

# The Failure of Christian Education and the Current Crisis in the SBC: A Campus Minister's View

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**AUTHOR'S NOTE:** The following paper was originally presented on January 7, 1981 to the annual seminar of North Carolina Baptist campus ministers at In-the-Oaks Conference Center in Black Mountain, North Carolina. I offered it to **The Campus Minister** because of my conviction that the effective, professional Southern Baptist campus minister seeks to understand the Christian body which he or she represents and to do everything possible to improve it, for thereby is his or her ministry to students also enhanced.

The current crisis in the Southern Baptist Convention is clearly a power struggle and a uniquely intense one. Church historian Walter B. Shurden, in the 1980 Carver-Barnes Lectures at Southeastern Seminary pointed out that, while this controversy is feeding on ill feelings and issues left over from past controversies, particularly the Broadman Commentary debate of 1969-72 and, less immediately, the Elliott dispute of 1961-63, the methods of the principal power-seekers in this crisis distinguish it from the others. The Patterson-Pressler contingent of the Southern Baptist Convention, which engineered the election of the past two convention presidents, is a "highly organized, well-funded, partisan political party" going for the convention machinery as well as the minds of Southern Baptists. In Paul Pressler's words, they are "going for the jugular."<sup>1</sup>

Another Southern Baptist historian, E. Glenn Hinson, in speaking to the South Carolina Baptist Historical Society, November 10, stated: "The real issue is whether pastors of a few jumbo-size churches can establish themselves as inerrant and infallible teachers and thus qualify for the kind of authority they want to exercise in the Southern Baptist Convention."<sup>2</sup>

Grady Cothen, President of the Sunday School Board, in an address to the State Convention of Baptists in Ohio,

also said that he sees the main issue as a power struggle and recounted a very significant conversation with SBC President Bailey Smith in which Smith confirmed the accuracy of his understanding.<sup>3</sup>

However, Cothen, Hinson and Shurden also all agree that underneath the power struggle is a more substantive issue that threatens to undermine the strength of the Southern Baptist tradition. That issue is the demand for a mandatory doctrinal standard, particularly on the inerrancy of the Bible, by which the orthodoxy of Southern Baptists, especially Convention agency employees, could be judged. Hinson warned that the Patterson-Pressler contingent represents independent fundamentalists, based at Bible institutes, seeking to spread evangelicalism, a movement with a distinctly different heritage from that of Southern Baptists, whose forebears preeminently sought freedom of conscience.<sup>4</sup> Shurden observed that the 1925 and 1963 confessional statements of the Southern Baptist Convention, the results of previous controversies, may unfortunately be used for the development of a creed and characterized the current trend as not creeping but galloping creedalism. Cothen stressed the traditional Baptist aversion to creeds in saying: "Words about the Bible have never been the test of faith in the SBC."<sup>5</sup> He referred to **The Baptist Faith and Message** statement of 1963 which states that, although "throughout their history Baptist bodies, both large and small, have issued statements of faith which comprise a concensus of their beliefs, such statements have never been regarded as complete, infallible statements of faith, nor as official creeds carrying mandatory authority."<sup>6</sup> The 1963 statement furthermore quotes the 1925 **Baptist Faith and Message** to the effect that "the sole authority for faith and practice among Baptists is the Scriptures of the Old and New Testaments" and that "confessions are only guides in interpretation, having no authority over the conscience."<sup>7</sup>

Historians Hinson and Shurden emphasized the need for Baptists to know their heritage. Hinson characterized the current confusion as "an identity crisis" and stated that it is "absolutely critical" for Southern Baptists to learn who they are.<sup>8</sup> Shurden similarly observed that the failure to know our

tradition could be fatal to the "Southern Baptist synthesis" which is in the delicate process of "cracking and reshaping."

