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86-56

Mixed Reaction Greet
Moore's Peace Proposal

By Dan Martin

NASHVILLE, Tenn. (BP)--Reaction has been mixed to a four-point peace proposal by Southern Baptist Convention First Vice President Winfred Moore, which calls for "fairness" in the 14.4-million-member denomination.

The plan urges increased participation by small churches by allowing no more than two persons from the same church to serve on convention boards, asks that nominations be sought from four state convention officials before making convention appointments, calls for persons nominated to be from churches with a history of support for Southern Baptist Cooperative Program efforts and requests an official parliamentarian and proper identification when messengers register at the annual meeting.

It is widely speculated Moore will be the moderate-conservative candidate for president of the SBC, but the pastor of First Baptist Church of Amarillo, Texas, has not indicated whether he will allow himself to be nominated at the annual meeting, scheduled June 10-12 in Atlanta.

The man regarded as the fundamental-conservative choice, Adrian Rogers, pastor of Bellevue Baptist Church of Memphis, Tenn., told Baptist Press he could "say amen" to Moore's plan. "I basically think his plan is a very fine plan." He added he sought and received nominations from state leadership in the nominations he made during his presidency of the SBC (1979-80).

Rogers, who has said he is willing to be nominated again in Atlanta, said: "I certainly believe a president should ask for suggestions from leadership across the convention, but would modify his plan because I do not believe it should be exclusively from these. I think the president should have his ears and heart open to every area and exclude no one."

He noted he "wholeheartedly agrees that a person (nominated) should show a history of support of the SBC, not in narrow parameters, but also in support for evangelism and love for the Word of God that has made us the great convention we are."

He added he also favors "fairness in all our parliamentary procedures. I would be dead set against anything that would disenfranchise anyone or which would skew our convention processes."

Rogers said he would add a fifth item to the plan "which would be to nudge us back to our historic belief in a conservative view of the Word of God. I believe that the new theological diversity in the SBC is at the root of much of our problems."

SBC President Charles Stanley of Atlanta commented on Moore's reference to inclusion of small churches: "My appointments for these past two years have included numerous people from small churches. I have tried to appoint people from churches where no other member was serving."

Stanley added he agrees persons appointed should be from churches supportive of the SBC Cooperative Program but added: "I also believe that when a church is weak in cooperation in certain situations it is good to appoint someone from that church. Inclusion encourages participation while exclusion drives people away even further."

He pointed out he already has appointed an official parliamentarian for the 1986 meeting, but said he thinks "each president should have the privilege of making that choice."

Stanley said seeking nominations from state leaders "would be the beginning of a hierarchical government which is against all of our traditional polity. Such a plan would not promote peace, but even greater division among us."

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SOUTHERN BAPTIST HISTORICAL
LIBRARY AND ARCHIVES
Historical Commission, SBC

James Slatton, pastor of River Road Baptist Church in Richmond, Va., and a moderate-conservative leader, said he believes Moore "is moving in the right direction. I take his words to mean that the president would appoint only from the list of nominations from state officers."

Moore's statement, Slatton said, "is something new that has not been done before. That would give us a way toward working together and gets us away from having a king and his court."

Slatton charged Rogers "apparently will only agree to collect suggestions and is not in any way promising to make his nominations from the specific nominations of the specific state officers. Just asking for names is not worth a pitcher of warm spit."

Paul Pressler, a leader in the fundamental-conservative effort and a member of the SBC Executive Committee, said he believes Southern Baptists "need to unite together to solve our problems--theological, organizational and every other. I just wish that in his (political) platform, Winfred Moore had recognized that peace will come when the real and substantial problems we have in our institutions, as recognized by the Peace Committee, are dealt with."

Another Peace Committee member, Cecil Sherman, said he believes Moore's peace plan is "a gentle step in the right direction. The big problem is that it doesn't make the president do it. It just creates a pool (of nominees) and he can do anything he wants, even ignore it."

"The problem is that it doesn't deal with purging," said Sherman, pastor of Broadway Baptist Church in Fort Worth, Texas. "This 'right wing fundamentalist' movement began in the minds of not a dozen people with the point of purging the denomination of those who do not meet their standards of theological orthodoxy."

Sherman added: "The convention has bought their estimate of our institutions and they have begun purging people they don't agree with. This has led to parliamentary unfairness, chicanery and a blind appointive process that says some people are not fit to serve and others are."

