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March 27, 1996

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KENTUCKY--Review & Expositor board votes ties beyond Southern Seminary.
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**Review & Expositor board votes
ties beyond Southern Seminary**

**Baptist Press
3/27/96**

LOUISVILLE, Ky. (BP)--Review & Expositor, the faculty journal of Southern Baptist Theological Seminary for 93 years, has announced a reorganization of its editorial board to include representatives of several new moderate seminaries and theology schools.

A March 26 news release issued by the journal's current editorial board quoted Richard Cunningham, a Southern Seminary professor of Christian philosophy and editorial board member, as saying: "The Review & Expositor editorial board, which has been an independent, self-perpetuating organization for about five years, voted to reorganize in order to respond to its traditional constituency and to broaden its base."

The editorial board vote took place in late February and legal documents from five additional participating institutions, such the Baptist Theological Seminary at Richmond, Va., have since been received, said Joel Drinkard, a professor of Old Testament at Southern and the journal's business manager since January 1994.

Southern Seminary President R. Albert Mohler Jr., in a March 27 statement, said: "I am shocked and saddened by the announcement that the editorial board of Review & Expositor intends to remove the journal from Southern Seminary. This intention was announced without any consultation with the administration. We are reviewing the situation in light of this recent development.

"Review & Expositor has been a part of Southern Seminary since 1904, and it has been identified as the faculty journal of this institution," Mohler said. "Furthermore, Southern Seminary has made a significant investment in Review and Expositor for over 90 years. Any further comment will follow a thorough review of the situation.

"In any event," Mohler added, "a theological journal of the highest quality and clearest conviction will be published in the name of The Southern Baptist Theological Seminary."

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Paige Patterson, chairman of the Council of Seminary Presidents and president of Southeastern Baptist Theological Seminary, Wake Forest, N.C., reacted: "In one sense, of course, this is a matter that concerns only Southern Seminary. Nevertheless, it appears to me to be an act of reprehensible disloyalty on the part of existing Southern Seminary faculty who are involved, and it is clearly an unconscionable effort to take from Southern Seminary that which has been viewed as the property of the seminary across the years.

"While I cannot speak to the legal ramifications of it," Patterson said, "I can speak to that which is the spirit of the matter. I can also say that sometimes one may attempt to save something, only to ruin it. And that would be my theory as to what would probably happen" in this case.

The Review & Expositor news release stated its new board will include members of Southern's faculty, as well as representatives of the Richmond seminary; Baylor University's Truett Theological Seminary in Waco, Texas; and the Mercer University school of theology in Atlanta. Also participating are Central Baptist Theological Seminary, an American Baptist school in Kansas City, Kan., and the divinity school of Gardner-Webb University in Boiling Springs, N.C. The Campbell University school of divinity in Buies Creek, N.C., will join the consortium when it starts operation in the fall of 1997.

Three former Southern Baptist seminary presidents have been named honorary editors, according to the news release: Roy Honeycutt, who retired from Southern Seminary in 1993 and had served as the journal's editor until 1990; Russell Dilday, formerly of Southwestern Baptist Theological Seminary in Fort Worth, Texas, who was fired by trustees in 1994; and Randall Lolley, who resigned at Southeastern Baptist Theological Seminary in Wake Forest, N.C., in 1988 after a new conservative majority of trustees changed the faculty hiring process.

Drinkard, in an interview, said the Review & Expositor was incorporated in 1990 with nonprofit status and an independent, self-perpetuating board. The incorporation was approved by the seminary's former Faculty Club, which was replaced by the current 35-to-40-member Faculty Association in 1990.

The Faculty Club had been listed as the publisher in most issues of the journal from 1958-88, and in some issues the faculty had been listed as the publisher, Drinkard said. From its founding in 1904 through 1957, the journal had stated it was edited by the seminary's faculty, he said.

Drinkard said the Review & Expositor has received office space rent-free from the seminary, along with utilities and various other support services. The journal has paid for its 30-hour-a-week secretary and its phone and postage bills, he said. The journal's income has come from subscriptions, ads and gifts, he said.

The editorial board's March 26 news release stated the new arrangement "is designed to strengthen the journal and perpetuate its heritage and ministry despite the increasingly rightward shift of the Louisville, Ky., seminary, according to professors who help manage the quarterly publication."

The news release quoted Drinkard as adding: "Events over the past couple of years have made it obvious that R&E cannot survive long-term in its historic relationship as the faculty journal of Southern Seminary."

"Alumni support for the institution and R&E has dropped dramatically," the news release claimed. It cited a circulation decline of 63.6 percent from 1987 through 1995, from 4,583 to 1,668.

Meanwhile, the news release stated, "similar upheaval and alumni reactions at several of the SBC's five other seminaries" has occurred, and such seminaries as Richmond and Truett came into being.

"So the editorial board of R&E made the decision to be proactive while R&E remained healthy and viable," Dan Stiver, professor of Christian philosophy at Southern and R&E editor, was quoted as saying. "The journal is able to bring significant financial assets, individual and institutional subscribers, a voice that speaks to Baptists across the theological spectrum, and its independent board into the new consortium."

The news release included comments from Honeycutt and Dilday.

Characterizing Honeycutt as expressing excitement over the new relationship, it quoted him as saying the journal "has been received for nearly a century as a premier theological journal" and predicting its influence will expand internationally. "By the time we reach the 21st century, the R&E will be a true Baptist journal -- for the nation and beyond," Honeycutt said.

