouri, she accepted a residency at the Columbia hospital as a chaplain.

Chaplain Carter could be blazing a trail for a whole new area of ministry and service for women in the SBC. She hopes that because of her experience, other capable young women will likewise seek to minister to the needs of people, and if they feel so led, to seek ordination.

Three ordinations in the SBC in a decade, or century-and-a-half, hardly make a trend. But Shirley Carter could be representative of a new breed of young women in the SBC who are dedicated to the concept of ministering to the needs of people and are open to breaking down the barriers to service erected by culture and tradition.

Druecillar Fordham
Pastor

Druecillar Fordham, described by a co-worker as "a very gentle person" and "a genuine Christian," doesn't seem to be the least bit intimidated by any opposition she might receive as the first woman pastor of a Southern Baptist church.

A widow, Ms. Fordham has been pastor of the Christ Temple Baptist Church in New York City since she helped found the storefront Harlem congregation in 1963.

Last October, the church sought affiliation with the Metropolitan New York Baptist Association. Under association procedures, the church is considered to be "in fellowship" with the association pending final approval for full membership at the association's next meeting, October, 1972.

If the association votes as expected and accepts Christ Temple, it could become the first church pastored by a woman, affiliated with a Southern Baptist Convention association. Hence, Ms. Fordham would become not only the first woman pastor in the SBC, but the first black woman ordained minister in the denomination.

Although she realizes she might receive opposition, especially from Baptists outside the New York area, Ms. Fordham isn't worried about the possibility of becoming the first woman pastoring an SBC church. "I feel fine about it," she smiles.

Over the years, Ms. Fordham has become accustomed to opposition, even though she refuses to think negatively.

To her ordination in 1942 by the New Hope Baptist Association in New York City, Ms. Fordham received "a great deal of opposition" among Progressive and National Baptist Convention pastors.

Black pastors refused to accept her as an equal, frequently quoting "Pauline view" on the qualifications for bishops (ministers) as being "the husband of one wife."

Undaunted, Ms. Fordham would quote Scripture too: "Paul also said, 'There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus' (Gal. 3:28). If that didn't silence them, it at least g[ot] us a stalemate."

Culturally, most blacks fe[el] the woman's "place" is in the home- though black society is more m[a]r- chal than white society. In many [ca]ses the mother is a dominant figure [wi]th almost complete responsibili[ty] for rearing the children, yet her r[ole] is clearly defined as subservient [to] the male.

Ms. Fordham feels, however, [that] this attitude is gradually cha[ng]ing.

"They're getting away from it," she says, as more and more [bla]ck women are working professionall[y] and moving into places of responsi[bi]lity, not only in society, but in the c[hu]rch as well. She admits, nonetheless, [that] men still dominate the leadership [ro]les in most black churches and chan[ge] is coming very slowly.

Although at first she had some rather strong arguments with other black pastors about the question of women pastors, "I haven't got time for a lot of that kind of foolishness any more," Ms. Fordham quipped.

With seriousness, she added, "I never fear anything. I just go ahead and do it. People will say what they want to say; they have a right to—but it doesn't matter. We're living in the now age."

Ms. Fordham adds quickly that she has been received very warmly by the Southern Baptist pastors of the Metropolitan New York Baptist Association, and also by those she met at the Baptist Convention of New York in Madison, N.J., last November, and the state evangelism conference in Buffalo, N.Y. She says she hopes to attend the Southern Baptist Convention in Philadelphia.

Kenneth Lyle, superintendent of missions for the Metropolitan New York Association, confirmed that Ms. Fordham has been warmly welcomed by pastors of the association. "There has been only one negative comment, and oddly enough, it was from another black pastor who just happens to be against women being pastors," Lyle said.

Ms. Fordham said she became interested in affiliating with the SBC association because of her involvement with the C.H.A.N.C.E. churches in Harlem, which Southern Baptists helped organize.

C.H.A.N.C.E. stands for "Central Harlem Association of Neighborhood [Ch]urches Endeavors" and is composed [of] about 40 storefront churches which [are] banded together.

Lyle says that of the three [Bl]ack C.H.A.N.C.E. church pastors who have [ap]tioned the association for membership, Ms. Fordham is the most active. He cited two possible reasons for her active involvement in the association: "In C.H.A.N.C.E.: "It is my understanding that the pastors' conference in Harlem will not allow women pastors to participate and there are quite a few women pastors in Harlem, mostly National and Progressive Baptists. I think part of the reason she's coming to us may be that she can't be involved in the other pastor's conference."

Secondly, Lyle observes, Ms. Fordham's involvement comes out of "these deep, abiding relationships God has given us. There's just been a great deal of love and understanding with all of these pastors in C.H.A.N.C.E., and I think they've really come to trust us as we trust them, and therefore they're willing to open up their lives and become involved."

Lyle describes Ms. Fordham as "a very gentle person who is deeply concerned about Harlem and reaching people for Christ."

It is as a Christian, and a pastor—not as a woman—that she is being accepted by Southern Baptists of New York. Perhaps it is too early to tell if she will be so accepted by the entire Southern Baptist Convention.

Marjorie Bailey
Chaplain

Marjorie Lee Bailey, the third woman in the Southern Baptist Convention to be ordained to the gospel ministry, is firmly convinced that God led her to seek ordination as an individual, and that her decision was not a conscious attempt on her part to join any national movement in the SBC.

Ms. Bailey, articulate and enthusiastic, is a prison chaplain ministering primarily to women. For the past six years she has been chaplain at the State Industrial Farm for Women in Richmond, Va., and at the Pinecrest Center for young boys nearby.

Like other SBC women serving in traditionally male-held positions, Ms. Bailey strongly believes she is following God's leadership. Yet one cannot help but wonder if Ms. Bailey's ordination, five months after the ordination of Chaplain Shirley Carter, constitutes a trend. Is it a significant comment on the mood of the times—can it, in fact, be considered outside the context of U.S. society and women's struggle for recognition? Or is the ordination merely an isolated event, without broad national implications?

Asked if she felt she was starting a movement in the SBC toward acceptance of women as equals in leadership capacities in the church, Ms. Bailey shook her head. "I'm not sure about that as an overall movement," she said. "I can only speak for myself, and my ordination certainly had no connection with any trend. In fact, it was not even discussed with any other woman. It was just something I felt the Lord had called me to do."

Ms. Bailey added that she had thought about ordination before, but not seriously until she was involved in Clinical Pastoral Education at the Medical College of Virginia, a one-year study she completed last June.

"As I worked in the hospital there and my skills increased with CPE training, I felt ordination would add to my role as I sought to be a true minister and to do my job completely. I was frustrated," she recalls, "by counseling with people who were going to be married and then having to find someone else to marry them."

As chaplain at the state women's prison, Ms. Bailey felt she was not able to fulfill her total role because as an unordained woman, she could not lead in communion, baptize converts, perform weddings and conduct funerals.

After ordination, Ms. Bailey's first pastoral duty was to conduct a funeral for a woman with whom she had worked nearly 20 years earlier, when she was directing a goodwill center.

