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News Service of the Southern Baptist Convention

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N.C. Church Staff Quits After Charismatic Decision

By Charles Richardson

HIGH POINT, N. C. (BP)--E. W. (Buddy) Price Jr., pastor of the 2,867-member Green Street Baptist Church of High Point, N. C., for 22 years, and three staff members have resigned.

The resignations came at a called church conference two weeks after the congregation approved 10 guidelines recommended by the deacons in response to the spread of the charismatic movement in the church and in High Point.

Reports indicate that the four ministers resigned voluntarily, without animosity, but that they felt enforcement of the guidelines would create a restrictive situation. Others, besides Price, who resigned are Melvin Anderson, business administrator and minister of adult education, a 13-year staffer; James A. Purvis, minister of youth for three years; and James R. Davidson, minister of music for three months.

Price, 58, who has been active in state and national Southern Baptist work, told the Biblical Recorder, North Carolina state Baptist newspaper, that he resigned because he "felt like my work had been completed at Green Street Church. I just prayed a long time about it and felt impressed it was what the Lord wanted me to do...I love the people and most of them are responsive in love, too."

He said he was not personally involved in speaking in tongues or with any movement that might be interpreted as outside the traditional ministry of Baptist churches.

"I don't leave with any ill will and was not forced out. My resignation was strictly what I felt God wanted me to do," he said in a telephone interview.

"I am just open to what the Lord might open up in the future," said Price. "I am a Southern Baptist and want to remain in a Southern Baptist church."

The other three staffers' plans also are incomplete and they are reported to be seeking "the Lord's will."

The guidelines, as adopted by the church after being developed in a series of deacons' meetings, sought to restrict charismatic activity within the congregation.

Guideline five, said, "No member of our church or anyone from outside the church membership, shall teach under the auspices of the church, any doctrine except that that is Southern Baptist."

Guideline six stated, "That our church is not a part of the Charismatic movement or the Neo-Pentecostal church."

The seventh guideline called upon the membership to avoid "frequent attendance of and participation in religious meetings retreats, training sessions and other such gatherings at which doctrines or beliefs are not in harmony with The Baptist Faith and Message..."

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"Caution and scrutiny should be exercised in inviting or allowing any person not in accord with the fundamental tenets and doctrines of Green Street Church to speak or teach in our church," the recommendation stated.

Guidelines further provided that no church equipment, property or church paid personnel should be utilized that would violate intent of the recommendations.

Further, guideline nine called upon the pastor "to furnish that firm leadership that our Lord would have the Shepherd in His church furnish in carrying out these guidelines."

The tenth and final guideline stated, "Any member who cannot adhere to and live by these guidelines shall not do anything to hurt and divide the church, but quietly seek fellowship elsewhere."

W. R. Eddinger, deacon chairman, expressing surprise and sadness at the resignation of Price and the others, said the guidelines "worried Dr. Price that he was going to have to decide what meetings were Southern Baptist and what were not Southern Baptist. He could not reconcile himself to that one thing. I think he thought he couldn't live with it. The two factions in the church were so far apart and probably could not get together.

"He just felt like his mission was complete and that he had done all he could do..."

"There's not any animosity," said Anderson. "We did not resign for spite, but it was a firm conviction from the Lord that our ministry was through at the church. I believe it would express their (the other ministers) feelings too," said Anderson.

Commenting on the guidelines, Anderson said that "some of them were good" but that some of the others were "restrictive and to a degree prohibit freedom of worship."

How many people in the church have charismatic convictions, Eddinger was asked? Two or three hundred? "I would judge that is about as accurate as anybody could get I suppose," he replied.

Reports indicate that some in the church have had charismatic leanings for nine or 10 years.

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Evangelistic Enthusiasm
Not Dampened By Flood

By John J. Hurt

Baptist Press
4/11/79

RIO DE JANEIRO, Brazil (BP)--Baptist leaders in Brazil have not let flood waters dampen their enthusiasm for a massive program to double membership and churches by their 1982 centennial.

Flood waters are receding, leaving a toll of more than 500 lives and property damage in the hundreds of millions of dollars. Recovery will be slow as farmers replant crops and factories make repairs before recalling workers.