Said Dilday, who teaches at Truett and is special assistant to the president of Baylor: "The journal and the consortium that manages it will strengthen the new seminaries and schools that are training a new generation of Baptist ministers. ... It provides an opportunity for a brand-new institution to have a scholarly publication very early in our life. There would be no way for a school two years old like ours to have an opportunity for a reputable publication."

Under the new arrangement, the current R&E board will turn over its assets to the new venture, the board's news release stated. Southern Seminary faculty will hold three seats on the 13-member board through 2001 and two seats thereafter.

The news release also reported: "Three 'sponsoring' schools -- Richmond and Truett seminaries and Mercer's theology school -- each will make substantial initial financial contributions to R&E as well as annual subsidies, and will have two board members each. Other 'patron' schools will contribute annual subsidies and hold one board membership each. If those totals do not reach 13, the board will seat at-large members to make up the difference."

Although the arrangement is new to all current participants, it is not unique in Review & Expositor history, Drinkard said. Among its five original associate editors in 1904 were B.H. Carroll, who would become the founding president of Southwestern Baptist Theological Seminary in Fort Worth, Texas, in 1908, and individuals from Toronto; Hamilton, N.Y.; and Upland, Pa.

Drinkard also noted another journal left the campus last August, The Journal of Family and Ministry, which had been published by the seminary's Gheens Center for Family Ministry since 1993. Drinkard said the journal now has an independent board and its departure received administration approval.

The Review & Expositor will continue to operate as a nonprofit organization in Louisville for at least a year, Drinkard said, noting the new consortium board will meet by the end of June.

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Compiled by Art Toalston.

St. Louis pastors protest
subpoenas of church records

By Tim Palmer

Baptist Press
3/27/96

ST. LOUIS (BP)--Seven Baptist pastors in St. Louis have demanded in a letter to Mayor Freeman Bosley Jr. that the city of St. Louis stop issuing subpoenas of church records to prove residency of city employees. St. Louis requires city employees to reside in the city; Bosley last year ordered a crackdown on enforcement of the rule.

Rudy Pulido, pastor of Southwest Baptist Church, organized the protest to Bosley.

"I was just appalled and could not believe it," Pulido told the St. Louis Post-Dispatch. "It seems to me that someone in the city did not understand how serious their actions were."

In a letter protesting the subpoenas, the pastors said the city's action is being interpreted by St. Louis Baptists, and Baptists around the country, as "a serious breach of First Amendment rights."

"Since the adoption of the First Amendment, Baptists have always been at the forefront of protecting this cherished right," they wrote. The pastors asked that the subpoenaed records be immediately returned to their respective churches with a note of apology.

Pat Washington, Boseley's spokesperson, told the Post-Dispatch the city would continue to request all records necessary to prove residency, citing the legality of the action.

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"When people stoop to try to dupe the city and be fraudulent in their representation of their residence, we have to use whatever measures we have available to us under the law, and subpoenaing church records is such a measure," Washington said.

The pastors' letter offered understanding for a "lapse in good judgment" by the mayor. "Our hope is that his judgment has been restored and that no church in our city will ever again have to suffer a loss of rights as occurred last week."

Joining Pulido in the protest were pastors John Anderson of Third Baptist Church; Gordan Murray, Southside Baptist Church; Richard Lay, Harmony Baptist Church; Norman Hixson, Lindenwood Baptist Church; Tom Firesek; Tabernacle Baptist Church; and Wendell Sapp, Compton Heights Baptist Church.

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**Baptist visitors to Israel
rely on God despite bombings**

By Johnie Sentell

**Baptist Press
3/27/96**

MONTGOMERY, Ala. (BP)--According to the Israel Ministry of Tourism, nearly 450,000 Americans visited Israel and its neighboring countries last year.

Recent suicide bombings by Palestinians have had at least a temporary effect on tourism; Reuter news agency reported 2,000 people canceled trips after the bombings.

Three attacks by suicide bombers in Jerusalem and Ashkelon seemed to have had little effect on tourists' plans, but after a March 4 bombing in the center of Tel Aviv, the cancellation rate increased.

A tourism ministry spokeswoman noted, however, new reservations are still being made and the busiest season for tourists in Israel occurs during Easter and Passover. "We are still overbooked for Passover," she said.

Despite the bombings, James Best was among numerous Baptists who departed on a tour of Israel, Jordan and Egypt.

Best, director of missions for Bethlehem and Pine Barren Baptist associations in southwest Alabama, "felt like they would be as safe there as they would here," reported associational secretary Carol Brake.

Brake noted after one of Best's daughters expressed concern for the safety of the traveling group, Best said, "We have prayed this thing through. God is going to take care of us regardless of where we are."

Wayne DuBose, pastor of Green Valley Baptist Church, Hoover, Ala., one of three Baptist ministers who led a group of 118 on a tour of the Holy Land during the time the bombings occurred, recounted, "When we left the States, they had had one bombing. That caught our attention." But he pointed out the Hamas, which has been behind the bombings since 1993, usually waited about six months between bombings.

"Little did we know there would be three other bombing incidents," he said.

It seemed danger was always one day behind the group.

"We were able to see all the sights we planned to see," DuBose said. "Within hours after we left Bethlehem, they closed it down. When we were in Jerusalem, they bombed Tel Aviv. When we were in Tiberius around the Sea of Galilee, the bomb went off in Jerusalem. It is interesting that the day after we left London, the IRA exploded a bomb there.