Before she became a prison chaplain six years ago, Ms. Bailey was for 15 years director of the South Richmond Baptist Center. She has also worked in riverfront missions in New Orleans. Ms. Bailey is a graduate of Blue Mountain College in Mississippi, and attended Southwestern Baptist Theological Seminary in Fort Worth.

Her greatest support has come from women inmates in the prison, Ms. Bailey observes. "Now they feel like they're first-class people because they have a 'first-class' chaplain," Ms. Bailey smiles. "They feel like they deserve a chaplain who is ordained. It has given me something and it has given them something. It has very definitely helped me in my work."

Next to the women inmates, probably the greatest support to her ordination came from black pastors, Ms. Bailey notes. "The black has identified so closely with me in this—because they, too, have been a minority group. It's really a matter of accepting women, just as we accept blacks—to see us as we are, not as a threat to anyone."

Reaction from other chaplains, all men and all ordained (but not all Southern Baptist), has been "tremendous," Ms. Bailey says. But reaction from other ministers (all men) has ranged from lukewarm to enthusiastic.

Outright opposition to her ordination was expressed in a meeting of Richmond Baptist Association, particularly by a woman and a local pastor who felt there are scriptural prohibitions against ordination of women.

But Ms. Bailey sees no theological or scriptural barriers to women serving in any role in the church. In fact, she feels that "if we are going to deny the woman her calling because she is a female, then we must deny her permission to teach Sunday School or hold other positions in the church."

Unfortunately, many ministers feel women are a threat to them as pastors, she observes. "I have often asked several ministers, 'Why am I a threat to you?' She recalled that two such persons told her that it is because "it's a man's world, and the ministry is the one thing which women have not invaded."

One minister bluntly told her that if she would "stay in your place," then he wouldn't mind ordaining her; she laughed; "he probably felt my place is out there—in the prison."

Such attitudes, however, are no joking matter to Ms. Bailey. Instead, they offer a challenge. "These questions made me examine, 'Where is my place?'" she recalls. And in the deep soul searching which followed, Ms. Bailey became convinced that ordination was what God wanted her to do.

"This is something which doesn't seem unusual for me; it is something which is right," she declares. "Everybody else seems to think it is so differ-

continued

ent and unusual, but I think what has happened is that women just have not ventured out to do this. I wonder how many women have really sought ordination. I don't know what their fear is."

If women have not entered the ministry because of fear of opposition, this certainly is not Ms. Bailey's reaction. To her, opposition has helped her clearly discern God's leadership. "I've come to the point in my life that without opposition, I question what I am doing. If everything is going so good, I'm bound to be doing something wrong," she quips.

Ms. Bailey, however, is not concerned about starting any trends toward ordination of women, although she hopes if other women feel God has called them to a ministry which requires ordination, they will "dare to do this."

The main movement the dynamic, forceful Ms. Bailey wants to lead is an old one—that has nothing to do with sex—a movement of leading people to follow God through the pilgrimage of life.

Letha Casazza
D.C. Convention President

Letha Casazza, jovial yet serious about her responsibilities, last year became the first woman ever to serve as president of a state convention affiliated with the Southern Baptist Convention.

Ms. Casazza attained the distinction when she was elected president of the District of Columbia Baptist Convention this past November. But, she says with a laugh in her voice, she doesn't consider her election "any big thing" and certainly not a major breakthrough in involvement of women in the church. For her, it's a natural, normal experience.

"I'm not a women's liberation person, and I do not look at the job of being president of the convention as being particularly different or unusual," she explains. "I grew up in the organization expecting cooperation with the churches, ministers and laymen, and it has proven to be so."

Like most women in the SBC who have achieved major leadership roles, Ms. Casazza became actively involved in the denomination through the Woman's Missionary Union. She was president of the District of Columbia WMU for five years, 1954-59, thus automatically serving on the national WMU Executive Board.

At the same time, however, she was active in the total scope of the state convention's work. She was chairman of the Christian Center Committee of the D.C. Convention and vice-president of the convention for two years. Traditionally, she notes, the vice president is elected president, and the presidency is alternated between pastors and laymen.

Because the D.C. Convention is affiliated with both the SBC and the American Baptist Convention, Ms. Casazza likewise has been involved in the American convention. She has been the District of Columbia representative on the American Baptist Home Missionary Societies, and chairman of the American Baptist Women's organization for the District. She is the only women ever to serve as a member of both the SBC Home Mission Board and the ABC Home Missionary Societies.

Comparing the role of women in the two Baptist denominations, Ms. Casazza noted that the American Baptist Convention is obviously more open to accepting women in leadership capacities than is the SBC. About 35 ordained women serve as pastors in the ABC and several hold executive-level positions nationally; none do so in the SBC. "But when you get right down to it, the ABC is probably about as dominated by male pastors as the SBC," she quipped.

After six months as president of the D.C. Convention, Ms. Casazza, a pragmatist with a sense of humor, emphatically says she has encountered no difficulties in her relationships with pastors and laymen in the state. "We have some of the finest, most cooperative pastors in the country serving in D.C. churches, and they've been wonderfully easy to work with," she observes.

She admits, however, that the D.C. Convention is probably different from most other SBC state conventions. One major difference is a requirement that all convention committees be composed of one-third pastors, one-third laymen and one-third laywomen. There are also cultural differences between the D.C. convention and most other conventions, especially those in the Deep South, she notes.

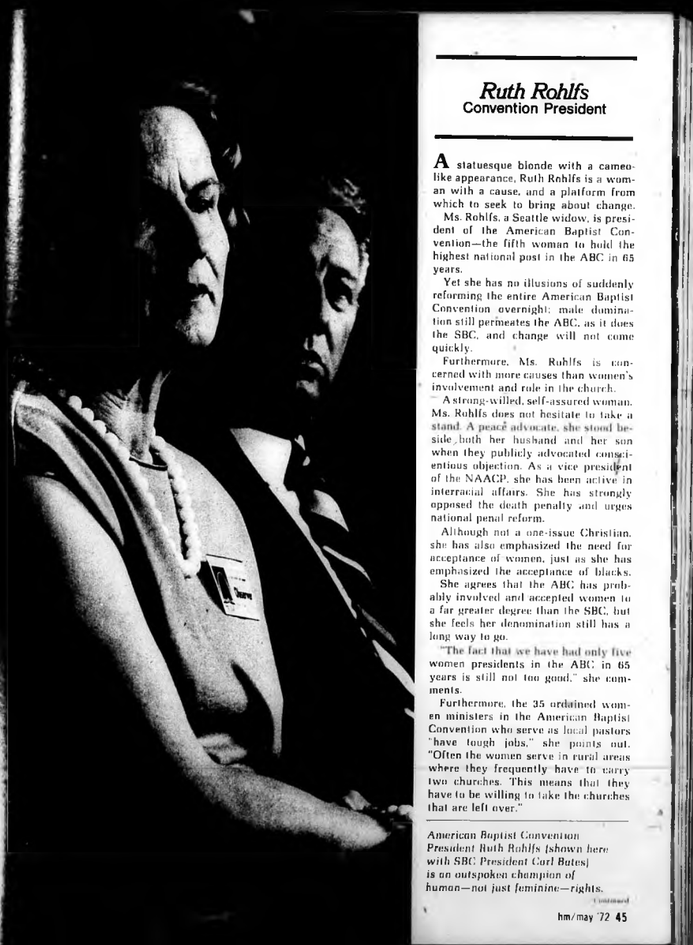
Though she acknowledges th she has not been active in the othe late conventions, she says she "unde- ood that there is a feeling in the SB that the pastors pretty well run the ow." Asked what she felt could be d e to more deeply involve women the total life of the church, Ms. C. uzza replied: "I don't think it is any di rent actually from getting laymen act e. It is the involvement of the lay son that needs to be emphasized. I an't get too excited about getting the stump just to get women to do ome things," she laughed.

