

PRINCIPLES AND PURPOSES

OF

PRICHARD FAMILY FOUNDATION

A TEXAS NON-PROFIT CORPORATION

PREAMBLE

We declare and establish these principles and purposes to provide meaning and guidance to the directors as well as others so that they may fulfil the purposes of the Prichard Family Foundation at outlined in its By-Laws under Article II.

I

NAME

This foundation shall be known as the PRICHARD FAMILY FOUNDATION (“Foundation”).

II

STATEMENT OF BASIC BELIEFS

The purposes of this Foundation as stated in Article II of the Foundation’s By-laws shall be accomplished consistent with the principles and definitions stated herein:

(a) This Foundation shall further the promotion of historic Baptist principles of soul competency/priesthood of the believer and religious liberty/separation of church and state; and generally a Judeo-Christian worldview that places value on the history and contributions of western civilization in a manner that is consistent with such Baptist principles. Such Baptist principles, historically, have evolved as follows:

The doctrine of soul competency, also known as the priesthood of the believer, and the demand for religious liberty and separation of church and state are cherished historic Baptist and free church positions. Baptists began in the early 17th century in England as one of the most radical dissident groups involved in the Civil War that replaced the king with Oliver Cromwell. Baptists objected to being required to support the Church of England and rejected infant baptism. Heavily persecuted, with martyrs drowned, tortured and burned at the stake, they fled first to Holland and later to New England. Insisting on freedom of conscience – the ability of each person to worship (or not to worship) as he chose, they rejected the concept of an authoritarian

church with a hierarchy of priests or ministers who could determine what they were to believe. One of the first Baptist preachers in New England, Roger Williams, was banned from Massachusetts Bay Colony for his heresy and established Rhode Island, the first colony to grant religious freedom. The first Baptist church in America was established by Roger Williams in Providence, Rhode Island. In most of America's colonies, Baptists faced similar persecution, often imprisoned. Baptists in Virginia successfully lobbied the Virginia delegates to the Constitutional Convention, Thomas Jefferson and George Mason to include the first amendment to the Constitution, guaranteeing religious liberty and freedom of conscience. This is generally considered Baptists' greatest contribution to American public policy. Baptists today, through the Baptist Joint Committee, a highly effective and respected lobbying group in Washington, remain advocates and watchdogs for separation of church and state, opposing prayer in the schools and tax monies for parochial schools, for example, Baylor University, Waco, Texas ("Baylor"), has one of the most outstanding academic programs in the nation on the subject, the doctoral-granting J.M. Dawson Institute in Church-State Studies.

From the Middle Ages until the end of the 19th century, "western civilization" was the focus of academic studies in Europe and North America. History emphasized succeeding western civilizations from Israel to the Greeks and Romans to western Europe to America. Religious studies were based on the Jewish and Christian faiths. Philosophy was based on the Greeks. Law and government started with the 10 Commandments. The references of literature were to this common body of knowledge. There was a shared belief that this system of history, philosophy, theology, morals and ethics was the foundation of the best civilization in history. Other systems were taught, but they were not considered of equal value. This is the traditional **Judeo-Christian worldview**.

At the end of the 19th century, scientific discovery, Darwin's theories, and the emergence of the great German research institutions all contributed to a declining emphasis on a traditional classical education that pursued Truth, convinced that there was a Creator of Truth. For the "modernists," facts that could be proved in the laboratory replaced Truth as the emphasis. Virtually all of the great Protestant universities embraced modernism. (In fact, this was just part of a larger issue. All the "mainline" Protestant denominations – Episcopalian, Presbyterian, Methodist, northern Baptist, and Congregationalist – were heavily influenced by modernism in the 1920s.) It remained for Catholic and narrowly sectarian colleges, including Southern Baptist colleges, to seek to maintain a commitment to faith as well as to knowledge. Actually, most of these colleges were little more than Bible schools,

placing far greater emphasis on faith than on learning. (This Foundation is no more interested in supporting Bible schools than in supporting secular programs. The 1994 Baylor Mission Statement states the balance well.)