"There is a tremendous surge in terrorist activity," DuBose said. "But our people didn't become overly anxious. We felt a peace about the trip."

Betty Scharf, a member at Green Valley, said, "Even though there was turmoil in the country, we had an inner peace about being there. We knew the people at home were praying for us. We felt their prayers."

Harold "Bud" Junkins agreed the mood of the tour group remained calm. "We didn't feel threatened," he said.

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Junkins, a member of Pleasant Ridge Baptist Church in Hueytown, Ala., told of precautions that were taken while the tour group was in Israel. He said tour guides kept the visitors away from areas where there was tension.

"The way they work it, if you use reasonable judgment and do what they tell you to do, I feel there is hardly any danger.

"The guides advised us not to go out at night," Junkins said. "And also not to ride in any unauthorized taxis or anything like that. The day before we left, they had a bomb scare in a shopping mall where we were, and they closed the area and got everybody out. After they searched the area and found there was no bomb there, they reopened it."

Guards at the doors of department stores searched shoppers' bags. "People seemed to appreciate them doing that," he said. "It was kind of like the airports. You want to feel safe on the plane."

One day near the Dome of the Rock in Jerusalem some children at a school threw a few rocks as the group passed.

"The guide took off after them and chased them off," Junkins said.

DuBose recounted the group stayed in Jerusalem at an Orthodox Jewish hotel without television or radio in the rooms. But the hotel had a television in its bomb shelter.

"We would go down at night and watch CNN there," he said. "The Arab countries were expressing their disfavor with Israel over the segregating of the Palestinian areas. They also disagreed with Arafat. We would hear reports like, 'The country is on the verge of civil war.' We were aware of the fact there were problems, but it seemed like the country was going on basically as usual.

"It is a country constantly on the edge of conflict," DuBose said. "I had told our people if we wait until there is no threat of danger, we will never go to the Holy Land."

DuBose said the group sensed God's protection in a special way.

"One day as we were en route to Masada, a car was passing on a hill, coming directly toward us. Our people screamed. It was almost like the Lord just moved the car. It seemed like the Lord was saying, 'I am watching over you. I am protecting you. It is going to be OK.'

"Our hotel was very close to where 26 people were killed, within half a mile," he said. "We went shopping one day two blocks from where 12 were killed in another bombing. We had a profound sense of God's watchcare over us. A lot of people were praying for us back home."

In spite of the tension in the country, DuBose said the group members accomplished their purpose. "It was a great education and a great inspiration," he said.

"We were able to have a tremendous worship service in the Garden of Gethsemane. We had the Lord's Supper in the Upper Room. In the Jordan River, I baptized 16 people. They had already been baptized but just wanted to have the experience in the river Jesus was baptized in. It was a wonderful time. Our other people stood on the banks and sang, 'On Jordan's Stormy Banks I Stand.'"

Although DuBose has traveled to Israel eight times, he said the most recent trip was the best he has taken.

"Some of our people testified that it was a life-changing experience and they wouldn't take anything for their trip to the Holy Land," he said.

One of those baptized in the Jordan River was Oliver Aderholt, a Green Valley member who at first was not very excited about going to Israel.

"My wife wanted to go, but I was just tagging along," Aderholt said. "But after I got there, I realized that I was actually standing on the land where Jesus was born and crucified, where he had walked and performed his miracles. It made New Testament events come alive for me.

"When we went to Cana, Betty and I and almost every couple on our bus renewed our wedding vows," Aderholt said. "It was really exciting to think you had been in the place where Jesus performed his first miracle."

"We had a wonderful time," Scharf said. "It was an experience of a lifetime -- one that I wish everyone could have.

"We have a new appreciation and concern for the people of Israel -- the Jews, the Palestinians and the Christians that live in this situation daily," she said. "I would not be afraid to go back now. I really wouldn't."

"We had a great time," Junkins said. "Even the Palestinians treated us with courtesy. I came back refreshed. I wouldn't mind going back again."

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**Cuban family's faith yields
medical care, new friends**

By Vivian Phillips

**Baptist Press
3/27/96**

BALTIMORE (BP)--The young father's hands must have trembled as he unfastened the bracelets from his critically ill daughter's swelled wrists and took her necklace. The costly jewelry had been made from the parts of many sacrificed animals. One bracelet was to "chase away death;" the other was to "hold the wearer fast to the earth."

The necklace was worn for "health." The young mother, who had kept up a hospital bedside vigil for four months, and the girl's grandmother looked on with tears.

Then the father and mother returned the paraphernalia to the folk spiritist who had given it to them, stating they were trusting in God alone for healing of their 8-year-old daughter. This represented a giant leap of faith for a couple living in Cuba, a communist-Marxist country where publicly admitting belief in God could have serious repercussions.

Karen Vazquez, the daughter, had been diagnosed with Cushing's syndrome, a metabolic disorder caused by too much cortisol, a naturally occurring steroid that regulates blood pressure, inflammations and other functions. While the family had exhausted their resources taking Karen to see doctors, none could provide adequate treatment.

Lino, the father, explained how the family had arrived at the crucial decision to return the jewelry. He spoke through an interpreter. Before Karen was ill, the couple was so busy working 10 to 12 hours a day just to meet basic needs they had scarcely attended church. Karen had been busy too, achieving straight A's in second grade and dancing, the last time at the national theater in Havana. Then Lino watched as his normally happy, healthy child became increasingly bloated and tired and began to have difficulty walking.