There appears to be a great g ind- swell of opinion in the SBC to rds deeper involvement of laymen the denomination and the church, Ms. Casazza notes. "This means that all are going to have to do some work and not just leave everything up to the preachers," she says.

In her own church, Takoma Park Baptist Church in the northwest section of the District, Ms. Casazza is already practicing what she preaches. An ordained deaconess, she has taught in adult Sunday School class for nearly 20 years and is the choir contralto soloist. She also is WMU director for the church and has served on numerous church committees. The church, located in a racially mixed neighborhood, is fully integrated, and the black members as well as the women are involved as deacons, Sunday School teachers, trustees and committee members.

A woman of many accomplishments, Ms. Casazza studied voice at Baylor University and Stephens College where she taught for many years. Academically, the native of Miami, Okla was not content to finish with a bachelor's degree in economics at Baylor she came to Washington to earn a master's degree in political science. In Washington, she met her husband, Lawrence, who has been in government work for 30 years. He now works with the Department of Transportation.

Full of life and vitality, Ms. Casazza obviously enjoys her role as president of the convention, yet has no visions of grandeur about the significance of her position as the first woman president of an SBC-affiliated state convention. To her, it's just another responsibility she has accepted with enthusia and relish and joy as she seeks to use the abilities God has given her.



Ruth Rohlfs
Convention President

A statuesque blonde with a cameo-like appearance, Ruth Rohlfs is a woman with a cause, and a platform from which to seek to bring about change.

Ms. Rohlfs, a Seattle widow, is president of the American Baptist Convention—the fifth woman to hold the highest national post in the ABC in 65 years.

Yet she has no illusions of suddenly reforming the entire American Baptist Convention overnight; male domination still permeates the ABC, as it does the SBC, and change will not come quickly.

Furthermore, Ms. Rohlfs is concerned with more causes than women's involvement and role in the church.

A strong-willed, self-assured woman, Ms. Rohlfs does not hesitate to take a stand. A peace advocate, she stood beside both her husband and her son when they publicly advocated conscientious objection. As a vice president of the NAACP, she has been active in interracial affairs. She has strongly opposed the death penalty and urges national penal reform.

Although not a one-issue Christian, she has also emphasized the need for acceptance of women, just as she has emphasized the acceptance of blacks.

She agrees that the ABC has probably involved and accepted women to a far greater degree than the SBC, but she feels her denomination still has a long way to go.

"The fact that we have had only five women presidents in the ABC in 65 years is still not too good," she comments.

Furthermore, the 35 ordained women ministers in the American Baptist Convention who serve as local pastors "have tough jobs," she points out. "Often the women serve in rural areas where they frequently have to carry two churches. This means that they have to be willing to take the churches that are left over."

American Baptist Convention President Ruth Rohlfs (shown here with SBC President Carl Bates) is an outspoken champion of human—not just feminine—rights.

Continued

Nationally, the ABC has several women executives who serve in department head positions or higher. But one reason for this is that in the early 1950's the ABC merged the denominational (male-run) mission societies and its women's missions societies into one organizational structure. In that consolidation, Ms. Rohlfs notes, capable and qualified women in staff positions were brought onto the national staff. Many of these women, now, however, have reached retirement age.

Ms. Rohlfs says that between 1963 and 1969, the number of women department heads and above declined 40 percent. The decline has increased even more in the last few years, she observes, as more women retire and many of their positions are filled by men—when filled at all.

Expressing concern for these trends, a caucus of American Baptist Executive Staff Women was organized several years ago, requesting permission to make presentations to the major boards of the ABC.

In their presentation to the American Baptist Home Missions Societies—of which Ms. Rohlfs was president, the women made several requests. They asked that provisions be made in the denomination for the upward mobility of women through staff promotions, and requested the use of a new directory of professional church-women when personnel are needed to fill ABC staff positions.

The women's caucus also asked that each board develop a strategy for providing increased opportunities for professional women in the denomination. One woman who recently had graduated from seminary told of her experience in seeking a church pastorate, and the frustration of rejection after a deep sense of calling and arduous education and training.

"When some of these concerns were presented, they were met with a certain amount of amusement on the part of the men, and with resistence," recalls Ms. Rohlfs. "But one of the very important things which happend is that where the facts were presented, and the need was realistically exposed, there was an honest effort to face it and meet the needs.

She adds that as a result, she felt there was a greater sensitivity on the part of the executives who employ staff persons, and the prospect of more women being hired became a possibility.

Furthermore, nominating committees have been a little more sensitive to appointment of women to achieve better balance on the boards, Ms. Rohlfs says, although most of the standing committees elected at convention are still dominated by men, mostly ministers.

Realistically, she admits not all women want to be more actively involved, or are qualified to be.

"Many women hold only the opinion of their husbands and do not think for themselves, although I think this is much less true today than it once was," she says.

Often, she adds, a woman is made the secretary of a board and is kept busy taking the minutes and thus does not participate in the discussions.

Women serve on the boards of every American Baptist Convention agency, with more on the Home and Foreign Mission Societies than on any other boards. Of the 41 members of the ABC General Council, 10 are women.

"But despite our gains in terms of numbers, influence and power, men pretty much control the American Baptist Convention," Ms. Rohlfs feels.

The best way to change this, she proposes, is to achieve a good balance of men and women on the nominating committee and on the boards. Presentations by women executives have helped, she says, because they have made men aware, often for the first time, that they do have prejudice toward women and that there has been discrimination.

"One thing that is terribly important is that women be freed, just as minority races be freed," she declares. "Every person as an individual should have respect and should have the opportunity to make a contribution. They ought to be able to fulfill their talents and find channels of service, whether it be professional, employed or volunteer."

Ms. Rohlfs, communicating strength and confidence by her dignified manner, eminates the feeling that she personally has found this sense of freedom.

Quick-witted and intelligent, she attended the University of Washington and Union Theological Seminary in New York, and for three years was director of religious education for First Baptist Church, Seattle. She regards those three years as "the most exciting work experience of my life. I worked 14 hours a day, seven days a week, and relished every minute of it."

Ms. Rohlfs has also been an administrative assistant at the University of Washington YMCA, and was active in volunteer work for the YWCA board, also on the board of the Seattle Interracial Council, the Urban League and the Seattle Downtown Ecumenical Ministries.

Her strength and faith were tested in the blood poisoning death of her husband, Marcus, at the peak of his legal career five years ago.

"The love of God became increasingly real to me," she testifies. "It provided me with the strength I desperately needed...."