"The problem with purging is that it sets brother against brother. The 'fundamentalists' do not cast the Christian movement against the world, the flesh and the devil. The fundamentalist movement sets Christians against others who say they are Christians. Until the late 1970s, Southern Baptists were pitching their ministry at the world--at what conservatives called lost people and moderates called people in need. Now, we are pitched against each other, and will continue to be."

Paige Patterson, a leader in the effort to to the convention toward a move conservative stance, said Moore's peace plan "is really not a peace plan but a design to maintain the status quo" which "effectively provides for the establishment of a connectional church and violates one of our most precious liberties...that there is total independence between each entity, the local church, the association, the state convention and the SBC."

He also questioned what "support for the Cooperative Program" means. "If he wishes to assign a high percentage of Cooperative Program giving before people can be chosen, then we would have monetary creedalism, and that is no better than theological creedalism."

Two denominational leaders--R. Keith Parks, president of the Foreign Mission Board and William G. Tanner, president of the Home Mission Board--also commented on the proposal.

Parks said: "My concern is that Southern Baptists get back to our basic biblical purpose of having our part in sharing Christ with the whole world, including our own nation. This proposal would help us do that. It would depoliticize the election of the president. It would move us back to a more Baptist, grass-roots representation on our boards."

"By focussing on mission-minded people from churches committed to our cooperative mission effort, we would emphasize our true nature and strengthen the mission cause that has brought us together and holds us together."

Tanner said the plan "is a step in the right direction. His proposed process for the suggestion of names for appointment to SBC committees puts the emphasis where it should be: on the elected officers of the SBC working with the elected leaders of the state conventions who know the people in their own states best."

(EDITOR'S NOTE: This is the final article in a four-part series exploring the implications of the ongoing school prayer debate.)

Practical Problems Complicate
School Prayer, Groups Contend

By Kathy Palen

WASHINGTON (BP)—In addition to supporting the constitutional argument used by most opponents of legislated prayer in public schools, representatives of several education-related organizations also note the difficulties that would be involved in implementing such legislation.

Mike Casserly, director of legislation and research for the Council of Great City Schools, said mandated public school prayer would be "absolutely impossible to administer." In the case of vocal prayer, teachers would be forced to sort out a number of variables, including who would pray on any given day, he said.

A spokesman for the National Parent-Teacher Association agreed school prayer would be difficult to administer. Arnold Fege, that organization's director of governmental relations, said such legislation also could lead to "undue pressures" being placed upon teachers as to what prayer would be said in their classrooms and on teacher applicants as to how they would deal with prayer in their classrooms.

Calling the issue an "administrative nightmare" because of the country's religious diversity, Lynne Glassman, director of network operations for the National School Boards Association, said, "School administrators, teachers and school boards don't have the religious authority and expertise to determine such important personal matters. Government should not be looking over a child's religious training."

The silent prayer amendment—S.J. Res. 2—now pending U.S. Senate action also could lead to problems, said Joel Packer, legislative specialist for the National Education Association.

"There is a fine line between what would be allowable and not allowable under S.J. Res. 2," Packer said. "Teachers would have to decide what would be acceptable religious activity. They have enough to worry about now without that additional responsibility."

Packer said a school prayer amendment would increase the attacks teachers already receive in the ongoing debate over secular humanism vs. religious values.

All of the representatives noted their organizations oppose government-sponsored prayer in public schools because they believe such activity violates the separation of church and state.

"We believe religious and spiritual training should be handled in the home and church," Fege said. "We oppose it in the public schools."

Glassman said her organization opposes federal funds being used to mandate religious activity.

"It is not consistent with the nature of our free and democratic society to allow one group to impose its prayer on other groups who do not share those beliefs," said Gary Marx, associate executive director of the American Association of School Administrators.

Agreeing mandated prayer would inject sectarian practices into public schools, Packer said he believes the issue is "not whether prayer is allowed in schools, but whether the state will sponsor and even encourage religious activities."

Casserly, as well as several other representatives, said his organization is "not opposed to prayer," but only opposes "organized prayer" in public schools.