"But all this will be insignificant in the long run," said Joao Falcao Sobrinho, executive secretary of the Brazilian Baptist Convention.

"Christian brotherhood is proven in hours of tragedy," he explained. And he believes the cohesion which developed between churches as they ministered to flood victims will carry over into the centennial crusade.

Jose Bittencourt, executive secretary for the Baptist Convention of Minas Gerais, said, "I really think all of this is going to help" because "churches are embracing one another" in an emergency and members are finding it "much easier to witness."

Brazilian Baptists are in the first year of a four-year emphasis leading to the centennial. Attention this year is on "Fortifying the Christian Family." Next year it is "Doing the Work of Evangelism" and in 1981 it is "Expanding Mission Outreach." The 1982 centennial emphasis is "Edifying the Church."

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Lester C. Bell, Southern Baptist missionary from Texas serving as associate to the executive secretary for the Brazillian convention, said he "feels real, real good" about reaching the centennial goals.

Brazil, with a population of 115 million, has 2,800 Baptist churches with 450,000 members. The 1982 goal is 6,000 churches and one million members.

Doubling membership and churches seems more realistic when one looks at the recent growth in the Minas Convention, in a state a little larger than Texas. More than half of the 139 churches have been organized since 1966.

It took 41 years to organize the first 73 churches but only 17 years to organize the next 74. The major problem at present is money to purchase land and start construction. New zoning laws in Minas, for example, require more land and add to construction costs.

Minas Gerais was one of the states hardest hit by floods. Highway damage alone was placed at \$70 million, with probably two-thirds of the 25,000 Baptists affected in one way or another.

The Baptist leadership acknowledged financial problems for their denominational program in the months ahead. Churches that dipped into available funds for aid to flood victims face a decline in contributions because members are out of work.

The Southern Baptist Foreign Mission Board made \$285,000 available for relief ministries. Missionaries and pastors administered it through the state conventions and local churches.

Bittencourt said "all people in agriculture are going to be without funds" until new crops are harvested.

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Hurt, editor emeritus of Texas' Baptist Standard, has been on assignment in Brazil covering effects of recent disastrous floods.

(BP) Photos mailed to Baptist state papers by Richmond Bureau of Baptist Press.

Carter Opposes Senate
Action on School Prayer

Baptist Press
4/11/79

WASHINGTON (BP)--President Jimmy Carter urged Congress not to pass legislation permitting so-called "voluntary" prayer in the public schools.

At his televised news conference April 10, Carter was asked the question, "As a born-again Christian, Mr. President, what is your position on prayers in public schools?"

Carter answered: "My preference is that the Congress not get involved in the question of mandating prayer in schools. I am a Christian. I happen to be a Baptist. I believe that the subject of prayer in school ought to be decided between a person, individually and privately, and God. And the Supreme Court has ruled on this issue, and I personally don't think that the Congress ought to pass any legislation requiring or permitting prayer ... in school."

The president went on to say that those students who "might object even to so-called voluntary prayer when it's public and coordinated" should not be put in the position of being embarrassed by asking to be excused during the recitation of prayer.

Although acknowledging that "I don't know all of the constitutional aspects of this very difficult and sensitive question," Carter concluded his response by saying, "I think that (prayer) ought to be an individual matter between a person and God."

The question was prompted by debate in recent days in the U. S. Senate over "voluntary" prayer. Language removing prayer questions from the jurisdiction of the federal courts, thereby allowing states to permit prayer in schools, was attached April 9 by the Senate to a bill which is given little or no chance of passage in the House.

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Earlier, Sen. Jesse Helms, R -N.C., who has long sought to enact legislation which would overturn the effect of the Supreme Court's historic 1962 and 1963 decisions banning government-sponsored prayer in public schools, succeeded in having his jurisdictional amendment attached to a bill creating a new Department of Education.

Senate Majority Leader Robert C. Byrd, D -W.Va., succeeded in a series of parliamentary maneuvers in having the Helms amendment attached to the bill dealing with other Supreme Court jurisdictional questions and stripped from the education bill.

Helms has threatened to attach his language to as many bills as necessary until both the House and Senate are forced to vote it up or down.