So what does all this have to do with Christian education and, more particularly, campus ministry? Simply stated, my contention is that the failure of Christian education in the Southern Baptist Convention is largely responsible for the seriousness of the current crisis. In other words, if Southern Baptists were not so ill-informed about the Bible and their heritage, and so shallow in their spirituality, such a power play as is now being carried out, even in the unlikely case of its being attempted, could never succeed.

The inadequacy of Southern Baptist Christian education becomes painfully obvious in campus ministry. Students coming from Southern Baptist Sunday School and Church Training programs have their understanding of the Bible challenged, if not flatly refuted, by college-level courses in religion. This shocking experience, which is so common that it has almost become a cliché, seems to me unnecessary, since the seminary-trained ministers which most of the students had at home could have and should have introduced them to the historical-critical method of biblical interpretation. Granted, adolescence is unavoidably a turbulent period of life; but if students were as ill-prepared for serious study in the sciences, the arts, and the other humanities as they are for religion, they could hardly avoid flunking out of college. A large number of students never take courses from the so-called agnostic and atheistic professors of religion about whom they were warned back home. Many retreat from the struggle with their faith and doubts by joining the popular, non-denominational, evangelical Christian fellowships on campus, known for having the least disturbing program content and the most gut-level religion, that is, like it was back home.

To facilitate our understanding of the deep historical, as well as religious dimensions of our current situation as Southern Baptists, I would like to introduce you to two major interpretive schemes or models. These models can further assist us in formulating a vision for the future. The historical model comes from a book by William G. McGloughlin, **Revivals, Awakenings, and Reform: An Essay on Religion and**

**Social Change in America, 1607-1977.** Combining his historical knowledge with the insights of anthropologist Anthony F. C. Wallace, McGloughlin understands awakenings as "revitalizations of culture."<sup>9</sup> He identifies five such awakenings in our culture since 1607 which he views as "periods of fundamental ideological transformation necessary to the dynamic growth of the nation in adapting to basic social, ecological, psychological and economic change."<sup>10</sup> The development of the Southern Baptist tradition, the controversies it has endured, and its current crisis can be very well understood in terms of these awakenings.

The five periods can be described as follows: the Puritan Awakening, 1610-1640, which provided the cultural core of America; the First Great Awakening, 1730-1760, which produced intercolonial unity; the Second Great Awakening, 1800-1830, which sought a national ideological consensus; the Third Great Awakening, 1890-1920, which forged a new world view in the face of evolution and other shocks to orthodox understanding; and the Fourth Great Awakening, 1960-1990(?), which is still seeking a new cultural consensus.<sup>11</sup>

The awakenings are further broken down into stages. The first two stages involve "individual stress" and the malfunction of institutions.<sup>12</sup> It is important to note that at these early stages, "there almost always arises a nativist or traditionalist movement within the culture, that is, an attempt by those with rigid personalities or with much at stake in the older order to argue that the danger comes from the failure of the populace to adhere more strictly to the old beliefs, values, and behavior patterns."<sup>13</sup> The last stages of an awakening involve the building of a new world view and the "restructuring of old institutions." The traditionalists previously mentioned become "the minority, the dissident view in the new consensus."<sup>14</sup>

In applying this model to our history, I must begin by acknowledging my indebtedness to the concise and incisive analysis of our tradition by Walter B. Shurden in the previously cited Carver-Barnes Lectures, which aided me greatly in outlining Southern Baptist history, especially the major controversies of this century.

The forebears of and the earliest Southern Baptists were full participants in the first two awakenings and to a large degree in the third. Our earliest base in the South, the First Baptist Church of Charleston, South Carolina, organized in the late seventeenth century, had its roots in the Particular Baptists of England, whose doctrinal heritage was English Calvinistic Puritanism. Southern Baptists have been called the last depository of Puritanism in America, since they preserve its two essential principles: the centrality of religious experience and the sole authority of Holy Scripture. The other base of our tradition, in Sandy Creek, North Carolina, came from the First Great Awakening, when pro-revival "New Lights" of New England moved South to form Separate Baptist churches.

