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96-17

TENNESSEE--Trustee executive committee reduces Brotherhood spending.  
TENNESSEE--Missionary tells Challengers: Stand firm against 'the world.'  
WASHINGTON--Critics question Clinton's plan to reduce teen-age pregnancy.  
TENNESSEE--Baptist college enrollment up for 14th consecutive year.  
TENNESSEE--CLC's Mitchell drafts critique of AIDS packet printed by CBF.  
TENNESSEE--Cecil Sherman, Arkansas pastor defend CBF's HIV/AIDS manual.  
ALABAMA--WMU's AIDS resource kit entails prayer, ministry.  
MISSOURI--Jesus, the 'country preacher,' still needs rural ministers.  
KENTUCKY--Church discovers orchestra among its youth, adults.  
TENNESSEE--BeachReach '96 to launch national evangelism outreach.  
ALABAMA--Shorrosh weathers danger from challenging Islam.  
TENNESSEE--Trinity Broadcasting Network to air 'Thru the Roof' event.

Trustee executive committee  
reduces Brotherhood spending

By Steve Barber

Baptist Press  
1/30/96

GATLINBURG, Tenn. (BP)--The Brotherhood Commission's trustee executive committee approved a \$290,000 reduction in the agency's planned expenditures for the last eight months of its budget year at their Jan. 27 meeting.

"A year ago at this time we were in a growth phase and we were anticipating enlargement in all of our program areas," said James D. Williams, Brotherhood Commission president, who added since then, the proposal to merge the agency's operations into a new North American Mission Board, approved by messengers to last year's Southern Baptist Convention, has had some impact.

"We're not going to spend money we can't anticipate ... so this is an effort to bring expenditures in line with our anticipated revenue," Williams said.

The approved cuts represent less than 5 percent of the \$6 million in expenditures originally planned for the 1995-96 budget year and have no effect on the salaries and benefits of current agency employees.

The trustee officers also decided to delay final action until the next full trustee meeting in April on the exact percentage of salary to be offered as an incentive to all agency staff who remain in the agency's employ until July 1, 1997.

This "staff incentive bonus," approved by trustees last October, would provide an amount of up to 25 percent of an employee's salary and would be considered exclusive of any severance or other benefit package offered during the transition to the new SBC structure.

Williams thanked the trustees for proposing the incentive, which he said has had a "wonderful impact" on employees and may have had a role in reducing decisions by staffers to seek employment elsewhere.

The trustee leadership also approved an expansion of the agency's World Changers coed missions involvement option with six projects scheduled for 1997 to be open to youth from non-Southern Baptist evangelical churches for the first time.

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The pilot projects are a response to inquiries the agency has had in recent months from non-Southern Baptists, according to Williams, who added the action is "a statement of our commitment to work with other evangelicals in getting the gospel out."

Douglas Beggs, the agency's vice president of program services, said the participants will use the same materials in preparing for their work projects that Southern Baptists use.

As a result, Beggs added, "they will come with an understanding of how we do missions as Southern Baptists, and by taking part they will be giving affirmation to our program."

In other action, the trustee officials:

-- received a registration update of 1996 World Changers projects for collegiate, junior high, senior high and senior adults. An all-time record of 10,000 participants is expected.

-- reviewed ongoing development of curriculum and promotional materials for MissionKids, a coeducational missions education program for children in grades one through six.

-- endorsed an updated marketing plan for the agency's programs and products.

The next meeting of the Brotherhood Commission trustee executive committee is scheduled for Aug. 3 at Glorieta, N.M. The next meeting of the entire board of trustees is scheduled for April 26-27 in Memphis, Tenn.

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**Missionary tells Challengers:  
Stand firm against 'the world'** By Steve Barber

Baptist Press  
1/30/96

GATLINBURG, Tenn. (BP)--More than 600 youth and their leaders were urged to follow the example of Samuel, Daniel and other young men of the Old Testament in "standing firm" against the world at the ninth annual Challengers Rally Jan. 26-28 in Gatlinburg, Tenn.

In line with the rally theme, "Rock Solid," based on 1 Corinthians 15:58, Southern Baptist foreign missionary Tom Higginbotham said God frequently raised up someone -- often a young man -- who boldly took on an issue and proclaimed, "This is not what God wants!"

Higginbotham presented the example of Samuel, who was called upon to confront Eli, whose sons were compromising the temple with their involvement in theft and prostitution. "As unpopular as their stand was, and with much opposition many times, Samuel and these other young men in the Old Testament remained rock solid."

Higginbotham, on furlough from service on the Caribbean island of St. Maarten, said the pattern has remained constant throughout recorded history.

"We have a lot to deal with in this world. Years ago it was child labor, and now we have laws that keep young men like you out of the factories, because people took a stand against that," he said, adding slavery and the vote for women to a list of other issues that called on individuals to "take a stand."

"You young men are no different," he continued. "You battle with things like pornography and alcohol and cigarettes and drugs and sex before marriage, areas where you have to take a stand every day. We have to make up our minds, and settle in our hearts that we want to be rock solid for Christ, unwavering, standing firm."

Earlier, Higginbotham led one of 24 conferences with titles ranging from "A Gift You Need To Open Now," focusing on spiritual gifts, to "Would Jesus Wear Air Jordans?" on sports evangelism.

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Those attending Higginbotham's conference got an overview of the destruction caused on St. Maarten last year by one of the busiest hurricane seasons on record and the relief efforts coordinated by the Foreign Mission Board and the Brotherhood Commission. The work would not have been possible, he said, without Southern Baptists' support of the Lottie Moon Christmas Offering and the Cooperative Program.