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Vietnam Christians Face
Hunger, Poverty, Death

By Baptist Press

Reports from a former missionary to Vietnam and a Baptist pastor who just escaped from there indicate Christians are not doing well since the Communist takeover in 1975.

Peyton Moore, missionary now assigned to Hong Kong, told John Rutledge of the Baptist Standard that increasing shortages of food and medicine, and Vietnam's wars with Cambodia and China are forcing some Christians to a choice of death by either suicide or starvation.

"The recent letters we've gotten out of Saigon are quite depressing," Peyton said. "They indicate a need for food and for medicine. The whole tone of the letters has been one of despair."

Only three of the more than 30 Baptist churches and chapels in Vietnam at the end of 1974 are still operating. Two are Vietnamese and one is Chinese.

Dao Van Chinh, the first Baptist pastor to escape Vietnam, said the Chinese church is "growing miraculously." He said the church has about 100 members and is crowded with adults, mostly students and factory workers. His last direct contact with the church was in 1978.

Chinh told missionary press representative Maxine Stewart in a refugee camp in Thailand that pastoral work is increasingly difficult because most ministers are required to work at outside jobs, often some distance from home.

In Dalat, the local government has declared 7 a.m. to 5 p.m. as work time, seven days a week. Those who cannot work gradually sell their animals and clothes in exchange for food. Christians in Vietnam are becoming physically and spiritually poor, Chinh said. "They can keep their faith and be steadfast only with the love and grace of God," he said.

The trial of faith is harder in Vietnam than in other Communist or totalitarian countries because of the general economic condition, claimed Moore. High taxes make the people reluctant to produce and this adds to the problem.

Although missionaries had been developing a lay leadership program before they left Vietnam, the church was neither large enough nor strong enough to prepare for life under communism.

"Most of the young men who felt called to preach were at draft age and were drafted," Moore said. "We had a seminary but we were not able to get the students any deferment or draft exemption. So we were trying to develop lay leaders all along."

Chinh was assistant director of the Vietnam Baptist Theological Seminary in Saigon when the Communists took over. In the beginning, the Communists treated them kindly. The officers got seminary permission to borrow some of the buildings for public use. But soon, they simply took over all the buildings and furnishings for official and personal use.

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Although no one told them not to attend church or train seminary students, Chinh said they understood to do so would greatly annoy the government, especially local officers.

Chinh and his family stayed at the seminary until he was given the choice of leaving unconditionally or being separated from his family for "re-education." They left.

He stayed in the country three years, moving twice more. In December 1978 his family and six friends left the country in a diesel powered 20-foot boat. In 11 days they reached Songkhla Bay in Thailand where he now works in a refugee camp.

Border war with China has turned hostile attention to the Chinese merchant class in Saigon. Moore said many Chinese were rounded up and taken to the "new economic zones" to farm the jungle. A clampdown on private shops in March 1978 caused many Chinese to flee the country.

Daily life in Vietnam, even without religious repression, has been enough to convince hundreds of thousands to risk their lives to escape the country. Some of the conditions refugees report:

--Soldiers billeted in some homes to eliminate private conversations.

--Absence of a free press, and threat of internment for listening to shortwave radio broadcasts.

--Special passes required to visit relatives in another part of town.

--Arrests and kidnappings by the government without word to relatives or explanation of the charges.

--Mandatory indoctrination sessions three times a week, lasting from 7 p.m. to late at night.

--Random forced relocation to "new economic zones" in the jungles.

Baptists in Vietnam are not trying to develop ways to reach a long-term working arrangement with the government as is the case in Eastern Europe and the Soviet Union, Moore said. "I think most of them would give everything they have to get out."

However, in Saigon, Baptists have united with other denominations to form an umbrella group that is recognized by the government.

Getting out may be getting easier. In January the Vietnamese government announced it was going to allow some citizens to leave the country legally. Moore sees that as a government move to gain badly needed western currency by processing exit visas for as much as \$3,000 per person.

Little can be done to relieve the suffering in Vietnam, Moore said, unless Baptists are somehow allowed to send in relief directly to Baptists there. The Foreign Mission Board did respond with \$500 to individual requests for help that got out of the country and were channeled through Hong Kong.