From the last quarter of the eighteenth century through the Second Great Awakening, the Sandy Creek and Charleston traditions gradually merged, and the long-term shape of Southern evangelical Protestantism emerged. This faith was based on a modified Calvinism (Arminian elements introduced to accommodate revivalism), an evangelical concept of the ministry (individualistic, anti-creedal and untrained), emphasis on individual conversion and holiness without concern for political and social issues, and scriptural literalism. The national ideological unity striven after in this awakening was marred by sectionalism. The social reform prominent in the North was impossible in the South because of slavery. The Southern Baptist Convention, which was formed in 1845, only fifteen years after the end of this period, came into existence not because of doctrinal differences but because of sectionalism and slavery.

While the New South emerged from the Civil War and Reconstruction and gradually grew out of its political, economic and intellectual provincialism, Southern religion rigidified. The role it has since played in American cultural development has been that of the nativist or traditionalist movement, earlier described, which opposes change, arguing that a return to the old order, or the "old-time religion," would solve any problems. During the Third Great Awakening, Southern Baptists sided with the Fundamentalists. Our first

major controversy of this century involved the fight against evolution led by Frank Norris and C. P. Stealey, which included attacks on professors and institutions and produced the 1925 **Baptist Faith and Message**.

Our next major crisis, the Elliott controversy of 1961-63, came at the beginning of the Fourth Great Awakening, and it was a debate over the same basic world view being defended in the 1920's. Meanwhile, the nation was beginning to wrestle with the limitations of its accommodation to the twentieth century, which Southern Baptists had never made peace with. Out of the Elliott dispute came the 1963 **Baptist Faith and Message statement**. During this early phase of the awakening, Southern Baptists clearly identified with the nativist movement most visibly led by Billy Graham.

The 1969-72 Broadman Commentary debate again concerned the same basic issue, though without significant resolution apart from a deplorable book banning. The current crisis over political control of the Convention and the inerrancy of the Scriptures mirrors a nationwide nativist movement most conspicuously led by Ronald Regan and the Moral Majority, with notable assistance from the Ku Klux Klan and the American Nazi Party.<sup>15</sup>

The tragedy of Southern Baptist history is clearly the persistent identification of Southern Baptists with the provincial Old South world view (originally including slavery), which has eclipsed and, for all practical purposes, nullified their connection with the very positive, creative commitment of Baptists to freedom of conscience. In the previously cited address, Glenn Hinson, connecting Southern Baptists with their roots, described them as "the children of the refugees who fled from the European continent to these shores to found here a society in which there would be no restriction of conscience and no religious test for public office." Emphasizing this key point, he added: "As such, they have insisted that faith must be free and voluntary if it is to be genuine faith, that there is no objective word apart from uncoerced human response."<sup>16</sup> To recover that commitment to freedom of conscience seems to me our only hope as a denomination. A small but very significant sign of that last commitment is the

option that Southern Baptists still have to register their conscientious objection to war with the Executive Committee of the SBC. A full recovery of that commitment would be both radical, in returning to our roots, and conservative, in maintaining our tradition. Without breaking with our heritage, we could overcome our defensiveness, our sectarian response in the face of twentieth century Christian thought and practice.

Such a renewed commitment to our finest tradition could significantly reduce the tension which is now consuming so much of the energy of the Southern Baptist Convention and allow Southern Baptists to participate fully in and to contribute creatively to the current search for a cultural consensus in this Fourth Great Awakening. Our educational institutions have produced quite a few outstanding thinkers, but our abandonment of the basic principle of freedom of conscience has led to the banishment of many. Bitterly reflecting on this long-term problem, Carlyle Marney, in his book **Priests to Each Other**, wrote of "the Huguenot Expulsion that has marked us since the forties, the confidence in 'controlled ignorance' and functionalistic methodologies, the egoistic absurdities and isolationisms, and it means that I can name more than forty men, who represent more than two centuries of graduate study in Europe's best universities, who hold no longer any connection whatever, except nostalgic memory, with the institutions that sired, hired, and fired them."<sup>17</sup> In regard to our educational institutions, campus ministers might profit by learning more about our tradition's beginnings in Charleston, where education was highly valued and whence came the impetus, direct and indirect, for the founding of such institutions as Mississippi College, Wake Forest University, Furman University, and Southern Seminary.