Turning to older and mature Christians for guidance, Vazquez told about these believers praying for Karen. "Someone said God wanted to help Karen but something was preventing him from helping." The family had been studying the Bible, said the father.

"We learned that Jesus was the final sacrifice for sin. God gave his Son for us, so there is no more need for animal sacrifice." He earnestly related, "We prayed. We said, 'God, forgive us. God, we believe you. We leave Karen in your hands..'"

Within five days of the courageous couple's act of faith, Cuba's minister of health granted approval for the girl and her parents to leave the country to seek medical care. In late September, Cuban doctors corrected the electrolyte imbalance that was preventing Karen from traveling.

During Karen's hospitalization in Cuba, Vazquez researched Cushing's disorder and wrote to hospitals throughout Europe and the United States which offered treatment programs. All but two of the letters went unanswered. The hospitals that did respond were the Mayo Clinic and Sinai Hospital of Baltimore.

Vazquez said he believes God motivated Annabelle Rodriguez, an endocrinologist in Sinai's department of medicine who can speak Spanish, to pick up the letter he had written and read it.

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While Sinai agreed to provide care to Karen free of charge, arrangements had to be made to bring her to Baltimore from Havana.

Roads to Recovery Inc., was contacted for the family's air fare. A Christian couple, Mike and Della Polk, operates Roads to Recovery. The Polks founded the agency in memory of their 9-year-old son, Christopher, who died of leukemia in 1990. The agency provides transportation and related expenses to needy families in similar circumstances.

The Ronald McDonald House in Baltimore lodges families of critically ill children during treatment and welcomed the Vazquezes.

The family arrived the weekend of the Pope's Oct. 8 visit. Medical tests at Sinai in the fall confirmed the Cushing's syndrome diagnosis. Surgery was scheduled for Jan. 18.

Segundo Mir, pastor of the First Hispanic Baptist Church of Laurel, Md., learned of the Vazquez family from Rodriguez. "I went and found them," said Mir, "and we (the church) have helped them since November." The family is brought to and from Sunday services in the church van.

On a recent Sunday, Vazquez served as an usher. At a time in the service when the pastor asked for testimonies from the people of the church, Laly, the mother, stood and spoke for her family. "Thank you, God, for my daughter. Thank you, God, for all of our lives. Thank you, God, because today we did not visit First Hispanic Church of Laurel. Today we are members."

The day before the young lady's operation, Mir recounted, "Her father asked me to join him in fasting. ... We fasted and prayed the whole day of the surgery."

The surgery was a success. Sinai's chief ear, nose and throat specialist entered under the lip. He then proceeded into the sinus passage via a bony cavity at the base of the brain. The cavity holds the pituitary gland. A pediatric neurosurgeon removed the tumor, which was benign. The ear, nose and throat specialist said the entire procedure was "uncomplicated" and "easier than expected."

Karen is to remain under medical observation at Sinai until the spring. Otherwise, the family's plans are uncertain; meanwhile, they continue to make more Christian friends.

Diana Melendez, of Puerto Rican descent, is a nurse at Sinai. Her three daughters, who attend a private Baptist school, have befriended Karen. They telephone her frequently. Vazquez said of the Melendez family, "They opened their home to us. They believe in my family." On one occasion, Karen went to a slumber party at their house.

An inquiry by Julia Duncan, another Sinai staff member led to a trip to Walt Disney World for the Vazquez family. The Make-a-Wish Foundation paid for the trip.

The Mirs have become so important to the family that at one point, recalled Vazquez, "Karen said to Pastor and Mrs. Mir that they were her grandfather and grandmother in the United States."

Vazquez, a marine biologist who with his wife ran a tropical fish business and who taught Russian in Cuba, is now learning English, courtesy of Baltimore City College. He also volunteers at the National Aquarium.

The family's story has been compelling enough to attract media attention. The Sun in Baltimore, El Tiempo Latino in Washington and the El Nuevo Herald in Miami -- as well as Sinai's weekly newsjournal -- are among publications featuring the family's pilgrimage.

The Sun story, posted at the National Aquarium, resulted in many inquiries. Soon after the story in Sinai's weekly appeared, interested readers took all of the papers.

"There is no way of measuring how large the ripple effect is. Every time an article is published it happens all over again," Vazquez said. "Because of a little Hispanic girl and the people who are helping her, God is making all of us more humane. He is bringing his qualities to our humanity."

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The family overflows with gratitude. Medical care, estimated to be about \$70,000 is being provided without charge. Their room is filled with dolls and stuffed animals given to Karen by many well-wishers. They are inspired by the dedication of volunteers at the Ronald McDonald House and the National Aquarium. They are experiencing life in a free country founded on Christian principles. They have a church home where they can learn and grow in Christ without fear.

"The misconception can be that God is working all these wonders in our life and that our problems have melted away," said Vazquez. "It's not that we don't have worries and doubts. But we do have a God who is working all the details into something marvelous and miraculous."

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Phillips is a correspondent for Baptist Life.

EDITORS' NOTE: The following story replaces one with the same headline in (BP) dated 3/21/96

Church-state group complains
to IRS about SBC megachurch

By Tom Strode

Baptist Press
3/27/96

WASHINGTON (BP)--A Washington-based church-state organization has asked the Internal Revenue Service to investigate one of the Southern Baptist Convention's largest churches, Second Baptist, Houston, for what it described as recent political campaigning in violation of the tax code.