Challengers is the Brotherhood Commission's missions education program for young men in grades seven through 12. Last year, more than 62,000 youth were enrolled as Challengers in Southern Baptist churches.

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Critics question Clinton's plan  
to reduce teen-age pregnancy

By Tom Strode

Baptist Press  
1/30/96

WASHINGTON (BP)--President Bill Clinton named rejected surgeon general nominee Henry Foster and a panel of citizens to lead a campaign against teen-age pregnancy, but supporters of sexual abstinence expressed doubt the resultant strategy for solving the problem would be acceptable.

The president announced Jan. 29 the appointment of Foster as his special adviser on teen pregnancy. Clinton also named the first members of a panel to lead the privately funded National Campaign to Reduce Teenage Pregnancy.

Among the members are actress Whoopi Goldberg; MTV President Judy McGrath; former Surgeon General C. Everett Koop; former Sen. Warren Rudman, R.-N.H.; former New Jersey Gov. Tom Kean; and Andrew Young, former Atlanta mayor and former ambassador to the United Nations.

Foster, who will be Clinton's liaison to the panel, failed to generate enough support last year to be confirmed by the Senate as surgeon general. Opposition to Foster was based largely on his performance of abortions and the changing estimate of how many he had done. He also had advocated the distribution of contraceptives to minors without parental consent.

"Once again, the president is far more perceptive in diagnosing the problem than he is in prescribing a cure," said Richard Land, president of the Southern Baptist Christian Life Commission.

"If past track records are any indication, the teen pregnancy prevention programs that will be favored by this Foster-led campaign may casually genuflect in the direction of teen-age sexual abstinence but will emphasize and focus on birth control and contraception for teen-agers who they abjectly presume will be sexually active.

"If the president really wanted to do something to seriously impact this grievous problem," Land said, "he would put the power of his office squarely behind Title XX programs rather than Title X."

Title XX is the only federal program which funds sexual abstinence programs among adolescents. The Clinton administration sought to eliminate Title XX in 1994, but Congress restored funding. The much-larger Title X provides funding to family planning programs, including the Planned Parenthood Federation of America, which promotes contraceptive use among teen-agers.

Gracie Hsu, policy analyst for the Family Research Council, questioned why Clinton would appoint someone who espoused a program which had failed in reducing teen pregnancy or teen sexual activity. Foster's program, "I Have a Future," had higher rates of sexual activity than those not in the program in Nashville, Tenn., according to a Carnegie Corporation study.

"Evaluation studies are crystal clear: The only programs that really work to reduce teen pregnancy are abstinence programs," Hsu said in a prepared statement. "During his State of the Union address, President Clinton noted that the teen pregnancy rate has dropped for two years in a row. ... (T)een pregnancy is declining because more teens are choosing abstinence despite all of the federal government's efforts to promote the contrary."

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Teen pregnancy, Clinton said in announcing Foster's appointment, is a "moral problem and a personal problem," as well as a "very significant economic and social problem for the United States."

"Ultimately, I believe what is needed on this issue is a revolution of the heart," the president said. "We have to work to instill within every young man and woman a sense of personal responsibility, a sense of self-respect and a sense of possibility."

"Having a child is the greatest responsibility anybody can assume, and it's still every American parent's most important job -- I don't care what else they're doing. And it is not the right choice for a teen-ager to make before she or he is ready."

The backgrounds of some of Clinton's campaign leaders are sure to increase doubts the effort will focus on abstinence.

Goldberg has had four abortions and has been an outspoken advocate of abortion rights. McGrath's cable network has been criticized for telecasting videos with sexually explicit themes. Koop, an evangelical Christian, included condoms as part of the solution for the HIV transmission problem during his service as surgeon general in the 1980s.

One of the successful programs Clinton cited was Best Friends, a private mentoring effort for girls in inner-city schools in Washington. Best Friends, which teaches abstinence, has been highly successful in reducing sexual activity and teen pregnancies.

The president said during the State of the Union address Jan. 23 he was initiating a campaign against teen pregnancy. He also promised such an effort in his 1995 State of the Union speech. It took a year to organize the effort and to raise the funding to support it, the White House said.

Foster, who will be unpaid, will have an office in the Department of Health and Human Services. He will continue to teach at Meharry Medical College in Nashville.

Foster's nomination as surgeon general failed in June when Sen. Phil Gramm, R.-Texas, used a filibuster, a strategy used to delay or prevent a vote, in an attempt to block his confirmation. Supporters of the nominee sought to end the filibuster by invoking cloture. Sixty votes are needed to invoke cloture. Cloture votes were held both June 21 and 22, but Foster supporters gathered only 57 votes both days. Senate Majority Leader Bob Dole, R.-Kan., withdrew the nomination after the second vote.

In its 1995 meeting in Atlanta, messengers to the Southern Baptist Convention voted overwhelmingly to oppose Foster's confirmation. The resolution acknowledged Foster's "impressive academic and professional credentials" but cited the following as some of the reasons for opposing his confirmation: his performance of abortions; his support for abortion on demand, including his position as a public policy advocate for Planned Parenthood Federation of America; his advocacy of the distribution of condoms and contraceptives to minors without parental consent; and his sterilization of mentally impaired women in the 1970s.

Clinton nominated Foster to the surgeon general's post in early February after firing controversial Surgeon General Joycelyn Elders in December 1994.

The CLC's Land announced the agency's opposition to Foster's confirmation in late February at Nashville. At the same news conference, SBC President Jim Henry said he opposed the nominee.

