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January 29, 1986

86-10

Blind Korean Singer
 Shares Faith In Christ

By Orville Scott

FORT WORTH, Texas (BP)—Blinded by a bomb flash in the Korean war at the age of three, Kim Wickes has traveled an amazing road which led in mid January to the Texas Baptist Evangelism Conference, where she sang and gave her testimony before 15,000 people.

Kim, who is a member of First Baptist Church, West Memphis, Ark., recalled that when the North Korean invasion turned her family into starving refugees, her desperate Buddhist father decided to drown his young children rather than watch them die slowly.

Her younger sister drowned, but Kim floated, and her father relented and took her from the water. Finally he left her at a Korean orphanage operated by American missionaries.

She was adopted by an Indiana couple and accepted Christ as her personal Savior.

The tiny, blind soprano, who gives Christian concerts in the United States and abroad, told the Evangelism Conference crowd: "Do what you can with what God gives you, and don't tell me you've got nothing, because He didn't waste a space by putting you here."

After high school, she studied music at Indiana State University, then received a Fullbright Scholarship to Vienna, Austria. There she was invited to sing at the Billy Graham-sponsored World Congress of Evangelism in Switzerland in 1974.

Also while she was in Vienna, a reporter did a story about her that led to her being able to perform in her native South Korea.

"I was able to witness on radio and television there for a month," she rejoices.

One of her greatest thrills was seeing her Korean father and hearing him say he had prayed to be saved.

Blindness does not prevent Kim from traveling alone to share the Christian message and to help other blind people. Part of the money from her concerts goes to purchase braille Bibles and to provide scholarships for children of Korean blind pastors.

Kim understands why many disabled people give up because of so many complications.

"If you're blind and want to do something, you have to use other senses more fully. I think a lot and pray a lot, and try to be creative," she said.

"When you're going through trials and facing things few people have to face, you have a platform for sharing something people will listen to," she said. "Really the trials and difficulties of this life are very little compared to what Jesus has prepared for us."

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Baptists Accept Secular
 Models, Hendricks Says

**SOUTHERN BAPTIST HISTORICAL
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 Historical Commission, SBC
 Nashville, Tennessee
 Baptist Press
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By Jim Newton

CORPUS CHRISTI, Texas (BP)—Southern Baptists have often rejected the model Jesus Christ demonstrated for ministry, and instead have patterned their ministry after secular models, a southern Baptist seminary professor said.

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William Hendricks, professor of theology at Southern Baptist Theological Seminary, Louisville, Ky., contrasted eight secular models for ministry to seven characteristics of the ministry of Jesus during four presentations to state and national Christian social ministries directors at a conference sponsored by the Southern Baptist Home Mission Board.

"Secular models are not all bad, and it is okay to accept them," observed Hendricks. "But it is not okay to accept them without critically evaluating those models in contrast to the biblical norms and the example of Jesus," Hendricks said.

Hendrick's list of secular models included (1) the corporate executive, (2) the entrepreneur, (3) the professional, (4) the general practitioner, (5) the guru, (6) the salesman, (7) the entertainer, and (8) the accommodater (politician). He described each in detail.

The ministry of Jesus, however, was characterized by (1) poverty, (2) obedience, (3) chastity and celibacy, (4) boldness, (5) compassion, (6) surprise, (7) and self-awareness of single-minded purpose. "We're not doing so well on those," Hendricks said.

In accepting the secular models with a strong emphasis on success, Baptists also have had trouble with accepting the poverty aspect of Jesus' ministry, Hendricks added.

Jesus wasn't against the rich, he observed, but he was a poor itinerant teacher who lived off his pupils, and didn't worry about the financial aspects of life.

Hendricks, who has taught for 30 years at three Baptist seminaries, said he has real problems with ministers who piously say they want to be just like Jesus, but who don't take seriously the example Jesus set.

"Jesus really needs to be our model for ministry, but it's not easy," Hendricks said. He suggested that today's minister must vector back and forth between the reality of the world and the reality of Jesus' model.

"We must permit Jesus to come into our lives in such a way that he is not a creation of our own making, but is a participant in our world," Hendricks said.

Hendricks said that although there were many other aspects to the ministry of Jesus, two of the predominant models he set for Christians were the roles of shepherd and counselor.

Pointing out the word "pastor" is Latin for the word "shepherd," Hendricks said Jesus demonstrated seven characteristics Christians should follow in today's ministry.

First, he said, today's pastor must know the members of his congregation as well as the shepherd knew his sheep.

Other characteristics, he said, include persistence, patience, courage, resourcefulness, and caring concern. Finally, the shepherd must have an "intermittent" ministry, knowing when to leave the flock for periods of personal rest and renewal, Hendricks said.

Describing Jesus' ministry as a "wonderful counselor," Hendricks said professional counselors today are trained not to get personally involved in the lives of the persons they counsel. "That may be damaging both to the counselor and the counselee," he said.