One Baptist, though not a Southern Baptist, Walter Rauschenbusch, was one of the most creative thinkers of the Third Great Awakening. His essay, "Why I Am a Baptist,"<sup>18</sup> would serve as an excellent text for Southern Baptist Christian educators endeavoring to teach the most fruitful, living principles of our tradition as it existed before being deformed by the burden of defending slavery and sectionalism. Rauschen-

busch gives four reasons for being a Baptist: first, because of "a minimum emphasis on ritual and creed, and a maximum emphasis on spiritual experience"; second, because of Baptist church polity; third, because of the Baptist "conception of worship"; and fourth, because "Baptists are not chained to creeds, but have the Bible as their authority." In discussing his fourth reason, Rauschenbusch offers the following insights applicable to our current controversy:

There are, indeed, many Baptists who have tried to use the Bible as a creed. They have turned the Bible into one huge creed, and practically that meant: "You must believe everything which we think the Bible means and says." They have tried to impose on us their little interpretation of the great Book as the creed to which all good Baptists must cleave.

But fortunately the Bible is totally different from a creed. A creed contains sharply defined and abstract theology; the Bible contains a record of concrete and glowing religious life. A creed addresses itself to the intellect; the Bible appeals to the whole soul and edifies it. A creed tells you what you must believe; the Bible tells you what holy men have believed. A creed is religious philosophy; the Bible is religious history. A creed gives the truth as it looked to one set of clever men at one particular stage of human history; the Bible gives the truth as it looked to a great number of God-filled men running through many hundreds of years. The strength of a creed is in its uniformity and tight fit; the beauty of the Bible is in its marvelous variety and richness. A creed imposes a law and binds thought; the Bible imparts at spirit and awakens thought.

Other significant Baptist leaders have affirmed the critical role of freedom of conscience in their lives. In the book **A Way Home: The Baptists Tell Their Story**, edited by James Saxon Childers, Brooks Hays, a Member of Congress for many years and President of the SBC 1958-59, cites three basic principles from his Baptist upbringing that have stayed with him: "a sense of human dignity and of individual worth which, in theological terms, endowed me with soul sovereignty and bade me respond to the voice of conscience; a concern for all the people around me and also for those outside my orbit; an awareness of the great world with its universal values and a recognition of an urgent need for the compassion which I identified with my faith."<sup>19</sup> Benjamin E. Mays, President of



Morehouse College, reflecting on his lifetime as a Baptist, in the same book states: "There is something in the beliefs of the Baptist—freedom of conscience, the dignity and worth of every man, each man's individual right of direct access to God—that has given the Negro preacher the power that he has, the conviction and the ability to preach and to move people."<sup>20</sup>

Let us return to that neglected part of our heritage, that part which offers the greatest hope for a future in which Southern Baptists can give their best to a world in need of it. That old spirit has already manifested its potential among us in **SEEDS** magazine and the brand-new publication, **Baptist Peacemaker**.

Turning now from a historical perspective to the development of Southern Baptists as Christian pilgrims, a useful model is provided by the stages of faith conceived by James Fowler, based on his own research and the moral and cognitive developmental theories of Lawrence Kohlberg and Jean Piaget. His stages are presented here as outlined in two books, **Life Maps: Conversations on the Journey of Faith** and **Trajectories in Faith**. Fowler uses the word **faith** in its broadest sense, as a universal human phenomenon, as did H. Richard Niebuhr (about whose theology Fowler has written) and then goes to describe it as "a verb, as a way of **doing**, of **knowing**, a way of **committing** and thus of **being**."<sup>21</sup> His stages describe "the kinds of approaches to issues of faith that are possible and that will be employed by a person at this stage of development."<sup>22</sup> Though a person might indicate some faith characteristics of an earlier or a later stage, one stage tends to be dominant as a whole. Also, to move from one stage to the next, an individual must have consolidated the characteristics of his or her current stage. No stages can be skipped. Development through all the stages is hardly likely, much less inevitable, and Fowler's research indicates that "each stage is a potentially well-integrated structure for composing and maintaining a meaningful, useful life."<sup>23</sup>