Clinton will not nominate another surgeon general before the November election, the White House said.

**Baptist college enrollment  
up for 14th consecutive year**

**By Tim Fields**

NASHVILLE, Tenn. (BP)--Enrollment at the 50 Southern Baptist-related colleges and universities showed an overall increase for the fall semester for the 14th consecutive year, according to figures released to the Southern Baptist Education Commission.

Statistics for the 1995 fall semester show 108,146 students attended the 50 Southern Baptist colleges and universities, a less than 1 percent increase over the 1994 total of 107,263. The additional 883-student increase is down from a 2.4 percent increase from 1993-94.

Schools included in the enrollment report are all members of the Association of Southern Baptist Colleges and Schools. Not included in the 1994 or 1995 enrollment figures are students attending Furman University, Greenville, S.C., and Stetson University, DeLand, Fla.

Furman failed to renew membership in the association for 1996. Stetson University renewed its membership in the association for 1996 but asked not to be included in the enrollment figures. During 1995 official ties between Stetson and the Florida Baptist Convention were severed by the convention in annual session after the school's trustees voted to allow the sale of alcoholic beverages on the university campus.

Membership in the Association of Southern Baptist Colleges and Schools requires institutions to have either a current or an historic tie to a Southern Baptist entity.

Included in the 1994 and 1995 figures is Mid-Continent Baptist Bible College, Mayfield, Ky. Mid-Continent was granted membership in the association in June 1995 after the school was officially recognized by earlier action of the Kentucky Baptist Convention.

The enrollment figures include both full-time and part-time students in college credit courses but do not include students enrolled in non-credit courses. Enrollment statistics were released to the commission by each school.

A compilation of the figures shows that 30 of the 50 colleges and universities had an increase in enrollment from fall 1994 to fall 1995.

California Baptist College, Riverside, Calif., showed both the largest numerical and the largest percentage increase from fall 1994 to fall 1995 with 418 additional students, for a 51.7 percent increase. The University of Mobile in Alabama showed the second-largest numerical increase with 340 new students, followed by Averett College, Danville, Va., with 311 additional students.

North Greenville College, Tigerville, S.C., showed the second-largest percentage increase, 17.6 percent, followed by University of Mobile with a 15.1 percent increase.

"The fact that 60 percent of the colleges and universities experienced growth in enrollment over the previous year demonstrates the continued confidence that Southern Baptists have in their colleges and universities," said Stephen P. Carleton, executive director of the Education Commission.

"The faculty members and administrators of these institutions have worked diligently to strengthen the academic programs, to reach nontraditional students and to provide innovative programs and opportunities for students that often stretch around the globe, while applying their Christian faith to their particular academic disciplines. Fourteen years of net growth among the schools is a testimony to the hard work of professors, administrators, staff, trustees and students," Carleton said.

"The mission purpose of Southern Baptist-related educational institutions is to equally emphasize personal faith and professional competency, and their success in this task is evident," he said.

Baylor University in Waco, Texas, remains the largest Southern Baptist-related university in the nation with 12,202 students, followed by Mercer University, Macon, Ga., with 6,728 students, and Campbell University, with 6,646 students.

Some universities have reached or surpassed their established enrollment and are limiting the number of incoming students through admissions ceilings and/or higher standards.

Following are the 1995 fall enrollment figures and the percentage of increase or decrease from fall 1994 to fall 1995 (rounded to the nearest 10th of 1 percent) at the 50 Southern Baptist-related colleges and universities by state.

Alabama: Judson College, 322, up 13.4 percent; University of Mobile, 2,585, up 15.1 percent; Samford University, 4,630, up 1.2 percent.

Arizona: Grand Canyon University, 2,119, up .1 percent.

Arkansas: Ouachita Baptist University, 1,477, up 2.6 percent; Williams Baptist College, 605, up 1.9 percent.

California: California Baptist College, 1,226, up 51.7 percent.

Florida: Florida Baptist Theological College, 535, up 9 percent; Palm Beach Atlantic College, 1,910, up 3 percent.

Georgia: Brewton-Parker College, 1,661, down 25.5 percent; Mercer University, 6,728, down 1.4 percent; Shorter College, 1,390, down 4.5 percent; Truett-McConnell College, 1,901, down 5.2 percent.

Kentucky: Campbellsville College, 1,357, up 8.5 percent; Clear Creek Baptist Bible College, 121, down 5.5 percent; Cumberland College, 1,505, down 2.9 percent; Georgetown College, 1,461, up 3.9 percent; Mid-Continent Baptist Bible College, 112, down 7.4 percent.

Louisiana: Louisiana College, 1,024, up 1.1 percent.

Mississippi: Blue Mountain College, 432, down 1.1 percent; Mississippi College, 3,245, down 9.6 percent; William Carey College, 2,172, up 1.5 percent.

Missouri: Hannibal-LaGrange College, 983, up 9 percent; Missouri Baptist College, 2,183, up 12.8 percent; Southwest Baptist University, 3,072, down 4 percent; William Jewell College, 1,604, down 7.6 percent.

North Carolina: Campbell University, 6,646, no change; Chowan College, 782, down 3.8 percent; Gardner-Webb University, 2,518, up 8.3 percent; Mars Hill College, 1,300, down 1.9 percent; Meredith College, 2,519, up 7.1 percent; Wingate University, 1,385, up .001 percent.

Oklahoma: Oklahoma Baptist University, 2,322, down 4.8 percent.