Though active in American Baptist Women [an organization similar to WMU in the SBC], Ms. Rohlfs says that her election as president of the ABC came not so much because of her involvement in the women's organization, as it did through a total involvement in the denomination at all levels. It had been 13 years since the ABC had elected a woman as president, and there was a growing feeling that a woman should again serve.

"Our membership has been simply wonderful to me," she says. "I've been accepted as an equal by most of the men."

The few letters of opposition she has received have come from pastors who have in every case quoted the "Pauline view," she notes. "We're still a little bit under the shadow of Paul's prejudice," she says. "But I believe we should look instead to the life of Jesus who really upheld the dignity of women in so many ways."

She points out that while a Jewish rabbi would not speak to a woman on the street and a Jewish man would not even recognize his wife publicly, Jesus showed concern for women in his conversation with the Samaritan woman at the well, and with Mary Magdalene. "Jesus saw people as individuals, and would never allow them to be degraded for any reason. He uplifted the dignity of every person he met," Ms. Rohlfs says. "And I think we need to put Jesus in the forefront a bit."

With a chuckle, she recalls stowing one letter of opposition, quoting Paul, to a minister in Valley Forge, who pointed out that many people believe Paul was a married man, and that the "thorn in his side" was his wife.

Executive's Word

by Arthur B. Rutledge
Executive Secretary-Treasurer, HMB

The Need Increases

One of the encouraging developments in home missions today is the growing number of volunteers for missionary service. In fact, more seminary students are considering home missions work than ever before.

But the other side of the coin is not encouraging. Within recent years, the Board's financial support has not kept pace with rising costs of operation.

Cooperative Program receipts increased 6.4 percent in three years. The Annie Armstrong Easter Offering increased slightly less than 6 percent in two years. We are grateful for these increases, but during these years the cost of operations for the Board—just as for families, churches and other groups—increased about 6 percent per year.

The Board has restudied its budgets and reevaluated its priorities carefully. As a result it has maintained a constant level of approximately 2,200 missionaries. About one-third of these are supported entirely by the HMB while approximately two-thirds are supported jointly with one of the state conventions, and sometimes with an association or a church as well. These missionaries serve in all 50 states, Puerto Rico and Panama.

The Board has been concerned about missionary salaries and insurance benefits. Even though support has been increased significantly within the past decade, home missionaries salaries have barely kept up with rising living costs, and salaries remain low. The Administrative Committee, which serves as the Board's budget preparation committee, seeks to improve this situation year by year, even though to do so may continue to limit the number of new missionary positions.

Many men and women missionaries, especially those in Christian Social ministries, work with National Baptists, work with language groups (ethnic groups), and associational or area missions work, have a lifetime commitment. Others serve in situations which remain on mission status only for a limited time.

Each month some situations reach a level of self-support, and HMB funds allotted for these workers become available for assistance in another situation. In addition a limited number of retirements and resignations occur annually. In a year the Board terminates financial assistance to approximately 300 workers. The funds thus released are used to appoint a similar number of workers, many of them to new fields of service. Even with a fairly constant number of missionaries the Board has been able to assist in some new fields year by year.

The challenge is that new and exciting doors of witness and ministry open faster than we can enter them.

Many home missionaries are involved in traditional, time-tested ministries. Many others are involved in fresh, exciting types of ministry such as work with youth on college campuses, people in resort settings, youth caught in the drug culture, juvenile delinquents and their families, families in crowded apartment complexes, neglected and disadvantaged persons, and people from varied culture and language backgrounds. Others, such as associational or area missionaries, associational or state Christian social ministries directors, and some language missionaries, multiply their usefulness by majoring on training and assisting others to carry on mission projects.

The objective of every missionary and of every mission effort is to share the love of God in Christ through loving helpfulness and word of mouth. God blessed the efforts of your home missionaries in 1971 with a total of more than 45,000 professions of faith in Christ. We have ample reason to be proud of and thankful for these dedicated servants of God, some of whom are serving in exceedingly difficult situations.

Missionaries come from all walks of life and from many social and cultural backgrounds. As a rule they have completed four years of college and either two or three years of seminary study; many have had some part-time or full-time experience in church-related service. Interestingly, of the almost 1,000 missionaries who serve among minority culture people, approximately 800 are of the same culture group as the people whom they serve.

The missionary force is augmented each summer by a corps of college students—956 served in student summer missions related to the HMB last summer. The Board relates to 886 Southern Baptist chaplains, serving in both military and civilian settings.

This enterprise is undergirded by an Atlanta-based staff of 89 men and women, who are assisted by 115 persons who handle secretarial, bookkeeping, printing, shipping, technical, maintenance and other tasks which are vitally necessary to such a widespread operation.

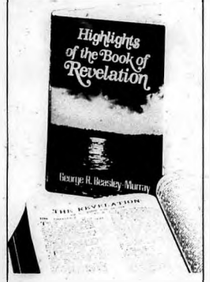
Are more missionary volunteers needed? Should we continue to teach our youth and encourage them to respond if God calls them into missionary service? The answer is a firm yes. Some 300 new appointees have been needed each year during recent years. There is an improved outlook for the Cooperative Program in 1972-73. This year's Annie Armstrong Easter Offering is expected to be larger than ever before. Hopefully the year ahead will see us able not only to "hold our own" but to make advances into exciting new fields of service which urgently need the devoted service of home missionaries.

It is my prayer that God will continue to call and that our youth will continue to respond to those calls. It is my prayer also that Southern Baptists as a whole will match the lives of these bright, dedicated young people with the funds necessary to send them out to represent Christ in the face of spiritual and moral crises in our beloved land.

Angel Mysteriously Appears on Patmos

PATMOS---An Angel, who called himself Alpha and Omega, has appeared to the exiled apostle John. He instructed John to "Write the things which thou hast seen, and the things which are, and the things which shall be hereafter."

In amazement, John recorded all that the Angel revealed to him. The report is compiled in a short book, entitled The Revelation, which is available for all to read.



Nearly 1900 years later, men are pondering the meaning of the angel's message. Here is a new book that interprets the main points of *Revelation*, searching out its meaning for today's world.

$2.95

Order your copy today, from The Baptist Book Store

BROADMAN

Happenings

In the Nation's Innkeeper

A young woman, ready to take her own life, reached out in desperation and dialed the number on the printed card in her motel room.

The telephone number belonged to John W. Hughston, Southern Baptist minister in Cambridge, Mass., and volunteer chaplain in the Holiday Inns, Inc., Chaplain-on-Call program. In recognition of his answer to calls such as this and others from motel guests, Hughston received the first Chaplain-on-Call merit award presented by Holiday Inns, Inc.

Hughston is pastor-director of Metropolitan Baptist Church in Cambridge under the Home Mission Board's Department of Church Extension.

Throughout the nation cards printed with the Chaplain-on-Call number are left in Holiday Inn rooms, with a minister ready to answer a call from anyone in need. The non-denominational Chaplain-on-Call program was begun through the motel chain's headquarter's Office of the Chaplain in 1969. Holiday Inns, Inc., Chaplain Charles Woodall of Memphis said the nationwide program was instituted when innkeepers appealed for help in determining what to do when a guest had a serious personal problem and needed a trained counselor and/or minister.