The counselor who follows Jesus' example needs to know when to be alarmed and involved with people, when to laugh, when to become friends, when to develop close relationships, Hendricks added. Hardest of all, ministers following Jesus' example as counselor must know how to listen, how to be alert for non-verbal signals, and be willing to take risks, Hendricks said.

He observed the Jesus models of shepherd and counselor are "alive and well" within the Southern Baptist Convention, but they are not on the increase.

"I'm alarmed about some of the models we are putting before our students," said Hendricks, who has taught at both Southwestern (Fort Worth, Texas) and Golden Gate (Mill Valley, Calif.) Baptist Theological Seminaries in addition to Southern seminary.

Hendricks said he also is alarmed that the secular models predominate among Baptists, without critical contrast to the models of Jesus.

"It is painful to admit this, but most of us know it is true," he said. "Knowing it and not doing anything about it is to be just like the enlightened Pharisee who knew Jesus was different, but refused to do anything," he said.

In another speech to the missions leaders, Gary Jones, director of counseling services for the Home Mission Board, said a minister's concept of self-esteem has a strong effect on his effectiveness in ministry.

Jones said ministers with adequate self-esteem can be genuinely open to others, can share power without dominating or being dominated, can stand on their own and function independently, are willing to take risks, are open to changing values and beliefs when appropriate, can accept their feelings, can accept failure and grow, and can accept their own limitations.

Ministers with inadequate self-esteem, said Jones, often live behind a false front as a mask for insecurity, avoid contact with others unless they are in control, tend to be manipulative, show a pathological craving for acceptance and affirmation, reject activities where failure is possible, have a rigid belief system and are unwilling to change, deny their feelings, suffer from guilt, and tend to be "Messianic" believing they can do everything in the world.

About 60 state and national leaders involved in Christian social ministries work sponsored by the Home Mission Board attended the conference.

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Senator Lauds Legacy
Of Religious Freedom

By Tom Miller

Baptist Press
1/29/86

RICHMOND, Va. (BP)—The American legacy of religious freedom was neither an automatic nor swift development, U.S. Sen. Lowell Weicker Jr., R-Conn., told a largely Virginia Baptist audience the 200th anniversary of the signing of the Virginia Statute for Religious Freedom.

The day of commemoration—Jan. 19—was co-sponsored by the University of Richmond's Departments of History and Religion, Chaplain's Office, T.C. Williams School of Law and the Virginia Baptist Historical Society.

In his speech, the senator paid tribute to Thomas Jefferson who penned the Virginia Statute and to James Madison who saw it through the General Assembly after Jefferson went to Europe as ambassador to France. Jefferson authored the bill which ultimately was the basis of the First Amendment to the U.S. Constitution in 1777.

Jefferson's statute ended with the words: "That no man shall be compelled to frequent or support any religious worship, race or ministry whatsoever, nor shall be enforced, restrained, molested, or burthened in his body goods, nor shall otherwise suffer on account of his religious opinions or belief; but that all men shall be free to profess, and by argument to maintain, their opinions in matters of religion, and at the same shall in no wise diminish, enlarge, or affect their civil capacities."

Quotations from Jefferson, Madison, and the late Sen. Sam Ervin of North Carolina were offered to support Weicker's belief that the First Amendment to the U.S. Constitution is sufficient to protect religious freedom.

Weicker, who promised to continue his resistance to a constitutional amendment school prayer, declared, "Putting school in front of the word prayer and having children mouth it does not make it any the less government prayer."

"Then," he said, "there is the deceptive magic of the word voluntary as in the phrase 'voluntary school prayer.' The phrase is, however, a contradiction. Since public education in these United States is mandatory, how can the prayer conceived within it be voluntary?"

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"Thanks to the Constitution as written," he continued, "no one, no individual in these United States can be prevented from praying or reflecting as they deem fit anywhere, anytime. Why would we trade off such a total freedom for the organized freedom of prayer in a classroom at 8 a.m.?"

Attacking the "religious right" in America, Weicker charged: "A slice of society wants to define national morality in terms of a mandatory group activity for our children called school prayer. I would suggest a better definition of American morality could be found in what all of us, adult and juvenile, do with the hungry, the disenfranchised, the homeless, the ignorant, the diseased, at home and abroad.

Weicker said, "The narrow versions of morality offered by right-wing evangelists are increasingly being questioned by the American people."

In an obvious reference to television preacher Jerry Falwell and his political organizations, Moral Majority and Liberty Federation, Weicker said, "Lately, legislative and political support from the televangelists and their operatives have become the kiss of death for a law or a campaign. And not even a name change can change that." This statement brought applause from the audience.

Weicker, ranking Republican on the Senate Watergate Committee in 1973, recalled the probing questions of Committee Chairman Sam Ervin who concluded he could understand the laws broken by White House personnel because, "I can understand the English language. It my mother tongue."

"There are those (now)," said Weicker, "who claim confusion over the meaning of the two great guarantors of religious freedom in the Constitution of the United States--Article XI and the First Amendment.