South Carolina: Anderson College, 910, down 4.8 percent; Charleston Southern University, 2,533, up .6 percent; North Greenville College, 837, up 17.6 percent.

Tennessee: Belmont University, 3,009, up 1.7 percent; Carson-Newman College, 2,207, up 2 percent; Union University, 2,005, down 14.8 percent.

Texas: Baylor University, 12,202, down .3 percent; Dallas Baptist University, 3,102, up 3.8 percent; East Texas Baptist University, 1,361, up 2.1 percent; Hardin-Simmons University, 2,368, up 11 percent; Houston Baptist University, 2,209, up 3.7 percent; Howard Payne University, 1,427, down 3.8 percent; University of Mary Hardin-Baylor, 2,270, up 1.2 percent; Wayland Baptist University, 3,548, up 3.2 percent.

Virginia: Averett College, 2,734, up 12.8 percent; Bluefield College, 853, up 3.3 percent; Virginia Intermont College, 739, down 1.2 percent.

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CLC's Mitchell drafts critique  
of AIDS packet printed by CBF By Joni B. Hannigan

Baptist Press  
1/30/96

NASHVILLE, Tenn. (BP)--An AIDS manual published by the Cooperative Baptist Fellowship contains a key section that "capitulates to the homosexual agenda of normalization and legitimation and denies the biblical revelation on homosexuality," according to a memorandum prepared at the request of Richard Land, president of the Southern Baptist Christian Life Commission.

The 80-page, eight-section CBF project, "HIV/AIDS Ministry: Putting a Face on AIDS," was developed after a 1993 decision by the CBF's ethics and public policy ministry group to sponsor annually the preparation of resource materials on a pressing social/moral issue.

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The CBF initially released the manual in 1994 and mailed it to all CBF churches. It was next presented at the 1994 general assembly in Greensboro, N.C., and later redistributed at the 1995 meeting in Fort Worth, Texas.

The three-page Christian Life Commission memorandum critiquing the CBF AIDS packet was prepared by C. Ben Mitchell, the CLC's consultant on biomedical and life issues.

Land, in a cover letter, said he requested the critique as a response to inquiries whether the CLC -- the SBC's moral concerns and religious liberty agency -- was involved with the CBF document and whether it represents the CLC's positions. The CBF is a denomination-like organization of Baptist moderates critical of the SBC's conservative leadership.

Land's letter, Mitchell's memorandum and a copy of the CBF packet were mailed to CLC trustees in mid-December.

Various sections of the CBF packet contain "some useful portions (e.g. the poignant stories of individuals and families with HIV/AIDS)," Mitchell said in his memo, "but these sections are corrupted by unbiblical and anti-family rhetoric."

"Furthermore, the lists of resources are replete with materials which should not be recommended, including materials from ACT UP, an extremely radical pro-homosexual, anti-Christian activist group," Mitchell wrote.

"These and similar problems throughout the packet make it unusable in my estimation," he stated.

In a telephone interview, Mitchell said, "The liberal social agenda at work was transparent and sorely diminished the value of the document." He said he believes the document echoes much of what has been written by homosexual rights advocates, and it muddies the pivotal issue of how a church can minister to AIDS sufferers.

Mitchell's memorandum begins by acknowledging the accuracy of the first section of the AIDS packet, "AIDS Education and the Church," a basic survey of the epidemiology of HIV. Mitchell noted the inclusion of a strong affirmation of abstinence as the "only completely effective means of preventing sexual transmission."

From there, however, things go downhill, beginning with what Mitchell's memorandum calls a "highly problematic" second section, "HIV/AIDS and Sexuality," by Catherine M. Causey, which Mitchell said "capitulates to the homosexual agenda of normalization and legitimation and denies the biblical revelation on homosexuality." Causey is a pastoral counselor in the University of Louisville (Ky.) office of ethics and pastoral counseling.

In the memorandum, Mitchell quotes Causey's statements, "During pregnancy, the fetus is developing characteristics that will determine the person's sexual orientation. Therefore, a person does not choose to be homosexual or heterosexual," and "We do not choose our sexual orientation, but rather we 'awaken' to it."

"The document takes up with the biological developmental side of sexuality, and then attempts to make that accord with Scripture," Mitchell said in the telephone interview.

But, Mitchell noted, if one undermines the authority of Scripture or reinterprets the passages to become almost meaningless, a faulty foundation is laid. A decision of whose authority to accept is essential to a solid foundation, he said, maintaining, "There is no inconsistency ultimately between God's revelation and the natural order if they are properly understood."

Causey employs a familiar argument for homosexual determinism, Mitchell wrote in the memorandum, explaining: "It looks like this: 1. Homosexuality is determined by biology or environment or both. 2. Homosexuality is, therefore, not something one chooses, but is an 'orientation.' It is a fundamental constituent of their sexuality. 3. Persons cannot be morally accountable for doing what they cannot do; namely, be morally accountable for not being heterosexual. 4. Therefore, homosexuality is morally acceptable."

Mitchell noted the same argument could be made, for example, if "serial-killing" was substituted for "homosexuality," thus rendering "serial-killing" morally acceptable.

Causey, in her analysis, "doesn't seriously consider an alternative view," Mitchell stated in his memorandum.

"Sadly, her argument is only informed by one biblical citation (Genesis 2:18)," Mitchell wrote. "She fails even to discuss other biblical resources related to human sexuality, much less to homosexuality per se."

Mitchell credited the third section of the document, "HIV/AIDS and the Family" by Nancy Miller, as "well-done" although he protested her definition of the family as "a basic, primary group of caring relationships within intimate boundaries." Miller, also of Louisville, is an AIDS educator who lost a son to the disease and was co-chair of the team that developed the CBF packet.