The alleged violation cited in the complaint by Americans United for Separation of Church and State was the action of a church member who did not have proper approval, a spokesperson for Second Baptist Church said.

In a separate action, a member of Second Baptist has filed a complaint with the Texas Ethics Commission charging a ministry of the church with endorsing candidates, an allegation the church's spokesperson denied.

In a formal complaint filed March 19 with the IRS, Americans United Executive Director Barry Lynn said materials provided to his organization "indicate that (Second Baptist Church), as a tax-exempt organization, is engaging in political campaigning in violation of the prohibitions" in the tax code. He asked the IRS to apply "appropriate penalties including revocation of the church's tax-exempt status," if the church is found to be in violation.

At a news conference disclosing the filing of the complaint, Lynn also announced the inauguration of Project Fair Play. He described the campaign as an effort by AU to bring churches and other tax-exempt religious organizations into compliance with IRS regulations.

AU provided copies of materials made available March 10 at Second Baptist Church which instructed interested members what slate of delegates to vote for at a Republican precinct convention two days later. The handout directed participants at Precinct 436: "If a vote is being taken on Doug Elliott's or Tim McKay's slate, VOTE FOR the slate. If a vote is being taken on a different slate (which may be a 'substitute' slate), VOTE AGAINST the slate."

According to IRS guidelines, this would violate the code's ban on campaigning "on behalf of (or in opposition to) a candidate for public office," Lynn wrote in his complaint.

Neither the church, which has 22,000 members, or its staff approved the documents, said Judy Craig, Second Baptist Church's director of ministries network.

"The flier that they have was not approved through my office or through the church," Craig said of the documents released by AU. Doug Elliott, a member of the church, distributed the materials by placing them on the information desk in the church's lobby without the knowledge of the church staff, she said. Materials placed on the information desk normally must be approved first by church staff, Craig said.

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"We're kind of shocked by this," Craig told Baptist Press. "We are bipartisan. We do not endorse candidates. We would not tell people how to vote or who to vote for or what to do.

"I think we do a good job in staying in our boundaries as a church. I don't know if you can control all the individuals in a large church."

The precinct campaign is part of the Nehemiah Project, according to the materials distributed.

The Nehemiah Project is about five years old and is an outreach of the church's Christian Life Committee, which is under her supervision, Craig said. The project is an educational tool to help people "get involved, to vote and to go to their precinct elections," she said.

She had no knowledge of the March 10 meetings described in the materials and did not approve the use of the room in which briefings were to be held to prepare people for the precinct conventions, Craig said. The briefings and the meeting room were announced in the distributed materials.

Second Baptist pastor Ed Young, a former SBC president, said the flier was "inappropriate" and would have been removed had church officials known about it, according to the March 22 issue of the Houston Chronicle. "This is not what we do," he said.

The AU charge is "an attempt by the left wing of our society to attack those of us who are trying simply -- certainly to stay inside the laws of this land -- but also to make a difference," Young told the Chronicle in its March 21 issue.

"It's about headlines. I guess they pick a church that they think they can come after. But we have our attorneys dealing with the IRS."

Elliott told the Houston paper he acted on his own, writing, printing and copying the flier at his office. He said his flier was to promote precinct participation only.

"I don't see how my individual activities relate to what the church is doing," said Elliott, whose effort to elect a slate failed.

Whether the church or an individual acted is the "kind of things the (IRS) looks at when deciding whether there was an intervention" in a political campaign, said Marcus Owens, director of the technical division for exemption organizations of IRS.

In the case of a church, "procedures dictate the Service cannot get in touch with a church unless and until the regional commissioner is persuaded there is a reasonable belief the church has violated the code," Owens told Baptist Press. "The process of considering information may not occur, if it occurs at all, for a number of months."

Karen Kay Kristopher, a member of Second Baptist, filed a complaint Feb. 22, which she revised March 18, with the Texas Ethics Commission saying the Nehemiah Project has both supported and opposed political candidates. At a Jan. 31 meeting, leaders in the Nehemiah Project showed favoritism to one of her opponents, Mark Fury, in a race for a justice of the peace post, Kristopher said. Craig prevented her from campaigning at a Feb. 18 workshop on the primary and precinct convention elections while allowing other candidates to do so, Kristopher said.

"I wasn't their chosen candidate; that's all I can say," Kristopher said. "I don't support" AU's position on church-state separation, she said, "but I think Second Baptist should tell the truth about the Nehemiah Project and what they're doing."

She believes the church and the Nehemiah Project are separate entities, Kristopher said. The Nehemiah Project should become a political action committee and file treasurer's reports under the Texas Election Code, she said.

The Nehemiah Project "does not in any way endorse candidates," Craig said. It also has never made contributions to any candidates, she said.

The Jan. 31 meeting Kristopher referred to was of the church's Christian Life Committee, which oversees the Nehemiah Project, Craig said. None of the committee members brought up Mark Fury's name, she said.

Kristopher "was the only one who talked about candidates," Craig said. "I almost get the feeling she was at another meeting." Kristopher attended but is not a committee member.

At the Feb. 18 workshop, Craig asked not only Kristopher, but the other candidates present, to refrain from campaigning, she said.

