



BAPTIST PRESS

News Service of the Southern Baptist Convention

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Druin Named Associate Editor of Baptist Standard

DALLAS (BP)--Toby A. Druin, editor of the news service at the Southern Baptist Home Mission Board in Atlanta since December, 1973, will join the staff of the Baptist Standard here April 15 as associate editor.

Druin, 42, will be returning to his native state, where he spent 10 years in reporting and editing for newspapers and in news writing for Baylor University, Waco, Tex., his alma mater.

Before joining the Home Mission Board, Druin served for more than seven years, 1966-73, as associate editor of the Biblical Recorder, state newspaper for North Carolina Baptists.

"The addition of Mr. Druin to the staff will give the Standard an experienced editor who will also give considerable time to feature writing," said John J. Hurt, editor of the largest of the state Southern Baptist news publications. He added that the addition of Druin to the staff would also permit a realignment of responsibilities for other staff writers.

Druin, who was graduated from Baylor in 1966 with majors in journalism and religion, joined the Baylor staff as a news writer in 1964 and became director of the school's news bureau.

Previously he had been a reporter on the Plainview Daily Herald, telegraph and news editor of the Amarillo Daily news, assistant city editor of the Wichita Falls Record-News, and sports editor and then city editor of the Boger News-Herald.

He has also directed music for several Baptist churches.

While at Baylor, he received the E. S. James Scholarship, provided by the Baptist Standard in honor of the paper's former editor for students majoring in religious journalism.

A native of Amarillo, Druin married Larra Rodgers of Amarillo in 1953. They have three daughters, DeAnna, a sophomore at Mars Hill (N. C.) College; Christie, who graduates from high school this year; and Sherry, who is completing the fifth grade.

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(BP) Photo mailed to state Baptist editors.

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Rooms for Norfolk SBC
Going "At Rapid Pace"

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NORFOLK (BP)--The housing bureau for the Southern Baptist Convention (SBC) annual meeting here in June said room reservations "are being made at a rapid pace," according to Paul Mims, Norfolk pastor and member of the SBC local arrangements committee.

"Of the 6,373 rooms available," Mims said, "5,628 have already been booked," as of March 2, although housing bureau spokesman said they are continuing efforts to increase the total number of rooms.

"Those who have made reservations are advised to send payment of one night's lodging to the hotel from which they have received a confirmation," Mims said. "The reason for this is that this is a resort area and the rooms will be at a premium in the summer."

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He said bus transportation "will be provided at a nominal cost from all of the hotels each hour to the Norfolk Scope Convention Center. The travel time from Virginia Beach to downtown Norfolk is approximately 30 minutes."

Besides hotels, Mims said 22 condominium apartments, with one to three rooms are available at a price of \$35 to \$60 per night, with a minimum of five nights.

He said several ocean front houses, with two to six bedrooms, are available and rent from \$200 to \$625 per week and that several campgrounds are available for those who will bring campers.

"Although Williamsburg, Va., is 45 miles away from Norfolk, some may want to stay in this historic city," Mims said. "The housing bureau has some 250 rooms there which can be held until April 1."

"In the evenings," he said, "convention proceedings will be transmitted by closed circuit television to the Virginia Beach Convention Center where a large screen will be erected. Persons staying in Virginia Beach who do not want to return to the Scope Convention Center for the evening session may go to the Virginia Beach Dome, which is close to the resort hotels."

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Nursery Facilities Set
For Norfolk SBC Meet

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NORFOLK (BP)--Care for pre-school children from outside the Tidewater area will be provided during the annual meeting of the Southern Baptist Convention (SBC), June 14-17, at the Talbot Park Baptist Church, 6919 Granby St., Norfolk.

The facilities will be open 45 minutes prior to each session until 45 minutes after each session concludes.

Maps showing the church's location will be furnished at the information and registration desks.

The fee will be \$2.00 per session for the first child and \$1.00 for each additional child in the same family. There will be an additional charge of 50 cents for each child if the church furnishes lunch and an extra charge for children picked up late.

The committee requests identification be placed on each child, and his or her belongings.

A Bible learning experience is planned for each session according to age group.

Provisions will be provided for all children pre-registered. The committee requests that reservations be made early and should be sent to Mrs. Hunter Colgin, 8541 Lawson Ave., Norfolk, Va. 23503.

"We are trying to arrange for a shuttle bus from Talbot Park Baptist Church to the SBC meeting, which is about four miles," Mrs. Colgin said.

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Lolley Urges Growth In SBC
'Moving . . . Living Stream'

WAKE FOREST, N. C. (BP)--Identifying some of the "converging, complementing, conflicting, and competing currents" in the "moving . . . living stream" of Southern Baptist Convention life, W. Randall Lolley challenged Southeastern Baptist Theological Seminary to "go on building within them."