Skepticism on the part of representatives from education-related groups about implementation of organized prayer activities in public school classrooms will be taken into account by U.S. senators during the upcoming debate over the silent prayer amendment, S.J. Res. 2. So will constitutional objections raised by religious organizations that have opposed every proposed constitutional amendment since the Supreme Court's 1962 and 1963 decisions striking down state-mandated prayers.

The senators also will listen to many who favor some form of organized prayer—silent or vocal—in public schools. They will be attuned to public opinion polls that continue to show most Americans believe the Supreme Court was wrong.

Whatever shape the debate takes, two-thirds of the senators present and voting must approve the proposed amendment. It then would go to the House of Representatives, where a similar majority would have to vote favorably. The amendment then would be sent to the president for signature and to the state legislatures, where three-fourths—or 38 of the 50—would have to ratify it within seven years.

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Southern Baptists, Lutherans
Lead RPRC Award Winners

Baptist Press
4/18/86

SOUTH BEND, Ind. (BP)—Southern Baptists, led by the Foreign Mission Board, tied Lutherans for the top number of awards in the annual Victor De Rose/Paul M. Hinkhouse Awards competition of the Religious Public Relations Council (RPRC).

Communicators from the two denominations each collected nine of the 60 awards presented at the international, interfaith organization's 57th annual meeting in South Bend, Ind., April 18. United Methodists and the interdenominational Riverside Church followed closely, with seven each, and Mennonites and Roman Catholics, with six each.

The Foreign Mission Board won seven of the Southern Baptist awards and the Sunday School Board collected two.

Foreign Mission Board awards included both a major Best of Class grand prize and a category first place Award of Excellence for The Commission magazine, produced by Leland Webb, editor; Mike Creswell and Martha Skelton, associate editors; Dan Beatty, design editor; and Nancy Wogsland, graphic artist.

Robert O'Brien of the Foreign Mission Board was a triple winner, with an Award of Excellence for "A Trail of Tears," a series of feature articles on hunger in Ethiopia; and runnerup Certificates of Special Merit for both "A Famine of Love," a videotape news commentary on Ethiopia broadcast on the Baptist Telecommunication Network (BTN), and "Ethiopia's Peril," black and white photography on Ethiopia.

Two other Foreign Mission Board publications also gained recognition. Focus, edited by Mary Jane Welch and designed by Susan Gordon, won an Award of Excellence in the newspaper category, and Communications: Some Tips for You, edited by Anita Bowden and designed by Susan Gordon, took a Certificate of Special Merit in the special print materials category.

Two Awards of Excellence went to the Sunday School Board. Linda Lawson, Marshall Walker and David Haywood won for videotape news program, "SBC NewScene," broadcast on BTN, and James Lowry, Jim Gilliland and Philip Poole for a national public relations campaign entitled "Touching Lives, Growing Churches."

Emily Deeter of Riverside Church, New York, was the top individual award winner in the competition, with seven. She collected first place Awards of Excellence in both the newsletter and posters/flyers categories and five Certificates of Special Merit for various publications.

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H.H. Harwell Dies
Of Lukemia In Mobile

MOBILE, Ala. (BP)—H.H. Harwell, a retired Baptist pastor and father of Christian Index Editor Jack U. Harwell of Atlanta, died of lukemia April 17. He was 83. Funeral services were held April 19 at First Baptist Church, Mobile, Ala.

Harwell had been pastor of churches in Alabama, Georgia and Florida for almost 40 years before retiring in 1967. He was a former vice chairman of the Alabama Baptist executive board, moderator of the Mobile Baptist Association, and was a columnist and correspondent for the Mobile Press-Register.

He is survived by five sons, one daughter, a brother, a sister, 11 grandchildren and a great-grand child. Two of his five sons are journalists—Jack Harwell of the Christian Index, and Hoyt Harwell, an Associated Press correspondent in Birmingham.

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Bold Mission Thrust Reaches
10th Year With Staying Power

By Art Toalston

Baptist Press
4/18/86

RICHMOND, Va. (BP)—Bold Mission Thrust, 10 years later, has become far more than a slogan, leaders of Southern Baptists' foreign missions effort report.

Adopted by the Southern Baptist Convention in 1976, Bold Mission Thrust has prompted "a stirring of conscience to give more attention to the whole world," says R. Keith Parks, president of the Southern Baptist Foreign Mission Board.