She finished fourth in a field of 10 candidates for the justice of the peace post, while Fury led all candidates and qualified for the run-off, Kristopher said.

In announcing Project Fair Play, Lynn said AU is encouraging its members and others to monitor political activities by churches and other religious bodies and to report apparent violations to AU. The organization, which may be the most strictly separationist of the church-state organizations, will report these to the IRS, Lynn said.

"Most American churches responsibly comply with IRS rules barring partisan politicking," Lynn said at the news conference. "Those who don't should give up their tax-exempt status. It is voters, not churches, who should govern America, because this is not a theocracy but a democracy."

AU previously filed a complaint with the IRS which resulted in a conservative New York church losing its tax exemption.

During the 1992 presidential campaign, the Church at Pierce Creek in Vestal, N.Y., and others sponsored full-page ads in USA Today and The Washington Times under the title "Christian Beware." The ad asked how Christians could vote for Clinton, citing his support of abortion, homosexual rights and condom distribution in schools, as well as Scriptures opposing such positions. It did not endorse a candidate.

In January 1995, the IRS revoked the church's tax exemption. Apparently, it was the first time the IRS has removed a church's tax-exempt status because of partisan political activity. The church has sued the IRS in federal court.

While admitting the two churches AU has reported to the IRS are conservative, Lynn said the effort is nonpartisan. When asked if AU filed a complaint with the IRS about a New York City church in which President Clinton endorsed New York Gov. Mario Cuomo for re-election, Lynn said the current process was not in place. The incident occurred in September 1994 at Bethel AME Church in Harlem.

A pro-life minister who attended the news conference described the AU effort as "partisan politics."

"One wonders why this group has singled out conservative and evangelical churches," said Rob Schenck, general secretary of the National Clergy Council, in a written statement. "Why are we not hearing about liberal churches who have for years served as the loci of political organization, mobilization and fund-raising for liberal candidates, including Jesse Jackson and Bill Clinton?"

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Herb Hollinger contributed to this article.

College's Final Four berth
stirs race relations memory

By Tim Palmer

Baptist Press
3/27/96

JEFFERSON CITY, Mo. (BP)--Bobby Shows admits he's had a lot of flashbacks in recent weeks during Mississippi State University's march toward the fabled "Final Four" of college basketball. "It's just flooding my mind with memories."

Today Shows is a member of the Missouri Baptist Convention missions education and ministry team. Thirty-three years ago, he was a member of the Mississippi State "Maroons" team that practically had to sneak out of Starkville, Miss., to play in the National Collegiate Athletics Association tournament.

In 1963, Shows' senior year, the Maroons -- now called the Bulldogs -- qualified for the NCAA tourney by winning their third consecutive Southeastern Conference championship. But some powers that be in Mississippi tried to prevent them from competing because they would face opponents who had black players.

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As noted in a March 24 article by Vahe Gregorian in the St. Louis Post-Dispatch, this was just months after James Meredith had integrated the University of Mississippi at Oxford and months before the murder of civil rights leader Medgar Evers in Jackson, Miss.

The Maroons had been eligible for NCAA post-season play the previous two years, Shows recounted, but were not allowed to participate. He doesn't remember feeling upset about it. "I reckon back then, whatever adults said, that was the law."

Shows is a native of the Brookhaven, Miss., area, where his father was a rural schoolteacher. Segregation was simply "the way things were supposed to be" during his childhood. "As a kid, I don't ever remember it being an issue."

There wasn't racial hatred, he explained, nor was there mixing between races - on the basketball court or anywhere else. "The only time we played against blacks was when we had little pickup stuff in the backyard or something like that.

"The segregation/integration stuff was more of an adult thing. We were either protected from it or naive to it."

That ended with the events of spring 1963.

Coach Babe McCarthy told his team prior to the 1962-63 season if they could win another conference title, he would see to it they went to the NCAA tournament. The players held up their end of the bargain by beating Tulane in the next-to-last game of the season to clinch the SEC crown.

McCarthy had an ally in Mississippi State's president, Dean W. Colvard, who had arrived in 1960. But a day before the team was to leave for the NCAA Mideast Regional in East Lansing, Mich., two Mississippi state legislators got a court injunction seeking to prevent the team from leaving and from using state money to play.

Colvard, McCarthy and the school's publicist, Bob Hartley, met secretly and decided to hide to avoid being served the injunction. The team was supposed to leave on an airplane at 8:30 a.m., the Post-Dispatch reported, and there was concern they might be served the injunction at the airport. In case that happened, the team trainer and the reserve players went to the airport ahead of the starters. All were able to leave without incident.

"When we got to Michigan, we were welcomed by fans that weren't Mississippi State people," Shows recalled. A pep band in the stands played the Mississippi State fight song in honor of the visitors.

Players from the Maroons' opponent, Loyola University of Chicago, and others in the tournament congratulated the Mississippians for standing up to the powers that be. Shows rode in an elevator with Nate Thurmond of Bowling Green State University in Ohio, who went on to an outstanding pro basketball career. "He told me, 'We're sure glad you guys came.'"

Shows described the reception in Michigan thus: "It was almost like somebody had conquered something, and now they were showing up.

"We were kind of the Cinderellas -- I don't know the word to describe it. Poor little boys from Mississippi who had gotten to come to the big time, and people were glad for us. It was like (the movie) 'Hoosiers' -- that kind of atmosphere."

All the uncertainty the Maroons went through before they could take the court against Loyola worked against them in the game, which they lost 61-51. Loyola went on to win the national championship.