Miller's definition of family "capitulates to the agenda of contemporary social engineers," Mitchell wrote, and abandons the traditional biblical concept of "one man, one woman, in a 'one-flesh' relationship for life, and children born to their union." By Miller's definition, Mitchell argued, "two homosexual men, three lesbian women, or a platoon of Navy Seals ... qualify as 'families.'"

"Education is not value-free," Mitchell said in the telephone interview, "and all of the education that is done in this manual, and in CLC materials, for instance, has a philosophical or worldview behind it. This document probably demonstrates the worldview of the authors as well as any document."

Mitchell noted in the memorandum he believes there are better resources for Christians and churches than the CBF's "HIV/AIDS Ministry: Putting A Face on AIDS" packet. "An indisputable case can be made for caring compassionately for people with HIV/AIDS without surrendering God's ideal for the family," he wrote.

Some resources Mitchell recommended are "Christians in the Age of Aids: How We Can Be Good Samaritans Responding to the AIDS Crisis" by Shepherd and Anita Moreland Smith, Victor Books; "Sexuality and Sexually Transmitted Diseases" by Joe S. McIlhaney, Jr. M.D., Baker Books; and "Laughing in the Face of Aids: A Surgeon's Personal Battle" by G. Edward Rozar Jr., Baker Books.

Causey declined on-the-record comment on Mitchell's memorandum; Miller did not respond to a Baptist Press request for a response to Mitchell's memorandum, a request routed to Miller via Causey and James Hyde, director of the program of ethics and pastoral counseling at the University of Louisville and the other co-chair of the CBF project.

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Cecil Sherman, Arkansas pastor  
defend CBF's HIV/AIDS manual

By Joni B. Hannigan

Baptist Press  
1/30/96

NASHVILLE, Tenn. (BP)--An 80-page HIV/AIDS manual mailed to Cooperative Baptist Fellowship churches in mid-1994, and available at the 1994 and 1995 CBF general assembly meetings, is a "little bit out of date" and not being promoted anymore, stated Cecil Sherman, coordinator of the organization of Baptist moderates based in Atlanta.

"I think Mr. Mitchell is dealing with Baptist politics, when you take a two-year-old piece, thrust it forward and try to act like it makes us open to the possibility that homosexuals are that way by genetics rather than choice," Sherman remarked in a telephone interview after reviewing a memorandum by C. Ben Mitchell, consultant on biomedical and life issues for the Southern Baptist Christian Life Commission.

Mitchell had prepared a critique of the CBF AIDS packet at the request of CLC President Richard Land after the CLC was made aware of the CBF project last fall.

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In discussing Mitchell's assessment of the section of the manual dealing with sexual orientation, Sherman said there were parts of the manual he did not agree with and would have left out. In addition, he said he agrees with Mitchell's assessment that the sources are unbalanced.

"But that does not destroy the usefulness of that packet to anybody who has a genuine care for what's happening to hurting people," Sherman said, calling Mitchell's assessment "severe."

"I do disagree with parts of it, but my disagreeing with it may not make it false. Your disagreeing with it may not make it false. The manual may turn out to be right," Sherman asserted.

Sherman also noted the CBF at large has not taken a stand on the morality of homosexuality, and he pointed to a 1995 decision by the CBF coordinating council to stop funding to the Baptist Peace Fellowship of North America for their statement supporting "gay, lesbian, bisexual and transgendered persons" in active ministry positions.

Lane Smith, the co-chairman of the CBF ethics and public policy ministry group which released the AIDS packet, also responded to Mitchell's memorandum in a telephone interview. The group's other co-chair at the time, Sarah Frances Anders, a retired Louisiana College professor, did not respond to Baptist Press' request for comment.

Two of the manual's writers, pastoral counselor Catherine M. Causey and AIDS educator Nancy Miller, who also was the project's co-chair, were faxed a copy of Mitchell's memorandum via the University of Louisville (Ky.) ethics and pastoral counseling program and asked for response. Causey declined comment and Miller did not respond.

Smith, pastor of Rolling Hills Baptist Church, Fayetteville, Ark., contended the manual does not take a stand and does not teach that homosexuality is morally acceptable. Part of the discussion of ministry to HIV/AIDS sufferers does include sexuality, and even homosexuality, because AIDS has historically come about through sexual contact, Smith said.

Smith said he believes those who teach have a responsibility to teach the truth, but "the whole concept of the priesthood of the believer is that we ... have the responsibility with Scripture to come to our own stance."

In reference to Mitchell's criticism of what he called Causey's "factual" discussion about sexual orientation, Smith said Causey is merely citing recent research when she says, "During pregnancy, the fetus is developing characteristics that will determine the person's sexual orientation."

"I honestly don't know (how a person's sexual orientation is determined)," Smith said in defense of Causey's use of research, "and I think that's one issue still in the scientific community that is being considered."

Smith also questioned Mitchell's assessment of Miller's definition of the family, saying again, a writer might quote current research that does not necessarily reflect his or her opinion.

"(Miller's) definition of the family is merely an acknowledgement of a cultural fact, whether we like it or not," Smith said.

Smith declined to speculate whether the inclusion or exclusion of the discussion about sexual orientation could have proved the manual more effective.

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WMU's AIDS resource kit  
entails prayer, ministry

By Joni B. Hannigan

Baptist Press  
1/30/96

BIRMINGHAM, Ala. (BP)--Prayer, education and a plan of action are components of the Southern Baptist Woman's Missionary Union "Project HELP: AIDS Resource Kit."