For my use of the model, the names of the stages plus a few other identifying phrases should be adequate, though elaborate explanations might justifiably be given for each.

The stages include undifferentiated faith (typically infant, need for trust, courage, hope, love); stage 1, intuitive-projective faith (typically ages 3-7, characterized by fantasy and imitation); stage 2, mythic-literal faith (typically school child, characterized by literally understood stories, beliefs and observances symbolizing community belonging); stage 3, synthetic-conventional faith (typically adolescent, conformist stage, defining ultimate environment in interpersonal terms); stage 4, individuative-reflective faith (typically young adult, demythologizing stage, self and world view differentiated from others); stage 5, paradoxical-consolidative faith (typically mid-life or later, attempt to unify opposites in mind and in experience); stage 6, universalizing faith (very rare, ultimate environment inclusive of all being, incarnator of the spirit of a fulfilled human community).<sup>24</sup>

Southern Baptist Christian educators have specialized in faith development from undifferentiated faith through stage 1, intuitive-projective faith to a stage which, though Fowler forbids such an analysis, falls somewhere between stages 2 and 3, mythic-literal and synthetic-conventional faith. Obviously, Biblicism is a trait of the mythic-literal stage. However, Southern Baptists are plainly not consistent Biblicists and, when unable to swallow the literal Word, tend to become conformist, as in their patriotism. In neither case, as Fowler points out about stages 2 and 3, are they able to objectify and critically examine their beliefs.

My own experience confirms the accuracy of this analysis. During my last two years of high school and especially during my college years, as I was learning to think critically and deciding for myself what I believed, apart from the opinion of others, I became increasingly dissatisfied with my Sunday School classes and the literature they used from the Sunday School Board. What was taught did not speak to my struggling, and I do not think that my experiences were unique.

Because Fowler regards each faith stage as potentially adequate for a meaningful life, one might ask why Southern Baptist Christian educators should not be satisfied with having facilitated their church members' growth through stage 3.

My answer would be that, because, as I have discussed at length, Baptists value freedom of conscience, then Baptist church members should be trained to take advantage of that heritage. Ideally, such training would enable individuals to think critically about their faith.

Obviously, in light of our current controversy, one crucial area for such training would be Bible study. To appreciate the present state of such instruction, consider the fact that an article appeared in **Newsweek** last Christmas (1979) competently summarizing current biblical scholarship on the Gospels and the controversy caused by its conclusions. For a popular newsmagazine to deal forthrightly with this issue, which has never been adequately presented to Southern Baptists, dramatically exposes the poor work of the Sunday School Board, which has access to Southern Baptist scholars well-trained in modern biblical interpretation. My father, hardly an uneducated man but dependent on Southern Baptist Sunday Schools and their literature for his scriptural understanding, found the article very disturbing and, apparently fearing its effect on others' faith, was unhappy that it had ever been printed. Despite my best efforts, I could not convince him of its merits. Commenting in the article, Joseph Fitzmeyer, a Jesuit biblical scholar at the Catholic University of America, accurately identifies the problem, that "in Scripture matters, education today is so retrograde that one cannot even pose a critical question without shocking people."<sup>25</sup>