"I think the tension that led up to this was a detriment to us," Shows said. "By the time we got there, we were wore out."

The Maroons bounced back in the consolation game, defeating Bowling Green for third place in the regional.

"Upon their return, a pleased throng greeted the team," the Post-Dispatch reported. "(President) Colvard received threats, but the action helped lead to a nearly uneventful integration of the campus two years later." By the 1970s, Mississippi was recruiting black players. It didn't return to the NCAA tournament until 1991.

Shows commended the late coach McCarthy, a deacon at First Baptist Church, Starkville, for the breakthrough in 1963 and "what he meant to me, to our state, joining together two races."

"He should be credited with a monumental star in his crown for his stand."

Shows said inclusion of black athletes has benefited sports as a whole. He is proud to see black Christian athletes such as pro football's Reggie White and pro basketball's David Robinson acting as strong role models for youth. "My prayer is that any athlete will use that gift for the glory of God."

After graduating from college and completing a master's degree, Shows went into the ministry and found that his sports background was a launchpad to speaking invitations and opportunities to share his testimony.

A Christian since his sophomore year at Mississippi State, Shows said he looks at race this way: "My feeling is that God created us all equal. We all stand on level ground before the cross. External features do not tell the true story of what the inside features are. Man looks on the outside, God looks on the inside. We're the same color inside."

The Bulldogs still wear maroon, and Shows has thoroughly enjoyed seeing them knock off Virginia Commonwealth, Princeton, Connecticut and Cincinnati on the way to a March 30 showdown with Syracuse in East Rutherford, N.J. Their former starting center predicts the Bulldogs will advance to the April 1 championship game, probably against Kentucky.

Not all of his flashbacks from 33 years ago relate to the intrigue surrounding segregationists' attempt to block the team from playing. "There's nothing like winning the big one," Bobby Shows declared. "There's just something about that thrill that I reckon only your salvation experience exceeds."

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Midwestern to highlight
'Models of Evangelism'

By James A. Smith Sr.

Baptist Press
3/27/96

KANSAS CITY, Mo. (BP)--It's one thing to be successful in evangelism in the "Bible Belt." It's quite another to enjoy evangelistic success in the Midwest/Great Plains region, according to Midwestern Baptist Theological Seminary President Mark Coppenger.

Because Coppenger holds this conviction, Midwestern has announced a special emphasis on soul-winning on the Kansas City, Mo., campus with the creation of the "Models of Evangelism" speakers series.

"Insofar as Midwestern is a missionary seminary, we must look to the new-work fields of the Midwest and Great Plains regions," Coppenger said. "We need to present our students with models of heroic, effectual work in evangelism in our 'parish.'"

Coppenger defines Midwestern's "parish" as the 14-state region from the Alleghenies to the Rockies and the Red River to the Canadian border.

"We want our students to see that God is mighty to save in this region as well as in Dixie," Coppenger said.

The models will consist of one representative for each Southern Baptist state convention and fellowship in Midwestern's "parish." The representatives will speak in Midwestern's chapel and to evangelism classes while on campus.

The first four representatives scheduled are:

- Nick Garland, pastor of First Baptist Church, Broken Arrow, Okla., April 2;
- Mike Landry, director of evangelism for the State Convention of Baptists in Ohio, April 18;
- Ron Rich, pastor of Riverwood Baptist Church, Bismarck, N.D., April 25; and
- Tony Lambert, pastor of Westside Baptist Church, Omaha, Neb., May 7.

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"The Home Mission Board has provided us vital assistance in bringing such examples to our campus," Coppenger said. "They say evangelism is more 'caught than taught.' We are confident that as we teach it on campus, we will in large measure catch it from these visitors."

Additional visitors will be scheduled during the remainder of the year.

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Baptists in Missouri, Wyoming
forge bonds in labor, prayer

By Pat Hindman

Baptist Press
3/27/97

CAPE GIRARDEAU, Mo. (BP)--Labors of love have kindled friendships and a prayer relationship between Southern Baptists in southeast Missouri and southwest Wyoming.

Cape Girardeau (Mo.) and Green River-Overthrust (Wyo.) Baptist association began their partnership three years ago, when the Missouri association took several volunteers to Lyman, Wyo., to construct a sanctuary for a fledgling church.

Later, volunteers from the Cape association returned to build a parsonage at Emmanuel Baptist Church, Rock Springs, Wyo., and volunteers from First Baptist Church, Jackson, Mo., built a new sanctuary at Evanston, Wyo.

In late February, six Wyoming pastors and a lay minister drove more than 1,200 miles to spend four days returning those favors.

While in the Show Me State, the guests visited a couple of dozen churches, enjoyed reunions with friends and put new windows in a rural church.

"As far as I know, this type of continuing relationship with another association is unique," said Roy Jones, director of missions for Cape Girardeau association.

The association promoted the Annie Armstrong Home Mission Offering a week early to coincide with the visit of the Wyoming group. A Woman's Missionary Union rally Feb. 27 at First Baptist, Jackson, drew more than 130 people. Spreading out to most of the churches in the association, the visitors described ministries and programs made possible in Wyoming through the Home Mission Board.

Having come ready for physical labor, the Wyoming group installed new windows in the rural Whitewater (Mo.) Baptist Church, saving the congregation about \$3,500.