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The focus of the 1996 project is to share the gospel while meeting the physical and spiritual needs of those affected by AIDS, according to information in the packet. In no way diminishing the massive destruction of the epidemic, the resources point to the hurting human beings behind the numbers in an effort to rally Christians to not ignore PWAs (persons with AIDS) and their families.

The ministry plan offered in the kit calls for interaction on four levels: prayer, education, local ministry and international ministry.

Through a community assessment, church members and organizations are encouraged to discover the scope of those who are affected who live close by and what their ministry needs are.

Ministry ideas include help for caregivers, families and PWAs. Additionally, information is included about how to develop a "care team" to provide support to a person with AIDS or other devastating disease and to their loved ones.

A detailed prayer map of the world pinpoints 31 locations where missionaries and others are involved in different aspects of AIDS/HIV ministries and identifies those personnel and calls for prayer for a month-long period of time.

Emphasizing basic and general facts about HIV/AIDS, a detailed conference outline with overhead cell suggestions and resource lists states the objectives of the project are to "understand AIDS, understand needs, and learn ways to minister."

Many products and resources are offered in the kit and include information from the Baptist Sunday School Board's "True Love Waits" campaign, the Christian Life Commission and numerous evangelical publishers as well as the U.S. Department of Health and Human Services.

The resource kit also includes a laminated prayer card and an order form for other WMU, CLC and BSSB resources and can be purchased by calling WMU's toll free line at 1-800-968-7301.

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Jesus, the 'country preacher,'  
still needs rural ministers By James A. Smith Sr.

Baptist Press  
1/30/96

KANSAS CITY, Mo. (BP)--"Jesus was a country preacher" -- and ministry to rural communities is still important and rewarding, according to the director of town and country missions for the Southern Baptist Home Mission Board.

Gary Farley, speaking at Midwestern Baptist Theological Seminary, noted Jesus based his ministry in Capernaum, "a town of about 1,500, and grew up in Nazareth, a town of 200."

Because God, "in his divine economy planted the gospel in rural places" of Palestine, it was able to take root and the "root stock" would be carried throughout the rest of the world, said Farley, a member of the first graduating class of the Kansas City, Mo., seminary.

"Can it not be today, as then, the deep stock of roots of the gospel must be in the stable rural places, so that it can be transplanted again and again to the cities?"

"The call to the rural was, is and shall be an important one," Farley said in chapel Jan. 25. "Please do not let the temptation to arrogance blind you to a call from God to pastor in the country, tending the root stock of the gospel."

In light of the seminary's emphasis on missions and evangelism to the Midwest and Great Plains by Mark T. Coppenger, Midwestern's new president, Farley expressed hope students would be open to the possibility of God's calling to rural communities.

"We Southern Baptists put so much emphasis on church growth that we frustrate many of our churches and pastors in rural areas where population is declining and/or changing," Farley said.

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While this demographic reality must be taken note of, "God can work a miracle in very unlikely places," Farley said. "We need to somehow optimistically pray for and work for these miracles, but also understand that the timing is up to God."

Farley noted the development of "mini-mega churches in the Wal-Mart towns" of America which demonstrate that vibrant, effective ministry can take place in rural communities.

These churches have been successful because they "find a special or niche ministry" and seek to reach persons 15 to 20 miles from the church rather than the traditional three-mile radius of ministry.

Calling bivocational ministry the "secret of the Baptist movement's success," Farley urged the seminarians to consider the possibility that prior work in another profession or vocation before seminary may be an indication of God's calling to bivocational ministry.

In earlier entering another profession, he told the seminarians, "Maybe you did not make a mistake . . . . You are a multi-talented person."

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Church discovers orchestra  
among its youth, adults

By Valerie Hancock

Baptist Press  
1/30/96

LOUISVILLE, Ky. (BP)--Eric Timberling, minister of music of South Jefferson Baptist Church in Louisville, Ky., discovered hidden talent among the church's ranks in early 1995: Some of the church members made up an orchestra -- they just didn't know it yet.

During the advent season of 1994, Timberling asked a young flautist, Jacqueline Schultz, to play several pieces of music during the worship services. The sweet music was a treat for the congregation of about 300, and soon there was a buzz throughout the church that others also played an instrument, or had at one time.

Someone's sister played the clarinet, another had played the trumpet in high school and several others had just begun lessons in school.

Timberling made a general announcement in worship one Sunday asking those interested in playing to meet after the service. "I had most of the group that first morning, made some phone calls, and low and behold I had a group of 18 people to play," Timberling says still amazed. "I told them it was one of those opportunities that just presented itself. I didn't set out to create a church orchestra by any means. There were these folks who were capable of playing and I said to them, 'I have no choice but to do it.'"

The group has performed once a month during the Sunday morning service since February 1995, playing hymn arrangements and the offertory and accompanying congregational singing.

Until the church purchased orchestrated hymnals, Timberling wrote out all the parts himself. Now using appropriate instrumental books, the group is able to play "arranged pieces that show them off a little bit," he says. "By and large the group has built a good amount of self-esteem. I think -- no, I know -- they enjoy being a part of it: They keep coming back."

The group also has enhanced worship among the members who don't play but take joy in listening and praising God. "I noticed that the orchestra was the talk of our church last year," Timberling says. "Everyone was talking about this new entity that was a part of us, and it gave the church a big boost of self-esteem, having a church orchestra and discovering that it existed among their own, knowing the talent was there."