In terms of Fowler's stages, my recommendation is that the long-term goal of Southern Baptist Christian educators be to lead church members to stage 5, paradoxical-consolidative faith. Again, my suggested emphasis on freedom of conscience determines that. Stage 4, individuative-reflective faith, while involving critical thinking, tends to produce a rather narrowly defined world view and self-concept, which are constantly used as standards against which others are measured. In other words, the tolerance and openness implicitly valued as part of affirming freedom of conscience are not usually characteristic of this stage of faith; whereas, they do appear in stage 5, which typically generates a vision of "an inclusive community of being."<sup>26</sup>

My favorite examples to illustrate the significance of the transition from stage 4 to stage 5 faith are Will Campbell and Anita Bryant. Will Campbell moved from a stage 4 faith which clearly defined the line between the righteous, prophetic liberals and the nasty, sinful Ku Klux Klan, to a stage 5 faith in which he could be open to his common condition with the Klan, even to the point of becoming their chaplain.<sup>27</sup> Anita Bryant moved from a stage 4 faith of aggressive, even vicious fundamentalism, especially vis-a-vis gays, to a stage 5 faith in which she acknowledges that there are no simple answers and even admits understanding the anger and frustration of previous opponents.<sup>28</sup>

Among Southern Baptists, one effective way to discuss faith development might be through the use of Biblical models for the six stages. Stages 2 and 3, mythic-literal and synthetic-conventional faith, at which I place most Southern Baptists, are also the levels at which I would locate the Israelites in the Old Testament and Jesus' disciples, as he knew them, in the New Testament. The Israelites certainly lived by their myths and were very literal in adhering to their rituals, even if superficially and offensively to God. Their conformity to the pagan customs of the Canaanites seemed a constant problem. Jesus was endlessly frustrated by the disciples' merely literal understanding of his sayings and their inability to think beyond the current Jewish stereotypes of the Messiah. Many of Paul's converts clearly had a stage 3 conformist faith. His frustration with their obtuseness is vividly expressed in I Corinthians 3: 2-3a (TEV): "I had to feed you milk, not solid food, because you were not ready for it. And even now you are not ready for it, because you still live as people of this world live." Paul, as a Pharisee persecutor of Christians, is a perfect illustration of stage 4, individuative-reflective faith; though, as missionary to the Gentiles, he seems to have had a stage 5, paradoxical-consolidative, faith. The great prophets of Israel, such as Isaiah, who understood God as sovereign over all nations, also appear to have had the paradoxical-consolidative faith of stage 5. Jesus of Nazareth is the only clear example of universalizing faith, stage 6.

If my cavalier faith categorization of everybody from Southern Baptist church people to Jesus himself is offensive

to you, I will gladly acknowledge that the model has limitations. One important one is its inability to cope with the contradictions within an individual's style of thinking and believing. In other words, the logical consistency required of an academic model can hardly accommodate all the inconsistencies in our thinking and the circumstances of our faith journeys. In a discussion with Fowler recorded in a book cited above, **Life Maps**, Sam Keen endeavored to provide a simplified, more gut-level model of five stages: child, rebel, adult, outlaw, and lover or the fool.<sup>29</sup> However, I still believe that Fowler's stages provide an excellent means to discuss and to teach some very important characteristics of faith development. His previously mentioned book, **Trajectories in Faith**, co-authored with Robin W. Lovin and others, creatively and fascinatingly applies his model to the lives of Malcolm X, Anne Hutchinson, Blaise Pascal, Ludwig Whittgenstein, and Dietrich Bonhoeffer.

Finally, my dream is that Southern Baptists can develop a more adequate spirituality. By spirituality, I mean, in John Macquarrie's words, "the process of learning by which the disciple becomes more proficient in the Christian life and advances along the way of sanctification."<sup>30</sup> In its deepest and truest meaning, it is very simply "the process of becoming a person in the fullest sense."<sup>31</sup> Our current Southern Baptist spirituality is limited to personal morality and evangelism, based on superficial Bible study, with minimal acknowledgment of social concerns such as racial discrimination. SBC President Bailey Smith, in his book **Real Christianity**, exalts just such a spirituality, both by example in his scriptural interpretation and by statement in his stress on personal sin to the almost total neglect of social evil. A disturbing example of his exegesis is the following commentary on Paul's preaching of Jesus and the resurrection to the Athenians (Acts 17: 18):