Messengers to the 1976 SBC annual meeting in Norfolk, Va., took on a challenge: "Every person in the world shall have the opportunity to hear the gospel of Christ in the next 25 years." During the past 10 years, Bold Mission Thrust has become a key theme in Sunday school literature and other dimensions of Southern Baptist life. The emphasis is to continue through the year 2000.

The 1976 convention, in launching Bold Mission Thrust, also adopted a range of long-term foreign missions goals, such as a career missionary force of 5,000 in 125 countries. In the areas of missionary force and countries, the growth rates are ahead of the pace necessary to reach the goals by the turn of the century. And the growth rate toward 10,000 long- and short-term volunteers each year is ahead of initial projections.

However, in four key areas of overseas work—baptisms; churches; the total number of churches, chapels and preaching points; and membership—the growth rates to date have fallen short of Bold Mission Thrust dreams.

An annual increase of about 10 percent was targeted in each case. But in baptisms, the annual growth rate has been 7 percent; churches, 7.5 percent; churches plus chapels and preaching points, 6 percent; and overseas church membership, 8.4 percent.

Despite the shortfalls, Bold Mission Thrust has sparked a "healthy upturn" in overseas evangelism and church development, notes Charles Bryan, senior vice president for overseas operations, in a report prepared for the Foreign Mission Board trustees' April meeting.

Growth rates are above the 10-year period prior to Bold Mission Thrust, when baptisms increased at an average annual rate of 5.3 percent; churches, 5.6 percent; churches plus chapels and preaching points, 4.8 percent; and membership, 6.2 percent.

"Certainly (Bold Mission Thrust) growth rates are healthy compared to the way growth rates are defined in business and industry," says Bill O'Brien, Foreign Mission Board's executive vice president. But Baptists must resist "a-notch-on-the-gunbarrel" mindset toward statistics, he says. A focus on "persons willingly committing themselves to the kingdom" must be maintained.

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Still, goal-setting can serve valid purposes, O'Brien says, noting Bold Mission Thrust has underscored the need for painstaking research, planning and decision-making for "the most effective utilization of personnel and financial resources."

"We're looking at deployment and redeployment of our personnel more than ever," Bryan adds. The board wants to be sure its missionaries are located where they can work most effectively in sharing the gospel and starting new churches.

The goals in baptisms and other facets of overseas work, Parks says, "cannot be fulfilled by Southern Baptists alone," but primarily by the Baptists in each country. In effect, "We have set goals for the Baptists of the world without their awareness or consent."

Parks says he intends to increase cooperative efforts in the future, building upon last summer's global evangelization strategy consultation at Ridgecrest, N.C. Baptist leaders from 21 nations participated.

O'Brien says he hopes progress toward Bold Mission Thrust goals will accelerate "in the latter part of the century as more and more of these people commit themselves to the internationalization of the missions process. If we were simply out there alone trying (to evangelize), it might be a little discouraging."

Bold Mission Thrust goals, Bryan adds, "certainly are not unrealistic, with the potential resources. They're only unrealistic to the degree that we're not willing for our commitment to measure up to the challenge."

That challenge, in financial terms, was not clearly stated at the outset, Parks points out. Calculating the cost would have been extremely difficult and tenuous, because of worldwide inflation over a 25-year period. But using solely the increase in career missionaries from 2,667 at the end of 1975 to 5,000 by the turn of the century as a measure, Southern Baptist commitment to foreign missions needed nearly to double beyond inflation.

A stewardship emphasis to bolster Bold Mission Thrust was launched last fall with Planned Growth in Giving. Among the campaign's goals is an increase in combined Southern Baptist giving from \$3 billion to \$20 billion by the year 2000.

Bold Mission Thrust marks "one of the few times in our history where we've committed ourselves to a unifying theme over a long enough period of time that it really becomes known among Southern Baptists," Parks says. "I think it will continue to gain momentum."

It has been a clear reminder of "who we have been as Southern Baptists since 1845...missions people," O'Brien says. "Now that such large percentages of Southern Baptist churches are made up of people from non-Baptist backgrounds, it would be easy to fragment in terms of our understanding of ourselves."

"The whole world is our responsibility," Bryan states. "Whether we have missionaries in a country or not, we have that responsibility. Bold Mission Thrust will keep us praying... planning...stretching the mission dollar."