The newest academic trend or fad is “post-modernism,” which says there is no truth, that everything is merely opinion, that there are no absolutes, that “right and wrong” are merely the prevailing opinion in any given group, that no group or civilization is any better or worse than another.

Therefore, soul competency/priesthood of the believer, religious liberty/separation of church and state, and a Judeo-Christian world view that places value on western civilization are three criteria for determining whether a given program or institution qualifies for funding by the Prichard Family Foundation.

This does not mean that only institutions in the free church tradition would necessarily be eligible for funding for **educational** and **public policy** purposes. A Catholic institution might be doing fine work in a western civilization program; a Jewish institution, in first-amendment issues, for example. Secular groups could be involved in some of these issues as well. In funding for **religious** purposes, an institution would need to meet all religious criteria. There are instruments that can be used to further determine eligibility.

(i) The 1963 Baptist Faith and Message and especially its Preamble (and definitely not as articulated in the report of the Peace Committee of the Southern Baptist Convention and actions and resolutions of the Southern Baptist Convention, its agencies, institutions and boards after 1990) further articulates such Baptist principles and such principles are further defined as follows:

Since Baptists believe in soul competency, they have always rejected creeds. Nevertheless, there have been numerous confessions of faith written over the past 400 years that attempt to describe the consensus of beliefs that tend to identify what “Baptist” means. The most recent Southern Baptist document was the 1963 Baptist Faith and Message prior to its amendment in 1998. Its Preamble states that this document is not binding on individuals.

First, it should be noted that every Baptist church is autonomous and chooses how and if it will related to state and national conventions. Even when a church affiliates with a convention, that convention is not in authority over it. There is no Baptist Church; there are only individual

local Baptist churches. Since 1990 the Southern Baptist Convention (“SBC”) has been totally controlled by fundamentalists who have far more in common with the “religious right” than with traditional Baptists. They insist on the authority of the pastor, deny freedom of expression and conscience in their institutions and agencies and use a handful of arguable doctrinal issues in a creedal sense to demand uniformity of belief (found in the report of the Peace Committee). They have withdrawn from the Baptist Joint Committee and have taken political positions diametrically opposed to historical Baptist positions. So long as fundamentalists control the SBC and place only like-minded individuals on boards and hire the same to head their institutions, no SBC agency or institution would qualify for funding for any purpose; nor would any other fundamentalist, religious right group, including state Baptist Conventions, their institutions and agencies that are controlled by fundamentalists.

(ii) The Baptist principles supported by this Foundation have been interpreted and applied in 1990 and subsequent years by the Baptist General Convention of Texas, Texas Baptists Committed, Cooperative Baptist Fellowship and Baptist Joint Committee.

So far moderates have remained in control of the Baptist General Convention of Texas, due largely to the effective educational work of Texas Baptists Committed, a group founded in the late 1980s to fight fundamentalism in the state. Votes at the fall 1998 convention will probably determine whether moderates become entrenched or not. Individual churches and associations vary widely, but the state’s institutions and agencies are generally moderate. With the fundamentalist stronghold on SBC agencies and institutions, numerous independent groups have sprung up to do Baptist work, and most, if not all of them, would qualify for funding. These groups include seminaries, publishing houses, press association, ethic centers, etc. The Cooperative Baptist Fellowship (“CBF”) is a national association of moderate churches and individuals, not yet a denomination, but doing many of the things the SBC does, but on a very small scale.

(b) The Corporation shall accomplish the purposes and principles set forth above by funding the efforts of torch bearer institutions to achieve a level of distinction and distinctiveness in American life to support.

(c) Definitions:

(i) “in the free church tradition”

Baptists are simply a group of numerous “free church” denominations, those that are congregational in nature, without a religious hierarchy or a history as an “established” church; that is, one supported by the state. Therefore, while Baptist organizations might be given the highest priority for funding, the broader free church tradition would have a second priority.