The resurrection was a miraculous event. The Athenians knew how to sit and speculate, but Jesus never had to do any of that, for Jesus never sought the truth. He was the Truth. Jesus never did try to find God, for he was God. Jesus never did try to find light, for he was the Light. Jesus never tried to find any nourishment from great truth, for he said, "I am the Bread of life" (John 6:35, 48). When Jesus' spiritual tongue

was parched, he didn't ask for some great philosopher who lived before he was born. He said, "I am the water of life" (Rev. 21:6).<sup>32</sup>

Concerning morality, Smith approvingly quotes Billy Graham who said that what we need "is a good, old-fashioned religion of honesty, purity, and decency."<sup>33</sup>

Recently, I was disappointed to learn that the investment policies of the Southern Baptist Foundation have only the same extremely limited ethical concerns, specifically "that no investment in nor loan be made to the liquor industry, tobacco industry, companies dealing in pornographic materials, companies which practice any form of racial discrimination, or companies which offer or promote any form of gambling."<sup>34</sup> Unfortunately, the Foundation holds stocks of corporations such as DuPont and General Electric which are directly involved in the production of nuclear weapons!

If, by reclaiming the positive components of their tradition, Southern Baptists can open themselves to the work of God's Spirit in the world today, then I firmly believe that our now limited spirituality can both deepen and broaden. As an ideal, I would offer the vision of Matthew Fox, a Dominican priest, who writes: "After the activism of the 60's, after the quietism of the 70's, there comes—hopefully—the mature spirituality of the 80's which will be characterized by a marriage of mysticism and social justice and whose proper name is compassion."<sup>35</sup> Among the stirrings of God's Spirit in our times, there is a widespread, inspiring interest in prayer, meditation and the contemplative life as described and lived by writers such as Thomas Merton, Henri Nouwen, and Morton Kelsey. Mutually enriching and enlightening interaction is occurring between Western Christianity and Marxism, Eastern Orthodox Christianity, other Eastern religions, and even modern physics. Women are demanding their justly deserved and divinely ordained equal role in the leadership of the Church, and their concerns have contributed greatly to the creative ferment in theology today.

Because campus ministers are involved with the students who will undoubtedly be the future leaders of the SBC and because college campuses are at the center of so many of

these exciting new developments in theology and Christian education, campus ministry has a great role to play in the revitalization of the Southern Baptist Convention. Perhaps even that tiresome, old tension between colleges and local churches can be creatively overcome, or at least reasonably reduced. May God grant us the courage, the conviction, and the discipline to do all that we can!