William R. Wakefield, board secretary for Southeast Asia, said the money was a symbol of continuing concern for Baptists in Vietnam and that he was studying other ways of giving encouragement to them.

The board left behind approximately \$400,000 invested in an office building, the seminary and the beginnings of a communications building. (BP)

Standing Ovation Greets
Cauthen in Kansas City

By Mary Jane Welch

KANSAS CITY, Mo. (BP)--A standing ovation greeted Baker J. Cauthen when he was introduced as "Mr. Foreign Missions" to the crowd of about 7,500 at the Southern Baptist Foreign Mission Board's Bold Mission appointment service here.

Responding to an invitation at the end of the service from Cauthen, who will retire as the board's executive director at the end of the year, 228 persons came forward to commit their lives to special Christian service. They came after hearing 20 new missionaries, such as a former Air Force captain, housewives and a librarian, give testimonies of their call to career missions.

The new missionaries, the first appointed in the Kansas-Missouri area, were challenged by both Cauthen and John R. Bisagno, pastor of First Baptist Church, Houston, Texas.

Twenty persons already in contact with the board about fulltime mission work and five persons interested in Mission Service Corps also came forward. The corps is a one to two-year program in which a person works alongside a career missionary and provides his own financial support or has it supplied outside regular giving channels.

Following a parade of flags and music coordinated by hosts, the Missouri Baptist Convention and the Kansas-Nebraska Convention of Southern Baptists, Cauthen announced that more than \$34 million--\$2 million more than the 1977 grand total--had been given to the 1978 Lottie Moon Christmas Offering for foreign missions. Books on the offering will not close until May 31, 1979.

The announcement came before a crowd that included a large group from Woman's Missionary Union, which promotes the yearly offering. Carolyn Weatherford, the executive director, and Mrs. A. Harrison Gregory, national president, attended the service, in addition to members of the state WMU groups from Missouri and Kansas-Nebraska. Each group made the service a session of its annual meeting.

Addressing the new missionaries, Bisagno, who has made mission trips to Guyana, Nigeria, Taiwan, Hong Kong and Togo, told the group that they are the generation Christianity has been waiting for to spread the gospel to all the world.

"The spiritual thermometer of our world is hot...never has there been a time in the history of the world when it was as easy to reach the world for Christ as now," said Bisagno. He added that what had been a financial, geographic, logistic and legalistic impossibility in Christ's time is now possible.

In his own charge to the new missionaries, Cauthen offered them what he called a "gem of scripture," Isaiah 54:10, and assured them that God's love would shine constantly on them if they stay close to him. Referring to his and Mrs. Cauthen's own appointment in an April service 40 years ago, he told them that he spoke from experience from God's caring for him.

Three of the couples appointed have connections in the host conventions. Mrs. Wilburn R. (Bill) Stancil and Mrs. Keith H. Williams both have parents in the Kansas City area. Mrs. Stancil and her husband, a Tennessee native, will go to Argentina. Mrs. Williams and her husband, a Missouri native, will work in the Philippines. Mr. and Mrs. Roy A. Deterding of Nebraska will serve in Venezuela.

Others named as new missionaries were Mr. and Mrs. Stephen E. Baillio of Louisiana, assigned to Honduras; Mr. and Mrs. A. David Brown, Louisiana, to Ivory Coast; Mr. and Mrs. Jerry W. Cole, Alabama, to Taiwan; and Mr. and Mrs. Ernest G. McAninch, Georgia and Illinois respectively, to El Salvador.

Also appointed were J. Lawrence Rymal, Texas, to Ghana; Donna Styers, Tennessee, to Chile; Mr. and Mrs. Rafael A. Venegas, Puerto Rico and Alabama, to Mexico; Cynthia Weaver, Tennessee, to Taiwan; and Janet Wilburn, Oklahoma, to Argentina.

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Committee Releases Profile
For Foreign Board Executive

KANSAS CITY, Mo. (BP)--The successor to Baker J. Cauthen should be a person with unquestioned commitment to foreign missions and preferably should have served as a missionary, a search committee report indicates. -more-

The report, made at the Southern Baptist Foreign Mission Board's April meeting in Kansas City, outlined a three-part profile of the type person being sought as the board's next executive director. Cauthen plans to retire at the end of 1979.