"How then do I know 'no religious test' and 'no law respecting the establishment of religion' mean just that? Because, in Chairman Sam's words, 'I understand the English language. It is my mother tongue.'"

Noting the polls show 87 percent of American adults favor school prayer and 25 percent disfavor separation of Church and State, Weicker said, "Such figures, in my opinion, desecrate our national heritage and those who died in the cause of freedom--religious included."

The senator then outlined the history of the First Amendment, giving examples of the persecuted becoming the persecutors when they came into power. Weicker quoted repeated violations of that basic freedom said: "History puts the lie to that self-delusion that it can't happen here. It has happened in America."

He added: "It was state-sponsored religion and state-sponsored religious intolerance here in these United States that convinced Madison and Jefferson of the First Amendment's necessity."

Quoting from Jefferson's letter to the Danbury, Conn., Baptist Association, in which the term "wall of separation" was first used, Weicker noted, "The story of the construction of that wall is a truly bloody chapter in human history from ancient times to the present; a legacy that followed from the old world to the new."

He then spoke of persecution of Catholics, Jews, Quakers and Mormons, all in America. Quoting the late Walter Stacy, chief justice of the North Carolina Supreme Court in *State v. Beal*, Weicker lamented: "For some reason, too deep to fathom, men contend more furiously over the road to Heaven, which they cannot see, than over their visible walks on earth (and) it would be almost unbelievable, if history did not record the tragic fact, that men have gone to war and cut each other's throats because they could not agree as to what was to become of them after their throats were cut."

Holding that religious freedom and separation of Church and State is the only acceptable way, Weicker supported his position with quotations from Madison including, "Who does not see that the same authority which can establish Christianity, in exclusion of all other religions, may establish with the same ease any particular sect of Christians, in exclusion of other sects."

Predicting "there are fights ahead" over a constitutional amendment to established school prayer, Weicker declared, "We'll win that fight, not because the American people are with us on the issue, but because a constitutional minority on the floor of the U.S. Senate will have the courage to deny decimation of the First Amendment to a passing political majority. I can assure each person here there will be no compromise on what is now undiluted religious freedom."

"When compared to the mighty fortress that is the U.S. Constitution of Madison, Jefferson, Hamilton and Jay, today's would-be amenders create outhouses of political expediency," he said.

"The fuss and feathers is about making certain that in our land, if no place else in the world, established authority, as embodied by an undiluted Constitution, will permit the messenger and the message to be heard," he declared.

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(Tom Miller is associate editor of the Religious Herald, newsjournal of the Baptist General Association of Virginia.)

Marv Knox Elected
BP Feature Editor

Baptist Press
1/29/86

NASHVILLE, Tenn. (BP)—Marv Knox, 29, has been elected feature editor for Baptist Press, the news service of the Southern Baptist Convention.

Knox, who will assume the post Feb. 1, succeeds Craig A. Bird, who resigned after he was appointed a missionary associate with the SBC Foreign Mission Board.

In his new job, Knox will work with BP Director Wilmer C. Fields and News Editor Dan Martin in writing, editing and preparing the daily news service which is circulated to some 400 outlets per day, including the 37 state Baptist newspapers.

Knox, a native of Fort Worth, Texas, has been employed in Southern Baptist journalism for seven years, following his 1979 graduation from Hardin-Simmons University, Abilene, Texas.

He comes to the BP position after two years as associate editor of the Baptist Message, newsjournal of the Louisiana Baptist Convention, in Alexandria. Previously, he was director of news and information at Southern Baptist Theological Seminary, Louisville, Ky., 1981-84, and assistant news editor of the Southern Baptist Home Mission Board, Atlanta, 1979-81.

Other experience includes being general assignment reporter at the Abilene (Texas) Reporter News, 1979; internships on the Rocky Mountain Baptist, newsjournal of the Colorado Baptist General Convention, 1978, and Texas Baptist Children's Home, Round Rock, 1977, and editorship of The Brand, student publication at H-SU 1976-79.

While at H-SU, Knox received the Kincaid Award as top journalism student 1976, 1978 and 1979; and in 1979 was named the top academic graduate, the top graduate in leadership and top Bible department graduate.

He also received a master of divinity degree from SBTS in 1984.

Knox is married to the former Joanna Jarchow of Fort Worth, Texas. They have one child, Lindsay Michelle, 2.

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(BP) photo mailed to state Baptist newspapers by Baptist Press

CORRECTION— In a Jan. 17 Baptist Press release entitled "'Conservatives' Rally Lashes 'Liberal Deceit,'" Ken Chafin, Southern Baptist Theological Seminary professor of theology, was quoted, saying he designed Good New America simultaneous revival materials. Instead, when he was Home Mission Board evangelism division director 14 years ago, Chafin and his staff designed a Witness Involvement Now (WIN) program—the Home Mission Board's first lay evangelism program.

(BP)

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