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(BP) chart mailed to state Baptist newspapers by Richmond bureau of Baptist Press

Ethicist Hopes Other Stores
Will Follow Southland Lead

By David Wilkinson

Baptist Press
4/18/86

NASHVILLE, Tenn. (BP)—The head of Southern Baptists' moral concerns agency hopes Southland Corp., the giant parent company of 7-Eleven stores, will be "only the first of many" convenience store chains and other businesses to pull pornographic magazines from the sales racks.

The Dallas-based company announced April 10 it will discontinue sales of Playboy, Penthouse and Forum magazines at its 4,500 stores and will encourage independent owners of another 3,600 7-Eleven franchises to follow suit.

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Foy Valentine, executive director of the Southern Baptist Christian Life Commission, joined a cross-section of religious leaders in commending Southland's decision.

"The convenience store in America has become a major pipeline for pornography," Valentine said. "Whatever the motive, I earnestly hope and now cautiously expect that this decision by Southland will help others to see that pornography does not pay."

"Christians," he said, "have a moral responsibility to exercise good stewardship in spending their money with those businesses that themselves exercise moral responsibility."

In announcing its decision, Southland denied it was bowing to pressure from anti-pornography groups such as the Moral Majority (now Liberty Foundation) and the National Federation of Decency which have been pressing for removal of the magazines from the stores. In many communities, 7-Eleven stores have been the targets of picket lines organized by local churches.

In a prepared statement, Southland President Jere Thompson said the company's decision was based on concern about the links between pornography and crime. He said Southland has closely monitored hearings conducted by the U.S. Attorney General's Commission on Pornography. "The testimony before that commission indicates a growing public awareness and concern over a possible connection between adult magazines and crime, violence and child abuse," Thompson said.

Company spokesman Doug Reed said Southland representatives have attended all of the commission's hearings which have been held in major cities throughout the nation since last June.

The Christian Life Commission is one of the groups invited to testify at the hearings.

At the initial hearing last year in Washington, CLC staff member Harry N. Hollis Jr. included in his testimony the resolution against pornography adopted by the 1985 Southern Baptist Convention in Dallas. He called attention to the "consensus of concern" among Baptists about pornography and obscenity, noting that Christians "oppose pornography not because it deals with sex but because it exploits and degrades sex."

Assistant U.S. Attorney Alan Sears of Louisville, Ky., a Southern Baptist layman and a member of the SBC's Executive Committee, is executive director of the 11-member pornography commission, which expects to make a final report on its year-long study in June.

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Proposed Legislation Would
Overtake Skull Cap Decision

By Kathy Palen

Baptist Press
4/18/86

WASHINGTON (BP)—In response to a recent Supreme Court decision, two U.S. senators and a U.S. congressman have introduced bills that would allow military personnel to wear certain religious apparel.

Sens. Alfonse M. D'Amato, R-N.Y., and Frank R. Lautenberg, D-N.J., coauthored a bill—S. 2269—that would "permit members of the Armed Forces to wear, under certain circumstances, items of apparel not part of the official uniform," if such action is part of the member's observance of his religious faith and the apparel is "neat, conservative and unobtrusive."

The other bill, sponsored by Rep. Charles E. Schumer, D-N.Y., would prohibit the United States from forbidding any individual acting under its authority from wearing "any inconspicuous religious symbol, such as a yarmulke."

Both bills came in reaction to the Supreme Court's decision in Goldman v. Weinberger, a case involving an Orthodox Jewish Air Force captain's right to wear a yarmulke—or skull cap—while on duty as a psychologist. In a 5-4 ruling, the high court held the First Amendment does not require the military to accommodate religious practices that in its judgment would violate uniform dress-code regulations.

Schumer said the Supreme Court's decision forced Goldman to make the "gut-wrenching decision" of choosing between his national loyalty and his religious beliefs.

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"Without the clarification provided in this legislation young Jewish men who have always been patriotic defenders of the rights of all Americans would have to choose between duty to their country and duty to their religious beliefs," Schumer said. "Putting these soldiers and potential soldiers in such a dilemma certainly would not improve the quality of our Armed Forces."

Schumer said his bill, H.R. 4525, would balance the legitimate right and necessity of the military to regulate uniform dress with the constitutional rights of its personnel.