The 15-member group specified that it will seek a person who has "unquestioned commitment to foreign missions, with a broad knowledge and understanding of missions, preferably including missionary service."

M. Hunter Riggins Jr., the Poquoson, Va., layman who heads the committee, noted in introducing the report, "We cannot accept second best." He said the committee felt it was essential to prepare a profile before starting to consider individuals.

Stressing the importance of divine leadership in the committee's work, the chairman said the report was being presented for "the information" of the board and any suggestions it might have.

Other points in the profile emphasized Christian integrity and lifestyle, ability to relate to all facets of Baptist life, strong administrative and financial abilities, and a person of vision who leads with boldness and creativity in developing and initiating goals and strategies.

The full profile is as follows:

1. Personal data: highest of Christian integrity; unquestioned commitment to foreign missions, with a broad knowledge and understanding of missions, preferably including missionary service; totally Christian home life, with a companion who is fully supportive in mission commitment; sound mind and body, and willing to undergo a comprehensive examination at the time of consideration; active participation in the work of a local Southern Baptist church; compassion for the lost and concern for human need; theologically in the mainstream of Southern Baptist life, with an appreciation of the rationale behind differing doctrinal opinions; attitude of servanthood and friendliness toward people of all nationalities and cultures.

2. Church and denominational data: Southern Baptist loyalty and a knowledge of Southern Baptists' distinctive doctrine, polity, and ways of cooperation; good working relationship with all facets of Baptist life, particularly with Woman's Missionary Union and the Executive Committee of the Southern Baptist Convention; willingness to cooperate with all directors of agencies in the Southern Baptist Convention; understanding of and commitment to the philosophy of the Foreign Mission Board.

3. Qualities and abilities: an able administrator who can embrace change, work well with others and has strong abilities in financial management; an outstanding communicator who can challenge and motivate Southern Baptists; pastoral concern and empathy, particularly with the missionary family; excels in interpersonal relationships; enthusiastic motivator capable of generating loyalty, dedication, and responsiveness from the staff, missionaries and the board members; a person of vision who leads with boldness and creativity in developing and initiating goals and strategies; a good listener capable of receiving and assimilating counsel.

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Home Board Names
Interfaith Staffer

ATLANTA (BP)--A former missionary to Ghana has been named interfaith witness regional director for the Central United States by directors of the Southern Baptist Home Mission Board.

Maurice Smith, 48, pastor of Park Forest Baptist Church, Dallas, Texas, was appointed as a missionary and named director of region II, replacing Jace Jones of Marble Falls, Texas, who retired Dec. 31, 1978.

During their April meeting, the board's executive committee also appointed six missionary associates, 23 US-2 missionaries and approved 14 persons for pastoral aid.

They also heard a request by Executive Director-Treasurer William G. Tanner, who urged directors to "pray for a sense of oneness of mission," and that concern for Bold Mission Thrust will permeate the Southern Baptist Convention's annual meeting, June 12-14.

Smith, who served with the Foreign Mission Board in Ghana from 1960 to 1965 and from 1968 to 1972, will work as a consultant to state conventions, associations and churches in Texas, New Mexico, Louisiana, Arkansas, Oklahoma, Kansas, Nebraska, Minnesota, Wisconsin, Iowa, Missouri, and Illinois. He will be headquartered in Fort Worth, where he will also assist Southwestern Baptist Theological Seminary as a resource person in interfaith witness.

Smith, a native of Houston, is a graduate of Howard Payne College and Southwestern Seminary, where he earned a doctorate in missions, specializing in African tribal religions. In addition to serving in Ghana, he has been pastor of Texas Baptist churches in Hico, San Antonio, Santa Anna, Freer and Dallas.

He and his wife, Evelyn, have two sons, Richard and Kenneth. Mrs. Smith, also appointed to missionary status, is executive secretary to the Amon G. Carter Foundation in Fort Worth.