The group has grown in numbers as well since that first meeting and now consists of several flutes, saxophones, trumpets, a baritone, a violinist, a viola and percussion instruments. Orchestra practice comes twice a month, with an extra practice prior to the Sunday morning service the group plays in each month.

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The age and level of musical experience varies among the group, which makes everything a challenge -- for the players as well as the director. The youngest player is a fifth-grader and the oldest person "just picked up her trumpet after being out of high school a while," Jacqueline says. "We have a wide range of people. Some of the people haven't been playing for very long -- maybe two or three years and we try to get new people to come and try it out."

Twelve-year-old Brandi Jeffries started playing the trumpet in school and says playing at church in addition to school has helped her learn notes faster. When asked about her memory of how the orchestra came about, Brandi says, "Well, Jacqueline was playing solos on her flute when (Eric) got this crazy idea to start a band. He said anybody who has an instrument or knew how to play one meet after church, and we did!"

"Some folks are learning notes faster with us than they're learning them at school, and others are very patient," Timberling affirms. "They're able to play music far more difficult than what's in front of them, but they're willing to help us out with the younger folks."

Dana Robbins, a wife and mother, plays the trumpet. Although it had been several years since she'd played, she says she is truly enjoying the practice and the performance. "It's a group that I feel very blessed to be a part of," Robbins says. "Eric has been a real encourager for us."

There are many teenagers in the group, and Timberling says the orchestra has given them, as well as other members, a renewed commitment to their church. Many didn't attend Sunday school regularly; some rarely attended worship. Now they attend both regularly, although the orchestra plays only once a month.

"(The orchestra) has enhanced our church," Timberling says. "It has given us some enthusiasm in what we're doing. It has helped show people who they are and what they represent in our church. They've become participants."

Jacqueline, 14, says she senses the congregation enjoys the orchestra. "I think they like hearing us. It's something different ... because it's the first one we've ever had -- it's a new thing." She has played the flute since the fourth grade; she also plays the piccolo for her school's marching band. "I rented an instrument for the first year to see if I liked it and then I picked up on it and I really like it a lot. It's mainly a personal interest," she says.

Jacqueline also sees the orchestra as an avenue to invite friends from school who don't attend church. "It helps bring people in, like our friends who are musical. It's a way we can get them to come. They can have fun with that."

The church's music program also consists of an adult choir, two children's choirs, a youth choir and a relatively new handbell choir. But Timberling says that list could always change as it when an orchestra materialized at South Jefferson Baptist Church. "I've learned to just be open, and not pass up any opportunity God gives."

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Hancock is an editor at the Baptist Sunday School Board.

**BeachReach '96 to launch  
national evangelism outreach**

**By Chip Alford**

**Baptist Press  
1/30/96**

NASHVILLE, Tenn. (BP)--Approximately 600 college students representing more than 50 churches and Baptist Student Unions in 14 states will share their faith with Spring Break '96 revelers at three Florida beach resorts.

BeachReach '96 will involve students in personal witnessing March 9-15 in Panama City Beach, March 16-22 in Clearwater Beach and March 23-29 in Daytona Beach. The program is a joint effort of the Baptist Sunday School Board's national student ministry (NSM), the student ministries department of the Florida Baptist Convention and the evangelism section of the Southern Baptist Home Mission Board.

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According to NSM consultant Bob Hartman, BeachReach is designed "to give college students the opportunity to share their faith in Christ with fellow students in a natural, caring way." Students will minister in small groups, he said, adding a variety of outreach activities are planned, such as pancake breakfasts; free van rides for spring break students; passing out sunscreen to students on the beach; playing volleyball, tug-of-war and other beach games; and coffeehouses featuring live entertainment.

Participating students will have undergone weeks of evangelism training prior to BeachReach '96, Hartman said, adding they also will meet for post-event discussions about how to apply what they've learned in their church or on campus.

"A lot of these students will realize for the first time that they really can share their faith with others," Hartman said. "They'll come away with some practical experience that will make them much more effective witnesses for Christ."

BSU and church college groups unable to participate in BeachReach '96 can still play a vital role in the project's success by providing prayer support, Hartman said. A special prayer guide can be obtained by calling the NSM office at (615) 251-2777.

BeachReach '96 is really a pilot project for a developing nationwide outreach, Hartman said, adding a group of Southern Baptist student ministry leaders already have approved expanding the program in 1997.

Comprised of student ministers/workers from each state convention, the National Evangelism Task Force develops yearly evangelism strategies for Southern Baptist student ministry. Meeting Jan. 22-24 in Nashville, Tenn., NET Force members began making plans for BreakOut '97, a series of outreach events designed to involve college students in witnessing to their peers on the beach, at ski resorts, during Mardi Gras and at other times and locations during the year.

"We anticipate involving more than 2,000 students in 10 to 12 events across the country," Hartman said. "You can imagine the kind of impact this will have."

During their recent meeting, NET Force members also began making plans for:

- regional evangelism training conferences for BSU directors and church ministers to students in Las Vegas and Atlanta in January 1997;
- involving more than 500 students in Crossover '98, an evangelistic outreach held prior to the SBC's annual meeting in Salt Lake City;
- encouraging college students to participate in "48 Hours," a nationwide evangelistic effort designed to involve high school and college students from more than 25 denominations and para-church groups in sharing their faith April 12-14, 1996.

As part of its continuing commitment to student evangelism, NSM is releasing a new witnessing resource in 1996. "Into Their Shoes," a workbook for students drawn from the principles contained in John Kramp's book, "Out of Their Faces and Into Their Shoes," and an accompanying leader's pack are scheduled for release in June.