Lolley made the challenge during his presidential inaugural address on Founder's Day of the seminary's 25th year. He was elected seven months earlier as the seminary's third president, succeeding Olin T. Binkley.

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The 44-year-old Southeastern Seminary alumnus expressed thankfulness for the "continuing banter between this seminary and those who support it and to whom it sends its 'products' and for the continuing engagements within the processes of the theological educational enterprise itself."

Plunging into current analogy, Lolley said that Southeastern Seminary, one of six operated by the Southern Baptist Convention, "cannot with integrity simply enjoy the level of theological insight of the 'typical' Southern Baptist church."

It must, he said, "be working at the cutting edge of the best that is being thought and done in the area of faith and work. Yet, this school must maintain a connection to and a credibility with those who are never quite equal to what it is and where it is in its pursuit of the truth," he added.

"Thus the currents, and sometimes the cross-currents, are not only to be expected, they are to be welcomed," he declared.

Noting that "voluntarism comes hard," Lolley warned that "at best denominationalism poses challenges to it" . . . and "the larger and more aggressive the denominational bureaucracy, the greater the sphere of conflict."

"Thank God, we Southern Baptists will never all be exactly alike," he continued. "We do not have to be. Our richness lies in our diversity. The key to our togetherness is not alikeness. It is 'Alordness'--our striving to become persons together for whom Jesus Christ is Lord."

"If we enjoy and rejoice in our diversity, we will live. If we decry and diminish our diversity, we may perish. A Baptist seminary is a graduate, professional school and we must address ourselves to these currents which flow within ourselves and our constituents."

Continuing to describe the currents which flow between the seminary and its supporters, Lolley called for a "creative tension" between the "faith-response" aspects of the Christian life and the society in which it exists.

It is, he said, a delicate balance, called by some "the interface between evangelism and social action, or the convergence of authentic word and credible deed . . . with the execution of the task as difficult as 'holding a moonbeam in your hand.'"

Speaking of some currents interior to the theological educational enterprise itself, Lolley delved into some contrasting emphases--each with value in its own right.

"Two lighthouses never compete but merge their beams to combat the darkness," so it is the seminary's challenge to balance its emphases upon these varied components, he said.

Saying that "seminary education is primarily education for the practice of ministry," Lolley called for a mature blending which holds both the classical and practical approaches in effective balance.

He agreed with the classicists in affirming "that a theological curriculum must be as concerned with what the student will be as with what he can do", but noted that "there arises from the churches an almost desperate cry for a radical departure in theological studies toward practicalism. That Macedonian call, too, must be heeded," Lolley said.

Calling Southeastern Seminary "a special school" rather than a specialty school, Lolley said "there is a place within seminary education for specialization . . . however we must demonstrate the connectedness and relatedness of our knowledge if we expect students to see and achieve any synthesis. Our task he said, "includes both roots and branches, disciplines and interdisciplines."

Lolley continually called for accommodation between varying viewpoints. While learning "comes by way of modeling," he said, "no one human model will suffice for all students. While identifying with various teachers, a student," Lolley said, "must affirm his or her own identity."

Likewise, a balance must be sought, he asserted, between an emphasis on traditional faith and the contemporary needs of the church, the faith, and the world.

Characterizing the 1960's as a "decade of spontaneity," Lolley said ad hocery moved in with little regard to the structures of society or the church. "Now," he pointed out, "we are more convinced than ever that we cannot easily dispose of structures. We value spontaneity in personal encounters and relationships while acknowledging the greater impact of an organized group and the greater resources which structures may provide . . ."

The new president said that "understandings of God and man emerge both from living encounter and from the experience of the fathers. On the one hand we must preserve the dogma of our theological enterprise, and on the other hand we must find the maturity to read the human documents in our own context."

Referring to the tension between zeal and knowledge, which often persists in the relationship between the seminary and its publics, Lolley warned that tension "if allowed to become destructive could issue in the worst possible educational fallout--the expansion of the mind but the contraction of the heart." He said that, like Ezekiel, who "sat where they sat," we must find "that mysterious interface where compassion merges with competence."

Noting that "one issue is personhood," Lolley pointed to the concerns which the seminary will face with its female students. "The problem," he said, "is how to get beyond gender in 'theologizing.' Since all of us are 'out in the weather together,'" he continued, "we must endeavor increasingly to enable women to integrate their faith and calling with who they are as women-persons."

Concluding his inaugural speech, Lolley said "the challenge before us is not to step out of the water before we get wet" . . . but "to go on building within the converging, complementing, conflicting, and competing currents of our busy waters."