Named missionary associates were Debra Griffis of Wake Forest, N.C.; Gordon Harris of Raytown, Mo.; David Holden of Kansas City, Mo.; Paul and Rosemary Maxey of Brooklyn, N.Y.; and Donald Richards of Metairie, La.

Named US-2 missionaries for two year terms were Cynthia Blair of Warner Robins, Ga., to serve in St. Louis, Mo.; Donna Cochran of Talbotton, Ga., to serve in New Orleans; Bruce and Jacqueline Day of Jacksonville, Fla., to serve in Clarkesville, Tenn.; Debra Dyar and Wayne Hollaway, both of Arab, Ala., to serve in Atlanta; Scott and Pamela Finnell of Grand Prairie, Texas, to serve in Lahaina, Hawaii; Roberta Finniss of Liverpool, N.Y., to serve in Potsdam, N.Y.; Kit-Han Fong of Kowloon, Hong Kong, to serve in Little Rock, Ark.; Carl and Sue Hartness of Louisville, Ky., natives respectively of Georgia and Pennsylvania, to serve in Buffalo, N.Y.; Johnny and Jan Marie Hutchison of Monroe, La., to serve in Schenectady, N.Y.; Kip Kimbrough of Othello, Wash., to serve in Brooklyn, N.Y.; Janice Monroe of Yuma, Ariz., to serve in Newburg, N.Y.; Diana Osborne of Burkburnett, Texas, to serve in Seminole, Okla.; Cathy Roberts of Biloxi, Miss., to serve in Portland, Ore., along with her fiance, Mark Spain of Gulfport, Miss.; Chandra Tagnani of Bonne Terre, Mo., to serve in Hope, Ark.; Tanya Waters of Pontotoc, Miss., to serve in Chelsea, Mass.; Lee Ann Whitney of Tampa, Fla., to serve in Birmingham, Ala.; and Winnie Yiu, a Hong Kong native now living in Honolulu, Hawaii, to serve in Honolulu.

Ms. Griffis, a native of Augusta, Ga., will serve as a Christian social ministries (CSM) student intern at Millbrook Baptist Church in Raleigh, N.C., while she completes work on a master of theology degree from Southeastern Baptist Theological Seminary in Wake Forest. She also holds a bachelor's degree from Winthrop College and a master of divinity degree from Southeastern. In 1975, she worked as a seminary intern in pioneer missions in Sparta, N.J., and during seminary worked as a graduate assistant.

Harris, a native of Ouray, Colo., will serve as a CSM student intern at Tabernacle Baptist Church in Kansas City, Mo., while completing work on a master of religious education degree at Midwestern Baptist Theological Seminary. Previously, Harris was minister of activities and youth at Rock Hill Baptist Church, Brentwood, Mo., and has worked in other Missouri churches and associations, mostly in youth and recreation ministries. He is a graduate of Southwest Baptist College, Bolivar, Mo., and served in the U.S. Army in Korea and California.

Holden, a native of St. Louis, Mo., will serve as a CSM student intern in Kansas City while completing work on a master of divinity degree at Midwestern Seminary. In 1978, Holden was a special missions intern in resort ministries for the Missouri Baptist Convention and has served as pastor for the Ferrelview (Mo.) Baptist Church. In 1973 he served as a student summer missionary for the Home Mission Board. Holden is a graduate of Clinton (Iowa) Community College and Iowa State University.

The Maxeys will serve in Brooklyn, where he will be pastor/director for the Park Slope Baptist Church. Maxey, a native of Enid, Okla., has served the Park Slope Church as pastor since 1976, but only now as an appointed missionary. He is a graduate of Oklahoma Baptist University and holds a master of divinity degree from Southwestern Baptist Theological Seminary. He also has served as superintendent of missions in the Greater Pittsburgh, Pa., Baptist Association and as a pastor in Oklahoma and Missouri.

Rosemary McCombs Maxey, a Claremore, Okla., native, is also an Oklahoma Baptist University graduate and holds a master of religious education degree from Southwestern Seminary.

Richards will serve as assistant director for the Rachel Sims Mission in New Orleans, La. He is a Florida native and a graduate of William Carey College and holds a master of religious education degree in social work from New Orleans Baptist Theological Seminary.