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**Shorrosh weathers danger  
from challenging Islam**

**By Bruce Sims**

**Baptist Press  
1/30/96**

DAPHNE, Ala. (BP)--Holding the bloodstained cloth of his traditional Arab robe, Anis Shorrosh, an internationally known Southern Baptist evangelist based in Daphne, Ala., tells of the knife attack he suffered at the hands of Muslim militants in Cape Town, South Africa, in 1990.

"It all goes back to what has been termed the 'Debate of the World,'" he said. "I was in England back in 1985 and had the opportunity to view a debate between a Muslim, Sheik Ahmed Deedat, and a Christian preacher. It was one-sided in favor of the sheik and made me sick."

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Shorrosh prayed that if God wanted him to debate the Muslim cleric, he would allow it to take place. Shorrosh subsequently challenged the Muslim, who claimed not to have lost a debate to a Christian in 40 years, to a series of debates. Shorrosh paid the expenses for the first debate, and Deedat paid for the second.

"In the first debate, which took place at the Royal Albert Hall in London before 5,000 people, I paved the groundwork for the second debate by establishing the credentials of Jesus," Shorrosh said.

Shorrosh said Deedat was reluctant to debate a second time but, after two and a half years, agreed to schedule the meeting. Before he left for the debate, Shorrosh purchased a burial plot and picked out a casket.

"I didn't think I was coming back," he said. "Hardly anybody has dared stand up to the Muslim world like I have."

"In the (debate) I went over to the offense, before an international audience of 11,000 in Birmingham, England, and began questioning the Koran and punching holes in its authenticity," he said.

For a Muslim to question the Koran is to invite beheading, Shorrosh said. The Bible, however, is debated openly, he noted, holding up a Dec. 18 copy of Time magazine, which asks "Is the Bible fact or fiction?"

"Now if we could just get Time to be as objective with the Koran," he said.

Not only did Shorrosh make it through the debate safely, but he also established a global witness via tapes of the event.

"In one Nigerian university, 30 Muslim students and four Muslim professors were converted to Christianity when they listened to the tapes," Shorrosh said. "There have also been many other instances where Muslims have been converted (after) listening to these debates."

Two years later, a visit to South Africa, Deedat's home country, almost ended in tragedy. Shorrosh barely survived an assassination attempt by Muslim militants.

"A Christian brother threw himself between my attacker and myself and took the knife that was intended for me," he said. "I can remember being underneath him and feeling his blood running on me. It felt like being anointed with oil."

Shorrosh survived by running to a waiting car. The man who saved him recovered from his stab wound.

"Islam is the most insecure religion on earth," he said. "It is also the bloodiest." In his book, "Islam Revealed," Shorrosh questions the authenticity of the Koran; in doing so he has angered Muslims the world over.

Born an Arab in Nazareth, Shorrosh became a Christian at 18. Before then, he had harbored a hatred for both Jews and Palestinians, because his father was killed by an Israeli land mine and family members were persecuted by Palestinians.

Shorrosh traveled to America at the age of 19 to work on his bachelor's degree at Mississippi College. After graduation, he earned a master's degree from New Orleans Baptist Theological Seminary.

From 1959-66, Shorrosh served as pastor and evangelist in the Middle East. Three of those years were spent as pastor of the Jerusalem Baptist Church when it was a part of the Kingdom of Jordan.

He now heads the Anis Shorrosh Evangelistic Association, traveling around the world leading revivals and crusades.

"Truth in Crisis" is the arm of Shorrosh's ministry that focuses on Muslims. Through a seminar, Shorrosh teaches groups about the Muslim religion and explains how Christians can refute it.

However, he does not limit his work to the Muslim ministry. "I am basically an evangelist," he said.

Shorrosh is the author of nine books. "Islam Revealed" was recently translated into Indonesian. Although the book must be sold secretly in the Muslim country, it is in its second printing there.

**Trinity Broadcasting Network  
to air 'Thru the Roof' event**

NASHVILLE, Tenn. (BP)--Usually commitments of love are proclaimed on Valentine's Day, but this year a national cable network has chosen to feature a responsible aspect of love by broadcasting proclamations of sexual abstinence from teens all over the world.

Trinity Broadcasting Network of Anaheim, Calif., has announced plans to provide videotaped television coverage of the "True Love Waits -- Thru the Roof" celebration that will take place in Atlanta on Feb. 11 at the Georgia Dome. Part of the Atlanta '96/Youth Ministry National Conference 5, Thru the Roof will include music, challenges from Christian leaders and testimonies from teen-agers who have taken the True Love Waits pledge to remain abstinent until marriage. True Love Waits commitment cards signed by teens from around the world will be stacked from the floor to and through the roof of the 27-story dome.

TBN will broadcast the event on Valentine's Day, Feb. 14, from 8-10 p.m. Eastern Time (7-9 p.m. Central and 5-7 p.m. Pacific Time). As of late January, cards from all 50 United States and more than 50 foreign countries had been received at First Baptist Church, Conyers, Ga., the collection site for the cards.

Cards for the Thru the Roof celebration may be mailed until Feb. 7 to: True Love Waits, 958 Milstead Ave., Conyers, GA 30207. Teens who signed cards for the Washington event should re-sign cards for this event and mail them to the Conyers address.

Thru the Roof celebration tickets for youth and sponsors may be purchased at Gate A of the Dome beginning at 11:30 a.m. Feb. 11. To order True Love Waits planning kits and commitment cards, call 1-800-458-2772.

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