Lautenberg said there must be a compelling and supportable argument justifying such a prohibition against religious apparel. He added there was no such evidence in the Goldman record to show military discipline would be subverted if Orthodox Jews were allowed to wear yarmulkes with their uniforms.

"Our citizens in uniform should not be deprived of their basic constitutional rights, such as the free exercise of religion, simply because they have joined the military," he said.

Lautenberg and D'Amato emphasized their bill would allow military personnel of any religion—not just Jewish personnel—to wear, within reason, appropriate religious apparel. The bill would prohibit religious apparel that interfered with the effectiveness of the individual wearing it or of other military personnel.

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Music Missions Needs
Can Be Found At Home

By Charles Willis

Baptist Press
4/18/86

SAN PABLO, Calif. (BP)—Janette and Dan Moscrop didn't have to cross the country to become missionaries. They are working as Musicians on Mission in their own 60-church East Bay Baptist Association in San Pablo, Calif.

Dan, who had been a minister of music in churches from San Diego to the San Francisco Bay area, had planned to be a career full-time music minister. Two and one-half years ago, he returned to Golden Gate Baptist Theological Seminary, Mill Valley, Calif., to finish a master of religious education degree. During that time, he was part-time minister of music for Rollingwood Baptist Church in San Pablo.

With his degree in hand, Dan and Janette, a paralegal assistant and real estate agent, wondered together how they could help more than one church at a time. Janette, an experienced instrumentalist, had shared ministry with Dan wherever he worked.

When John McGuckin, state music secretary for the Southern Baptist General Convention of California, told them about Mission Service Corps, a Southern Baptist program for volunteer missionaries, they were intrigued.

Dan investigated opportunities with a drugstore chain in the West where he had been employed during his student days. He knew if he helped churches, he would not be able to work the usually required Sundays and Wednesday nights in a retail business. The store manager in San Pablo knew Dan, understood his commitment to missions and employed Dan with his special schedule needs accommodated.

Since that time, Dan and Janette have worked together in staff assignments in three churches and in supply capacities for numerous others.

Dan fills the role of music leader, and Janette is accompanist and music educator. Many times they provide the special music in worship.

"We try to give them (church members) a vision of what a music ministry can be," says Dan, "and to help them discover their resources."

The first step with long-term efforts has been to have members complete a music ministry questionnaire. "We want to learn about them—if they want solos or large groups, their instrumental preferences, their existing talents," he says. "Another of our foremost goals, realizing they don't have full-time leadership, is to pray that materializes."

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The Moscroops report two of the three churches they worked with now have full-time music leaders.

"You have to be able to work on a much smaller scale," Janette observes. "Some of our choirs really have been ensembles."

But both agree they have learned from the experiences of having to make-do and improvise. "There's always something different where God's wisdom is appropriate," Dan says. "Not every church has the same outlook on ministry, and more and more of our churches are becoming bicultural."

With full-time jobs and responsibilities at their home church, Hillcrest Baptist in San Pablo, the crunch of time is becoming more apparent.

"Our church cries for help, too," Janette laughs. "It's the adventure that really keeps us going," Dan reflects. "There's adventure in God's work."

"Musicians on Mission" is a five-year emphasis of the Southern Baptist Sunday School Board's church music department in support of Bold Mission Thrust. Persons interested in investigating music missions opportunities may contact the Southern Baptist Foreign Mission Board's volunteer department in Richmond, Va.; the Southern Baptist Home Mission Board's Mission Service Corps office in Atlanta; or the state music secretary in state Baptist convention offices.

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(BP) photo mailed to state Baptist newspapers by BSSB bureau of Baptist Press

Chaplains Buffer Stress
For Shock-Weary Police

By Adon Taft

Baptist Press
4/18/86

MIAMI (BP)—It's never easy being a cop, notes John Ross, a patrol commander with the Miami Police Department, so cops who survive usually lean on one another to beat the stress of the job.

In light of recent stress-producing scandals in the department, Ross is excited by the plan of Chief Clarence Dickson to ask the Miami City Commission to name the first full-time chaplain in a major South Florida police department. He is to recommend the position be financed from the Law Enforcement Trust Fund, made up of money confiscated from drug dealers and other criminal activity, to avoid problems from supporting the program with taxpayer dollars.

The person the chief has picked to head the chaplaincy program for the 1,056-member department is Melbron E. Self, a Southern Baptist and president of newly-formed Sword and Shield Ministries, designed to fund chaplaincy work wherever necessary. There are only about 50 other career police chaplains in the United States and Canada.