Just how serious some of the problems are can be illustrated by calls from potential suicide victims who have contacted Hughston after seeing his name on a printed card in their room at the inn.

One, the minister said, was in need of immediate professional psychiatric care. Hughston arranged for his acceptance at a local hospital and for the services of a psychiatrist. He transported the man to the hospital, staying with him until he was under professional care. After the patient's treatment and release, the man wrote to Hughston, indicating that he was making a recovery.

"The principal value of the Chaplain-on-Call program lies in the fact that the printed card in the hotel or motel room suggests to a troubled traveler that this kind of contact could be helpful," Hughston said. "It is an invitation not likely to be ignored by a person in distress."

What Is An American?

A Southern Baptist chaplain in the U.S. Navy Reserve has been awarded the Freedoms Foundation Valley Forge Patriots Award in the Armed Forces essay category.

Lt. James H. Rutherford received a George Washington honor medal and cash prize for his essay, "What is an American?"

"An American," Rutherford wrote "is the black man, God's image in ebony; he is the white man, God's image in marble; he is the red man, God's image in ruby; he is the brown man, God's image in mahogany; he is the yellow man, God's image in gold. He thinks of himself not as his brother's keeper but as his brother's brother. He knows that science can make of his world a neighborhood, but only he can make of it a brotherhood."

An ordained Southern Baptist minister, Rutherford was commissioned as a chaplain in 1966. He currently is stationed on the amphibious transport dock USS *Lusalle*. A Mobile, Ala. native, he is a graduate of Samford University, Birmingham, Ala., and New Orleans Baptist Theological Seminary, New Orleans, La.

Cuna Broadcast

by Aden Taft

While the chief of the Cuna Indians presided in his hammock, Tomas Watson spoke to the nightly session of the Congress of Aligandi.

Watson, pastor of the First Baptist Church of Perrine, Fla., was one of the largest islands in the San Blas chain along the Atlantic coast of Panama, to offer $16,000 for the Cunas to build their own radio station on Aligandi.

There is now no radio broadcasting anywhere in the Cuna language. Watson pointed out that the radio station could be used to make public announcements for the Congress, give public health instruction, offer education, provide music and carry news to the 40 or more uninhabited islands and a handful of mainland villages where the 25,000 Cunas live. He added that he hoped it could be used also to preach the gospel.

In addition, Watson noted, the Cunas could broadcast basketball games like the one he had watched that afternoon. Although the Cunas are the smallest people in the world, except for the pygmies, they are terrific basketball players. They can leap high, and they are moving all the time. Their passing is phenomenal and they have a good eye for the basket.

The buzz that went through Congress indicated that the Florida minister had hit on a point of pride with the Cunas. Then there was applause.

After some discussion, the chief, Iguanigtipippi Perez, sat up and said that the Cunas appreciated and would accept the gift of the money for the radio station.

Taft is religion editor of the Miami Herald

Contrasts

A seminary professor contrasted the Jesus Movement with the trend of interest in the occult, saying the Jesus people are all out for Christ and the other groups are "all out for the devil."

John P. Newport, who has taught at Southwestern Baptist Theological Seminary since 1952, made his statements in a series of lectures on "A Christian Response to the Occult" during the annual Day-Higginbothain lecture series at the seminary.

"Satan can never increase his might beyond the measure granted to him by God," Newport said. But people who tamper with the occult should exercise caution since it could lead to involvement with the demonic, he added.

"There is evidence that interest in the demonic and the occult is widespread," Newport said. He added that Christians should become informed about this growing trend. Continued

WHY I AM A BAPTIST
compiled by
Joe T. Odle
$3.50

Only a Label?

Is that what your denomination is to you? Or do you have a sound knowledge of Baptist beliefs and a deep pride in Baptist traditions? If someone asked you why you're a Baptist would you have a ready answer?

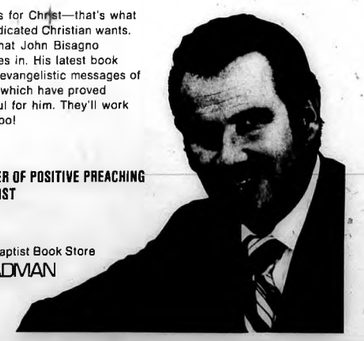
In this book, some of the best-known denominational leaders such as Carl Bates, W. A. Criswell, Billy Graham, and John Bisagno testify boldly about their Baptist backgrounds. Read their inspiring words and you'll say along with them, "It's a joy and a privilege to be a Baptist!"

At Your Baptist Book Store
BROADMAN

Put POWER in Your Soul-Winning

John R. Bisagno Shows You How

Decisions for Christ—that's what every dedicated Christian wants. That's what John Bisagno specializes in. His latest book contains evangelistic messages of methods which have proved successful for him. They'll work for you, too!



THE POWER OF POSITIVE PREACHING TO THE LOST

$3.50

At Your Baptist Book Store
BROADMAN

A Woman's Hidden World . . .

Holds her private fears, her discouragements, her loneliness, her personal anxieties. Only another woman can understand and comfort these uniquely-feminine emotions.

In *A Woman's Search for Serenity*, Martha Nelson talks to her female readers in a sympathetic and encouraging way. She shows how Christian faith helps a woman overcome the many inner pressures of her inner world.

A WOMAN'S SEARCH FOR SERENITY $3.95

At Your Baptist Book Store

BROADMAN

SATAN'S REVIVAL

is sweeping our country. The practice of witchcraft is spreading like a malignancy. Satanic churches with mysterious worship rites are springing up in major cities. The study of astrology turns man to the stars for guidance. Seances to recall the dead are being frequently held and widely attended. To deal with these forces, Christians must be informed. *Demons. Demons. Demons.* by John Newport deals with the dark unknown of the occult. Let it shed some light for you!

DEMONS, DEMONS, DEMONS

$4.95

At Your Baptist Book Store

BROADMAN

At the End of the Road

On a warm Tuesday afternoon four Papago-speaking Indian women and Home Mission Board missionary Allison Holman met at First Papago Baptist Church to make missions trip to one of the most remote Indian villages on the Papago Reservation in Arizona.

They traveled 35 miles in relative ease because the road was paved. But the next 45 miles of dirt road was negotiated only at a somewhat slower pace due to deep dips and one-lane sharp curves. They arrived, covered with dust, at the village.

"If one is expecting to see something," Holman writes, "Ali Chuk is a disappointment. The village consists of a few mud houses, a small, non-descript Sonoran Catholic church building, a small pond of muddy water, a few cacti, thirsty mesquite trees, and lots of dust.

"But people live in mud houses, people who are more Mexican than American. They are Papagos."

The missionary and the four ladies knew only one family in the village. And the five had traveled 80 miles to see the family, only to find the family had moved.

"What now?" Holman asked. "We had gone too far to go back home."

An elderly woman was washing clothes on a rub-board washtub. One of the Baptist women spoke to the woman in the Papago language. "The elderly woman related to us that the people would listen to what we had to say," Holman said.