(ii) “in the traditional confessions of faith (and their literal interpretations) of the Christian church”

Starting with the Nicene and Apostles Creed in the early Christian church, there are confessions of faith that are acknowledged by virtually all Christian denominations, and these would have a third priority in funding. However, some denominations, institutions, agencies, ministers and scholars say the creeds but deny the literal interpretation: the divinity of Christ, the physical resurrection and ascension, second coming, and eternal life. Others take a universalist view of eternal life. This liberal, modernist theology is as unacceptable for funding as is the fundamentalist view.

(iii) “torch bearer institutions”

to fund institutions that are leaders, that have the potential to be leaders, or are a lone voice that advocates the ideals identified in (a) above in religious, educational and/or public policy debate. This can be used fairly broadly. First Baptist Church, Corpus Christi, for example, does not need to be the leading – or biggest – Baptist church in the city; it simply needs to display leadership qualities in standing strong for historic beliefs and in attempting to meet spiritual needs in the community. Baylor is certainly more of a leader than smaller, regional Baptist colleges, but one of them could have a particular program that’s recognized as one of the strongest in a given area. The Baptist Joint Committee has sometimes been the lone voice for separation of church and state in Washington.

(iv) “distinction”

to support programs of such quality and significance that they enhance an institution’s reputation.

(v) “distinctiveness”

to support programs that are creative, original, unique, cutting edge rather than simply programs that attempt to duplicate existing efforts. An educational program that sought to bring a Judeo-Christian worldview to something that previously had had only a secular/modernist/post-modernist approach would be considered distinctive.

- (vi) “an historic Baptist/free church/Christian/theist voice in the public square”

The “public square” is where the debates take place that influence intellectual life and public policy. Too often all the voices are secular/modernist/post-modernist. Scholars must be preeminent in their fields, their work must be distinguished and distinctive for them to be granted a place in these debates. Since the term “Christian scholar” is considered an oxymoron in many intellectual circles, scholars and programs will have to be better than those of secular institutions to earn respect.

- (vii) “transmittal of knowledge”

teaching – the purpose of education.

- (viii) “development and encouragement of a community of Christian scholars”

There are very few places in America today where there are communities of Christian scholars. The Christian scholar in isolation, scholars who practice their faith privately and whose academic community is secular do not make the impact or provide the support that this envisions. Scholars can refer to students and/or faculty. These communities also take place across institutional lines. The founders have funded efforts to improve community among honors students at Baylor, and the Pruitt Symposium provides a national forum for scholars to debate issues of current significance from a Judeo-Christian worldview. Communities of scholars attract other scholars, build reputations and have a stronger voice at the public square.

- (d) By funding programs of distinction and distinctiveness at torch bearer institutions, the foundation will fulfill its purpose.

- (e) With respect to Baylor University, its 1994 Mission Statement begins: “The mission of Baylor University is to educate men and women for worldwide leadership and service by integrating academic excellence and Christian

commitment within a caring community.” It is that balance of academic excellence and Christian commitment, as well as how that Christian commitment is defined and executed, that determines whether Baylor remains eligible for funds and provides a comparison for other Christian universities that might seek funding. The same objections to fundamentalism and to secular liberalism/modernism/post-modernism apply to continued support of Baylor University. The full text of the 1994 Mission Statement explains very well Baylor’s current position.

III

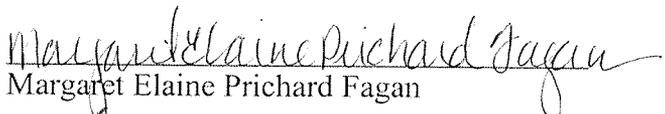
AMENDMENTS

Changes in to these principles and purposes may be made at any annual, regular or special meeting of the Foundation provided each amendment shall have been presented in writing at a previous meeting and copies of the proposed amendment shall have been furnished to each director present at the earlier meeting upon request. Amendments to these principles and purposes shall be adopted by a unanimous vote of the Board of Directors.

IN WITNESS WHEREOF, the undersigned have executed this instrument in one or more counterparts effective the 11 day of OCTOBER, 1998.



Lev H. Prichard, IV



Margaret Elaine Prichard Fagan



Paul Armes