## Footnotes

- 1 Preceding and subsequent quotations of the Shurden lectures are from notes taken by the writer on tapes in the Southeastern Baptist Theological Seminary Library. The quotations were approved for publication through correspondence with Dr. Shurden. The lectures have since been published as a supplement to **Outlook—Southeastern Baptist Theological Seminary Bulletin**, Volume XXX, Number 5, March-April 1981.
- 2 "Hinson addresses Historical Society about 'identity crisis,'" **Baptist Courier**, 20 November 1980, p. 12. The paper presented by Dr. Hinson, "Baptists and Evangelicals: What Is the Difference?" is to be published in the April issue of **Baptist History and Heritage**. Through correspondence with this writer, Dr. Hinson approved the quotations which appear in this paper.
- 3 "Controversy 'planned assault by the devil,'" **Baptist Courier**, 13 November 1980, p. 16.
- 4 "Hinson addresses Historical Society about 'identity crisis.'"
  - 5 "Controversy 'planned assault by the devil.'"
  - 6 **The Baptist Faith and Message** (Nashville, 1963), p. 5.
  - 7 **The Baptist Faith and Message**, p. 4.
  - 8 "Hinson addresses Historical Society about 'identity crisis.'"
  - 9 William G. McGloughlin, **Revivals, Awakenings, and Reform: An Essay on Religion and Social Change in America, 1607-1977** (Chicago, 1978), p. xiii.
  - 10 McGloughlin, p. 8.
  - 11 McGloughlin, pp. 10-11.
  - 12 McGloughlin, pp. 12-13.
  - 13 McGloughlin, p. 14.
  - 14 McGloughlin, p. 16.
  - 15 Clarification of this statement is offered to avoid any possible misunderstanding. The sentence makes sense only when understood as an application of McGloughlin's interpretive scheme and more particularly, in light of his definition of nativist movements, which appears on page four. It is critical to note that, by McGloughlin's definition, the individuals or groups making up such a movement need not be connected in any way other than by sharing a common concern for returning to old values, beliefs, and behavior patterns. If clear connections or a unified organization toward that end were required, then my interpretation of Billy Graham's role in an earlier nativist movement of the current awakening would be equally as unfounded as my statement on Reagan, the Moral Majority, the Klan and the Nazis might appear. Granted, my phrasing suggests connections among these parties. That suggestion is made largely tongue-in-cheek, yet with a measure of seriousness. That is, their rhetoric, whether intentionally or unintentionally, is mutually reinforcing in its encouragement of the extremely conservative (or nativist) tendencies in their overlapping constituencies. Furthermore, despite the fact that he disavowed it, Ronald Reagan received the endorsement of the Ku Klux Klan; and he himself endorsed the Moral Majority when he spoke to The Roundtable in Dallas, Texas, last August (1980). The Nazis and the Klan are clearly closely associated, most notably in the Greensboro, North Carolina slayings of members of the Communist Workers Party.
  - 16 "Hinson addresses Historical Society about 'identity crisis!'"
  - 17 Carlyle Marney, **Priests to Each Other** (Valley Forge, 1974), p. 116.
  - 18 The following quotations from this essay are from a private, uncopyrighted printing. However, this writer contacted the original publishers of the essay, **The Colgate-Rochester Divinity School Review** (December, 1938), who indicated that no formal permission to quote was required.
  - 19 **A Way Home: The Baptists Tell Their Story**, ed. James Saxon Childers (Atlanta, 1964), p. 162.
  - 20 **A Way Home**, p. 167.
  - 21 James W. Fowler and others, **Trajectories in Faith** (Nashville, 1980), p. 20.
  - 22 Fowler, **Trajectories**, p. 22.
  - 23 Jim Fowler and Sam Keen, **Life Maps: Conversations on the Journey of Faith**, ed. Jerome Berryman (Waco, Texas, 1978), p. 69.
  - 24 This summary is based on Fowler's description of the stages in **Trajectories in Faith**, pp. 24-31.
  - 25 Kenneth L. Woodward and others, "Who Was Jesus?" **Newsweek**, 24 December 1979, pp. 48-55.
  - 26 Fowler, **Trajectories**, p. 30.
  - 27 See Will Campbell, **Brother to a Dragonfly** (New York, 1977).

- 28 See Cliff Jahr, "Anita Bryant's Startling Reversal," *Ladies' Home Journal*, 97 (December, 1980), pp 60-68.
- 29 Fowler and Keen, *Life Maps*, pp. 102-126.
- 30 John Macquarrie, *Principles of Christian Theology*, Second Edition (New York, 1977), pp. 497-498.
- 31 John Macquarrie, *Paths in Spirituality* (New York, 1972), p. 40.
- 32 Bailey E. Smith, *Real Christianity* (Nashville, 1979), p. 161 Used by permission.
- 33 Smith, p. 14.
- 34 *Investment Management for Southern Baptists* (Nashville, n.d.), p. 2.
- 35 Matthew Fox, *A Spirituality Named Compassion and the Healing of the Global Village, Humpty Dumpty and Us* (Minneapolis, 1979), p. iii.

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