"Then I saw a man walk away from us. I overtook him and in the only common language we had, Spanish, I introduced myself, asked his name and how he was; this exhausted my Spanish vocabulary. The man said his name was Allen, smiled amiably and walked off to another mud hut.

"We visited the lady we had first talked with for a few minutes," Holman said. "Then to my surprise, here came Allen with a chair on each shoulder! He brought four other men, their wives and children. God had given us five families in the place of the one who had moved."

The four Baptist women began the service, singing songs they knew in Papago.

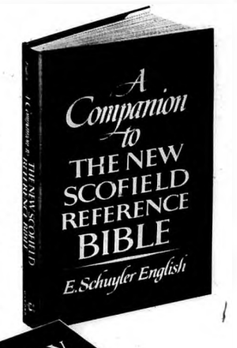
"After this I spoke," Holman said. "I read the text in English; Minnie Mackett, one of the women with me,

750,000 NEW SCOFIELD readers will welcome this new study guide!

JUST PUBLISHED

A Companion to THE NEW SCOFIELD REFERENCE BIBLE

By E. Schuyler English



This concise and valuable guide to THE NEW SCOFIELD REFERENCE BIBLE shows how to make the best use of the study helps, and aims to help the reader understand the Scriptures as a whole.

"Used with THE NEW SCOFIELD REFERENCE BIBLE, the COMPANION makes it possible for the theologically untrained person to study the Bible deeply and broadly on his own. . . . It provides a basic foundation in sound biblical scholarship in a highly readable sweep of narrative."—CALVIN D. LINTON, The George Washington University

"Combines biblical history, doctrine, and interpretation of crucial passages in one convenient handbook. . . . This is a most useful tool in understanding the Bible." — CHARLES C. RYRIE, Dallas Theological Seminary

$4.50

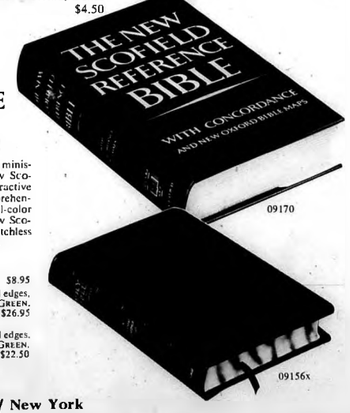
THE NEW SCOFIELD REFERENCE BIBLE

WITH CONCORDANCE

More than 750,000 copies sold!

Throughout the Evangelical world, lay people, ministers, and Bible scholars recommend THE NEW SCOFIELD REFERENCE BIBLE. They praise its attractive format, expanded cross references, more comprehensive footnotes, Concise Concordance, and full-color New Oxford Bible Maps with Index. THE NEW SCOFIELD is available in a wide range of styles—a matchless choice for personal use and every gift occasion.

King James Version text.



Large Size Edition (5¾ x 8⅝")
Cloth, Printed Jacket. 09170. $8.95
Cowhide, Oasis Grain, simulated leather lining, gold edges, gold fillet. BLACK, BLUE, BURGUNDY, BROWN, or GREEN. 09176x. $26.95

Handy Size Edition (5⅛ x 7⅛, only ⅜" thick)
Cowhide, Oasis Grain, simulated leather lining, gold edges, gold fillet. BLACK, BLUE, BURGUNDY, BROWN, or GREEN. 09156x. $22.50

Other styles from $15.95 to $45.00
x *indicates* Ultrathin *Oxford India Paper*

Order from Your Baptist Book Store

OXFORD UNIVERSITY PRESS / New York

Fiberglass

BAPTISTRIES AND SPIRES

This Fiberglass baptistry holds approximately 900 gallons of water (to normal 38 inches water level). Standard plumbing fixtures can be used. Window front has ½-inch plexiglass. Sizes range from 7½ feet to 16 feet. Prices **$550.00** to **$745.00.**

The spires are constructed of polyester resin, reinforced with glass mat and strands of textile fibers with gel-coat exterior finish. Sizes range from 10 feet to 24 feet. Prices **$260.00** to **$625.00.** Cupolas and crosses are available for the spires.

Now available through your Baptist Book Store

- **Lightweight**
- **Maintenance Free**
- **Rigidly constructed**
- **Permanent Color**
- **Easily Installed**
- **Leakproof**
- **Variety of Sizes**
- **Competitively Priced**

10 yr. Warranty

A Kick-Shaw, Inc. Product

CHATTANOOGA, TENN. 37415

Contact your Baptist Book Store for complete details, or write or call Mr. H. L. Castleberry, Sales Manager, Kick-Shaw, Inc., 3511 Hixson Pike, Chattanooga, Tennessee 37415, Area Code (615) 877-8153

BAPTIST BOOK STORE
Coast to Coast

translated. Earlier I had briefe[d] [o]n the text and the approach I w[ould] make. She read the text, but [did] stop there; she continued and p[reached] my sermon.

"The people listened. After [the] ished, I offered an invitation t[o] Christ as personal Saviour an[d] the men gave witness to his f[aith] fore all the people."

Marching to Glendale

Last winter the black men[bers] of Glendale Baptist Church, in [Miami], Fla., marched one mile thro[ugh] the Richmond Heights community.

They were marching from the [Frank]lin Elementary School to the [new] $175,000 church building, made [pos]sible through a $90,000 Home Mission Board loan and a $7,000 Florida Baptist Convention loan.

Members of the church provided much of the labor free. Almost $50,000 in cash was contributed by the members over a three-year period to pay for the lot and additional building costs.

The Glendale Baptist Church, an all-black congregation, was organized by 16 people in 1963. The church's leadership began attending Miami Baptist Association leadership training courses and set up a fully graded Sunday School, church training and Woman's Missionary Union programs.

In 1969 the church affiliated with the Miami Baptist Association.

The new church building has a sanctuary seating capacity of 350 and educational space of 250, a kitchen, pastor's study, and recreational room.

Let the Sun Shine In

The choir of the Tarrant Road Baptist Church, Fort Worth, Tex., directed by Richard Melick, presented an outdoor musical drama in the playground area of the HMB-sponsored Rockwell Baptist Chapel in Chicago, Ill.

Residents of the "barrio" gathered around the fence, sat on the basement steps, and timidly wandered closer to the stage. Disturbances were few because the people wanted to hear the young people and their music. Even gang members stopped to listen to the program.

An invitation to attend church was offered and many have responded. Future outdoor programs supported by this success are anticipated.

Books

Ch[urch]es and How They Grow by M. W[ayne] Belew, Nashville: Broadman Pr[ess], 1971. $2.25 (paperback).

[This] may be one of the best books ev[er] written on church growth. It is [cert]ainly the most sensitive, positive, [and] organized statement of what our problems are, how we got them and what we should do about them.

The book is appealing first of all for its[literary] quality. Most writers in this field speak in one of two voices: a high, thin hysterical cry, or a deep, rumbling, crumbling sense of doom. Wendell Belew comes through with a profoundly reasonable confidence in the future of the church. He makes a remarkable study for our time in church history. He links new facts and findings to the validity and authority of God's Word and his church. Those readers who are tired of panic and paranoia will find the note of joyous certainty in this book a welcome relief. There are areas of poetic beauty that give an added dimension of strength to firm truth expressed.