"We are not alone," said Charles Crim, Green River-Overthrust director of missions, as they completed installation of the windows. "We're serving God and we're in this together."

Many faces were familiar to the Wyoming pastors. "I knew so many people," said Doc DeVore, co-pastor of Hillcrest Baptist Church, Evanston, Wyo. "Many had been to Wyoming on a mission trip to help build our church, and it was a pleasure to come and update them on our progress."

Carol Umfleet was one familiar face DeVore saw again. She and her husband, Larry, members of First Baptist Church, Chaffee, accompanied the Jackson group to Evanston, Wyo., in 1994. She was pleased to learn their work had paid off in church growth.

"When we went to Wyoming to build a new sanctuary, members of the Hillcrest Church had been meeting in a double-wide trailer for five years," Umfleet said. "There were literally wall-to-wall people in the trailer. We've learned that a second Southern Baptist church has joined with Hillcrest. The second church used their empty building to start a Hispanic mission. In addition to growth in Hillcrest, 40 people are attending the mission, so the growth goes on."

Last year the two associations entered into a prayer partnership. With the recent visit, both groups now are better able to put names, places and faces together as they pray for each other. On alternate weeks, churches in the two associations pray for one another. For example, churches in Cape Girardeau association prayed for churches in Green River, Kemmerer and Rock Springs, Wyo., while churches in Wyoming were praying for churches in Cape Girardeau association on alternate weeks.

"I think we will know better how to pray for each other now," Crim said.

Southern Baptist work in Wyoming is spreading. Because Wyoming is a vast state with a small population, only 330,000, churches are scattered. Green River-Overthrust Baptist Association covers five counties in southwest Wyoming.

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The association was organized in 1964 with four churches and a mission. Today, there are two associations, Green River and Overthrust, with 16 churches in southwest Wyoming.

There may be more than 1,000 miles between the two Wyoming and Missouri associations, but the partnership is powerful.

"The love of Christ for one another is shown to each other by a partnership such as the one between Missouri and Wyoming," said Ray Fatheree, pastor of Cokeville (Wyo.) Baptist Mission. The Cape Girardeau DOM agreed.

"Our partnership is not one association helping the other, it's a joint effort," Jones said. "We're working together and it's exciting to see creative people use what they have to share Jesus Christ.

"Our people have gone out there; they have come here. We know in Wyoming, some mission churches are lacking physical items that we have, but we go there and realize they can work without them. They come here and remind us that things are not so important.

"God works with people, not things, and that has probably been the best discovery in our partnership yet."

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Hindman is a correspondent for Missouri Baptists' newsjournal, Word & Way.

2 Golden Gate profs
announce retirements

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MILL VALLEY, Calif. (BP)--Two professors at Golden Gate Baptist Theological Seminary in Mill Valley, Calif., are retiring effective July 31.

G. William Schweer, 69, the E. Hermond Westmoreland Professor of Evangelism, joined Golden Gate's faculty in 1975. Oscar S. Brooks Sr., 67, professor of New Testament studies, joined the faculty in 1982.

"These men have served our students, our churches and all Southern Baptists with faithfulness and we will miss their contributions greatly," said seminary President William Crews. "Not only have they devoted themselves to the highest standards of academic excellence, but they have attempted to model for our students the character and leadership necessary for effective ministry. We look forward to the continuing relationships with these men and their families in the years to come."

Schweer was appointed by the Southern Baptist Convention's Foreign Mission Board in 1957 as a missionary to Indonesia. He served as a professor at the Baptist Seminary of Indonesia in Semarang, Java, until 1970 when he was elected president of the institution.

He served two years in that capacity before returning to the United States to become pastor of First Baptist Church, Palatine, Ill. He held that position until he came to Golden Gate.

A native of Independence, Mo., Schweer has been pastor of two Missouri churches, First Baptist of Union Star and Calvary Baptist of Independence.

He is author of "Personal Evangelism for Today," a textbook for seminary evangelism classes published by Broadman Press.

He holds a bachelor of science degree from the University of Missouri, Columbia, and the bachelor of divinity, master of theology and doctor of theology degrees from Central Baptist Theological Seminary, Kansas City, Mo.

Schweer and his wife, Wanda Mae, have three children.

Brooks came to the seminary from William Jewell College in Liberty, Mo., where he had been professor of religion since 1967. He also taught at Cumberland College in Williamsburg, Ky., and has been a visiting professor at Southern Baptist Theological Seminary, Louisville, Ky., and Midwestern Baptist Theological Seminary, Kansas City, Mo.

Since 1953, Brooks has been pastor or interim pastor of Southern Baptist churches in Tennessee, Kentucky and Missouri. From 1973-76, while teaching at William Jewell, he was pastor of Chandler Baptist Church in Liberty.

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Brooks has authored two books, "The Sermon on the Mount: Authentic Human Values" and "The Drama of Decisions: Baptism in the New Testament." He has completed four volunteer assignments with the Southern Baptist Foreign Mission Board in the Middle East. While there, he conducted Bible studies, pastors' workshops and mission retreats; lectured at The Arab Baptist Theological Seminary, Monsourieh, Lebanon; and was interim pastor of Trinity Baptist Church in Athens, Greece.

A native of Chattanooga, Tenn., Brooks holds a bachelor of arts degree from Carson-Newman College, Jefferson City, Tenn., and bachelor of divinity and doctor of philosophy degrees from Southern Seminary.

Brooks and his wife, Sarah, have three children.

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