Right now, one of the most important things Self says has to be done is to overcome morale problems among the ranks of honest cops in the wake of the headline-producing scandals which have seen at least 18 South Florida police officers arrested.

"We're getting so much negative flack about what is wrong in the department that we want to correct our own problems," he says. "You wouldn't believe the language thrown at them by the public. But they're professionals and still do their job."

Pastor of Graham Baptist Chapel in Hialeah, Fla., for the past five years, Self has been one of six volunteer part-time chaplains with the Miami Police Department for the past three years.

The obvious job people think of a police chaplain doing is ministering to an injured or dying police officer and the family. But, says Dan Wren, a Presbyterian clergyman who is part-time volunteer chaplain for the Wilton Manor Police Department in Broward, Fla., the biggest job is dealing with the peculiar kind of stress inherent in the policeman's job. "I once heard a sergeant describe the job as 99 percent boredom and 1 percent sheer terror," he says.

The strain of that situation, coupled with the isolation created by the profession, has led to the developments reported by David DeRevere, executive secretary of the 625-member International Conference of Police Chaplains (ICPC).

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--Three out of four law enforcement marriages end in divorce.

--Incidents of alcoholism and drug abuse among police officers are more common than in most professions.

--Stress-related problems of health and diet are exaggerated among police personnel.

Law enforcement is "not the most dangerous job physically but it is the most dangerous job in the world emotionally," comments Dennis Whitaker, chaplain for the Charlotte, N.C., Police Department. "It takes a high toll on policemen and their families."

Self himself had identified a list of 12 stress syndromes which begins with "the identity crisis when a man first puts on a badge and finds his friends are afraid of him" and ends with a "macho syndrome in which the officer has become hard and calloused from the pressure of the survival of the fittest."

While police officers "have the same kinds of problems as the run-of-the-mill man or woman," says DeRevere, a United Church of Christ minister who for the past 19 yrs has been chaplain for the Department of Police Services in Old Saybrook, Conn., "they are not used to being in a situation where they can't handle it."

However, when it comes to their personal lives, they need the same kind of help in finding answers most everybody else does. But few people are qualified to give it because law enforcement officers "live in a different world and have a different outlook on life," he says.

"The police officers don't have many places to go when they have problems," notes Dickson. "That's where the chaplain fits in very well. The chaplain is interested in the person having a problem only as a human being, and nothing else. He can deal with the officer or a family in a confidential manner without memos all over the place that might expose their personal lives."

The need is so great "it really can't be done on a part-time basis. Part-time limits us because our Number One priority has to be to our churches and synagogues," says Self.

Self's principal aim will be to "develop a crisis intervention program that will impact on officers prior to their reaching a crisis in their lives."

Included will be programs on family enrichment and financial planning, the two areas where Self says most work-related problems erupt around law enforcement officers.

"Many wives or husbands at home have no grasp of what a police officer does," notes Whitaker, a Baptist clergyman who for six years has been paid by the City of Charlotte, to minister to its police force. "There's a lot of boredom in the job, yet it is stressful. A man, or woman, with that much power has got to be able to handle that power."

Because of "shift work, danger of the job, and the fact that he is a unique individual with above average intelligence called upon to do a tough job," a cop "tends to be isolated or he isolates himself," Whitaker says.

Frequently the police officer does not want "to share the stress of what he or she sees on the street with the family, so the officer withdraws." And that, Whitaker says, "creates problems with the wife or husband at home who does not understand what is going on."

The officer develops a paranoia, observes Self. "He feels that nobody understands a cop like a cop." That's why such an officer, even if he is a church or synagogue member, will turn to a police chaplain rather than his own clergyman, he explains.

The cop "turns to somebody who has been in the arena with him and can give him perspective—the chaplain," he says. The chaplain has "ridden in the police cruiser with the officer, has made roll call with him, has been at the riot control center with him or has been the leader in the grief process when a fellow officer has been shot or has had to shoot somebody," but usually is not himself a sworn policeman.

It is an expanding field, reports DeRevere, who lists three essentials for a police chaplain—"visibility, availability and credibility." Three "don'ts" for chaplains are—"breaking confidentiality, showing cowardice or playing cop," he says.

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