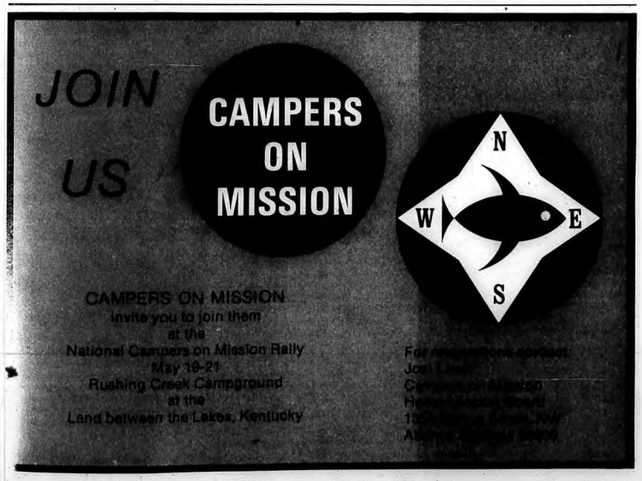
Belew's basic thesis is not new but it is better stated here than elsewhere. Starting from the position of God's search for his creation, the author moves through the Old Testament to the New Covenant with Christ and his church.

He is convincing when he says God made man his yokefellow in his creative acts to bring order out of chaos. The church is the medium.

The second reason this book is important is that it is coherent. This is unusual. Problems of church growth tend to be tangled yet diffused, and so are many books on the subject. It is difficult to get an organized direct statement of problems and proposed solutions from the author. This refreshing book provides a guide which will help serious Christians to understand the life of the church today and get started in what may be an exciting spiritual revolution right now.

The third strength is found in Belew's gift for speaking briefly and clearly without over-simplification.

—Jewel C. Beall, Consultant
Department of Christian Social Ministries



Contents

Equality and Stained Glass 2
A look at women's changing role in the church/by Walker L. Knight

From the Back of Society's Bus ... 7
Technology demands brains, not brawn—forget the packaging/by Jan Hullum-Edwards

Untrapped by Tradition 10
The tasks are hand-me-downs, but the performances are not/by Elaine Selcraig

WMU and the "New" Woman 19
Either WMU leads ...or are we getting the carriage before the hearse?

Captured by Career 22
Missionary Ada Young "married" her career 22 years ago/by Sandy Simmons

Tremors of Change 26
Three ordained women are no earthquake, but they do shake up some folk/by George Sheridan

Beyond the Barriers 32
Baptist women have their own style—and their own opinions about women's changing role. Meet a representative sample .../by Jim Newton

Executive's Word 47
The Need Increases!/by Arthur B. Rutledge

Happenings 48
Books 53
Letters 54

Editor ..... *Walker L. Knight*
Associate Editor ..... *Everett Hullum Jr.*
Assistant Editors ..... *Sandy Simmons, Tim Nicholas*
Editorial Assistant ..... *Charlotte Powell*
Art Director ..... *Tom Baker*
Layout Artist ..... *Linda Stephens Taylor*
Photographers ..... *Don Rutledge, Knolan Benfield*
Director of Photography ..... *J. C. Durham, Audio-Visuals Department*

Cover Story: No matter how old or young, women are affected by the outcry for sexual equality; the church is feeling the tremors too. **Photo by Knolan Benfield**

Vol. XLIII **May 1972** **No. 5**

Published monthly by the Home Mission Board Southern Baptist Convention

Subscription rates: $1.50—one year; $2.75—two years; $3.50—three years; club rate (10 or more)—$1.10; budget rate to churches—$.90. Single copy—$.15

Mailing: All changes of address, renewals and new subscriptions should contain a zip code number. All correspondence should be addressed to Circulation Department, HOME MISSIONS, 1350 Spring St. N.W., Atlanta, Ga. 30309

Change of Address: Please give old and new addresses

Letters

Voodoo Belt Unbuckling

I wish to express my appreciation to the HOME MISSIONS staff for the January issue on occultism. It must have taken courage to release it but you have done a fine service...

The "Voodoo Belt" now parallels the "Bible Belt." At the local level you can get a person blown right out of his or her skin, for a nominal fee, or run out of town....

There isn't sufficient light in some local churches to resist for the sake of the community or their responsibility....

W.W. Whitley
Belton, Tex.

Deuteronomy 18:10-12

I respectfully request that what small amount of money we are able to give be used for spreading the gospel of Jesus Christ, our Lord—not for financing publications like the Jan. 1972 issue of HOME MISSIONS.

Mr. and Mrs. William E. Vick
Midland, Tex.

But to Some...

The special reports on the Jesus movement and on modern witchcraft and demon possession have been especially helpful. I do want to congratulate your editors on the fine job in these two reports especially.

Dan Wonderly
Winona Lake, Ind.

Bridging the Gap

Finally I am taking time out to commend you highly for the excellent magazine you are producing each month. I am glad Southern Baptists have one magazine of which we can truly be proud....

For adults, I feel it offers tremendous insight into the world of today which should help bridge the generation gap. For the youth, it affords a fantastic educational opportunity for them to keep abreast of the times from a religious perspective....

Please don't submit to those who continue to write to you in criticism, as an awareness of the world and an understanding of the day is essential if we intend to communicate the love of Jesus where people live, as Jesus did.

Betty McCurdy
Warm Springs, Ga.

Literal Devil

After reading all the Janua issue on the Occult, I was disturb that there was no clear Bible tea on the subject presented. Rath what God has to say, there was ism on the realities of the in tions. "A literal devil and spi taught in the Bible. If the Bi been believed, the editors a Wilkenson would not be boggled and stunned." Evidenti the desire to be relevant and curren has been a forsaking to God's Word.

Collyns Moore, Jr.
Big Spring, Tex.

• Regarding January, 1972 HOME MISSIONS: So many of the letters were uncomplimentary and narrow. The letters of Harold Hicks and L.B. Stine were both reactions to misinterpretations. Careful reading might enable people to understand the issues at stake. I thought that it was obvious and certainly commendable that your position was against the occult. These are issues we all must face.

Jerry Hopkins
Italy, Tx.

• Too bad you folks couldn't have talked to a few hundred thousand people in this country who still worship ghosts, spirits, the dead, etc.

Charles A. Chilton
Bataan-Zambales Province

• Keep up the good work. You are to be commended for your courage in tackling such an important but complicated subject as "the occult" (Jan. '72).

Contemporary psychiatric treatment consists of trying to prop up or reestablish the false outer self while preventing (through shock treatments and tranquilizers) the patient any real exploration of that all important inner world.

Many patients who are all ved to "go mad," allowed to expl e this inner world, have strikingly similar experiences, frequently desc ed in terms of death and rebirth, exp iences which sometimes are transcen ntal or mystical. These people fr quently emerge from the experience "madness" as stronger, happier, be r than they went in...

Contrary to Kent Philpott' state-

ments ("Lying Spirits and Teachings of Demons" Jan. HM), LSD is a complete neutral. It merely opens a person up to the spiritual dimension. Whether the influences felt are of the Holy Spirit or other spirits depends on the person who is taking the drug, his surroundings and his expectations. "Beloved, believe not every spirit, but try the spirits whether they are of God..." (I John 4:1)...

Carla McAuley
Macon, Ga.

Devil's Heyday

I came out of a church that was practicing some of this (mind powers control). Some of the people are still in this and it is as if they are asleep in the deep and cannot face the fact that a thing like this has happened. People need to be informed about what is going on. The devil is having a heyday but he needs to be exposed. I praise the Lord for these people who dared to interview and expose the works of Satan.

Mrs. Willar Barnes
Bessemer, Ala.

• ...Two years ago I was teaching a Sunday School class of teenagers and our youth director was teaching the kids witchcraft right under our fundamental noses. The church split and is dead at the present. We had to get out, as we found out our pastor and wife also were deep in the occult—claiming to be Baptists. Several of the families who left were almost shipwrecked in their faith and minds. I know a witchcraft revival is flooding in and every Southern Baptist minister, teacher and lover needs a copy of the magazine.

Mrs. Don Cruce
Bessemer, Ala.

...want to congratulate the entire staff the splendid journalistic job that is g done for Southern Baptists. I eciate the in-depth treatments of blem areas of our Baptist life and of those which are vague and unus, such as witchcraft. Why is it ve Baptists who thrill to read of hcraft in foreign areas and rush to ort missionaries to send to those tunate nationals, criticize HOME SIONS when the finger points to ame darkness in our own midst?...

Mrs. Virginia Hendricks
Wichita, Kans.

Anxiety of Life

For a long time I have been wanting to tell you how much I enjoy HOME MISSIONS. I like the way it gives all sides of the vital issues that face us as Christians today.

In the December issue there were several pieces about our Baptist homes. Oates' "The Anxiety of Death" said so well what I have felt for the past few years...As I read his piece I wondered why he didn't head it as "The Anxiety of Life."

In thinking about all those who need help, both the churches and the government seem to have overlooked one group. They have provided to some extent for the children, the aged, the blind, but nothing is even said about the handicapped, and that is the group I come under. I have polio and get about in a wheelchair.

When I was left alone my church saw to my needs and saw that I had someone to help me to my home and that I got to the church where I was an active member. Then two years ago it came to the place that because of the economic conditions I could get no one that wanted the job of housekeeping, so I had to give up my home, and find one where I could have some help. Then I found that no church home would take me, or the Masons, or any of the Christian groups that I turned to for help.

If more of our Baptist and all other Christian denominations and groups realized under what conditions one had to live in these homes, I am sure they would see how urgent was the need and do something about it. It is called a rest home and one thinks it is for the aged and feeble, but you find that some of the patients are only in their 40's and all have come from the state mental hospital. Very few are here because of their age.

I am 58 now and it gives one a very helpless feeling to think about living the rest of one's life with the mentally sick who are beyond being helped, with no Christian influence.

I know there are many more handicapped, and many aged people who need some help that would be so thankful if they had a good Christian home they could live in.

Helen Wilkerson
Franklin, N.C.

Chaplains' Prayer Calendar

June 1: Harry D. Morgan, Okla., Army. Frederick A. Taylor, Mo., Army. **June 2:** Jack A. Henberry, Ga., institutional; Daniel P. Jenkins, La., Army; Robert H. Rogers, Miss., Army. **June 3:** A.N. Hollis Jr., Ga., hospital; James W. Jones, Ark., Navy. **June 4:** Johnie B. Dellinger, Ala., hospital. **June 5:** Ray W. Fullilove, Miss., Navy; Roy J. Fullilove, Miss., Army.

June 6: Floyd E. Sims, Tex., Navy. **June 7:** William H. Barker, Miss., Air Force. **June 8:** James R. Perkins, Mo., Army; LeRoy W. Raley, Okla., hospital. **June 9:** Marvin L. Gold, N.C., hospital.

June 10: Elwyn G. Edwards, Fla., Army; Claude B. Marshall, N.C., Navy; Charles A. Shaw, Ga., Navy; Lee Butler, Tex., hospital.

June 11: Sudderth A. Harms, Tex., Air Force; Louis B. Parks, Tex., hospital; Justus P. Selph, Tenn., Army. **June 12:** Ernest R. Barnes Jr., N.Y., Navy. **June 13:** Harry McCartney, Fla., hospital; Ishmael L. Corona, Calif., hospital. **June 14:** Arthur P. Graham, Va., institutional; William O. Graham, Fla., hospital; Iran N. Marks, Ark., Army; Leonard T. Melton, Fla., Army. **June 15:** Jack E. Brown, Jr., D.C., Army; Cecil R. Threadgill, Ala., Navy; T.D. Whitehorn, Ark., hospital.

June 17: Eli H. Campbell Jr., Ga., Navy; Lawrence B. Cobb, Ariz., hospital; Blake J. Greer, W. Va., Army; Francis M. Marks, Okla., Army; W. Bryant Spivey, S.C., hospital; Jared A. Walker, Ala., hospital; Garee Michael Harrison, Neb., Navy; Robert H. Lloyd, Tex., hospital.

June 18: Roland B. Armstrong, Mo., Army; George P. Bowers, N.Y., Air Force; C.D. Sales, Tenn., hospital; Robert E. Saunders, Tenn., Army. **June 20:** James N. Brister, Miss., hospital; William E. Dodson, Ala., Navy; Glenn D. Mace, Tex., Army. **June 21:** Harry R. Thorpe, Tex., hospital. **June 22:** John D. Gould, Pa., Navy; Fred W. Reid Jr., N.C., hospital.

June 23: Asa W. Jones, Va., Navy; Walter L. Howell, N.C., hospital; William Dearmuth Blanton, N.C., hospital. **June 24:** Donald C. Beeson, Mo., Army; Jasper J. Dean, Ala., Army; Donald B. Doggett, Tenn., Army; Ed F. McDonald III, Ark., hospital. **June 26:** James E. Leath, Tex., Air Force; James Odell Nations, Miss., Navy. **June 27:** Robert E. Ballard, Ga., hospital; Sherman B. Richards, Ky., Navy; John M. Smith, S.C., hospital. **June 28:** Donald H. Dillard, Ind., Navy; Donald W. Grover, Tex., Army; Larry D. Slaughter, Mont., institutional.

June 29: Paul P. Everett, Kans., Army; Donald Wells McSwain, N.C., Army; Roy E. Prager, Ala., hospital; Harold W. Stubblefield, Tenn., hospital; Henry G. Wade, Calif., Army. **June 30:** Joel R. Smith, Ga., Air Force.

IT'S

ALL IN THE FAMILY

(Home Mission Board Family, that is)

1972 PERSONNEL DIRECTORY

of the

HOME MISSION BOARD

1350 Spring Street, N.W.
Atlanta, Georgia 30309

For the first time the Personnel Directory
will be released in its own single volume—

The 1972 Personnel Directory has up-to-date addresses and birthdays of Home Mission Board missionaries throughout the nation—descriptions of the work of Home Mission Board divisions and departments (and pictures of the staffers behind the desks in Atlanta)

And despite things being stifled all over, financially, here is something offered to you

FREE

All you have to do is ask