



- - BAPTIST PRESS

News Service of the Southern Baptist Convention

NATIONAL OFFICE

SBC Executive Committee
901 Commerce #750
Nashville, Tennessee 37203
(615) 244-2355
Wilmer C. Fields, Director
Dan Martin, News Editor
Marv Knox, Feature Editor

BUREAUS

ATLANTA Jim Newton, Chief, 1350 Spring St., N.W., Atlanta, Ga. 30367, Telephone (404) 873-4041
DALLAS Thomas J. Brannon, Chief, 103 Baptist Building, Dallas, Texas 75201, Telephone (214) 741-1996
NASHVILLE (Baptist Sunday School Board) Lloyd T. Householder, Chief, 127 Ninth Ave., N., Nashville, Tenn. 37234, Telephone (615) 251-2300
RICHMOND (Foreign) Robert L. Stanley, Chief, 3806 Monument Ave., Richmond, Va. 23230, Telephone (804) 353-0151
WASHINGTON Stan L. Haste, Chief, 200 Maryland Ave., N.E., Washington, D.C. 20002, Telephone (202) 544-4226

June 19, 1986

86-92

Cotey Named Chairman Of HMB Search Committee

ATLANTA (BP)—A seven-member search committee has been appointed to recommend a new president for the Southern Baptist Home Mission Board to succeed William G. Tanner who has become executive director-treasurer of the Baptist General Convention of Oklahoma.

Eugene Cotey, pastor of First Baptist Church of Murfreesboro, Tenn., is chairman of the search committee.

Committee members were appointed by the five elected officers of the 85-member board in accordance with the agency's bylaws.

Travis Wiginton, pastor of Bethel Baptist Church in Norman, Okla., and chairman of the board, announced the selection of the search committee in a letter to all members of the board the week after the Southern Baptist Convention in mid-June.

In the same letter, Wiginton also announced appointment of an eight-member "site development committee" to study and recommend improvements in the board's property in mid-town Atlanta.

In an interview, Wiginton said the the five officers sought to appoint members of the search committee to give a balance between men and women, pastors and lay members, new and older members.

"The committee was not appointed on the basis of theology or politics in the denomination," Wiginton said. He added there was no attempt to "balance" political points of view on the committee.

Wiginton said he and the officers had received 35 suggestions of persons to serve on the committee yet the bylaws stipulated the committee could not be more than seven members.

Cotey, chairman of the search committee, urged all Southern Baptists to pray for the committee, and to send any recommendations they want the committee to consider to him in writing in care of First Baptist Church, 200 East Main, Murfreesboro, Tenn. 37130.

The committee will hold its first meeting in Atlanta on July 8 to begin drawing up a profile of the qualifications they will look for in a president and reviewing resumes, Wiginton said. Cotey and Wiginton asked recommendations be submitted in writing before that date.

Other members named to the search committee are:

- J. Don Aderhold, pastor, Columbia Drive Baptist Church, Decatur, Ga.;
- Lawanna McIver, television hostess on the ACTS network and member of Wilshire Baptist Church, Dallas, where her husband is pastor.
- Troy L. Morrison, director of church-minister relations for the Alabama Baptist State Convention, Montgomery;
- Lula D. Walker, Woman's Missionary Union director and adult Sunday school teacher for First Baptist Church, Beaverton, Ore.

--Frank S. Wells, pastor of Briarcliff Baptist Church, Atlanta, and former missionary to Indonesia and director of the SBC Foreign Mission Board's missionary orientation;

--more--

—M.A. Winchester, medical doctor and member of First Baptist Church, Stearns, Ky.

As chairman of the board, Wiginton will be an ex officio member of both the search committee and the site development committee.

Appointed to the site development committee were John P. Faris of Greenville, S.C., chairman; Carolyn Byrd of Charlotte, N.C.; R. Herschel Chevallier of Knoxville, Tenn.; Clifford E. Hogue of Midland, Texas; Ronnie H. Yarber of Mesquite, Texas; Clark G. Hutchinson of Marietta, Ga.; Helen S. Landers of Jonesboro, Ga.; D.F. Norman of Stone Mountain, Ga.; and Marvin L. Prude of Birmingham, Ala.

Officers of the board who made the appointments to the search committee were Prude, first vice chairman; Norman, second vice chairman; Barbara Fain of Dunwoody, Ga., secretary; Wells, assistant secretary; and Wiginton.

--30--

News Analysis

Burger Led High Court During
Historic Church-State Era

Baptist Press
6/19/86

By Stan Hastey

WASHINGTON (BP)—Chief Justice Warren E. Burger, who surprised the nation by announcing his retirement June 17, presided over the Supreme Court during an era when more church-state disputes were decided than in any other period of U.S. history. In many of the most important of these, he wrote the court's opinion himself.

The 78-year-old Burger, appointed by Richard M. Nixon in 1969 as 15th Chief Justice of the United States, has been in that position longer than all but three others—John Marshall, Roger B. Taney and Melvin W. Fuller. He succeeded Earl Warren, whose own 15-year tenure ranks just behind Burger's.

His service has been marked not so much by brilliantly written opinions as by an unprecedented devotion to the often overlooked administrative side of the job. He has been aggressive as chairman of the Judicial Conference, which oversees the entire federal judiciary. In that role, he openly has lobbied Congress for more judges and higher pay.

In part because of his attention to administrative duties, Burger never has led the judicial revolution many hard-line conservatives hoped would ensue after Nixon nominated him and the Senate, in 1969, confirmed him. The Minnesota native, a night school graduate of the University of Minnesota and St. Paul College of Law, ironically has turned out to be too conservative in his approach to the law to lead the court on a drastically different course. He has been a firm advocate of "stare decisis," the judicial principle that the court is bound by its own precedents.

Yet in the church-state field, Burger has made an impact that is likely to be permanent. At an informal news conference only hours after his appearance with President Reagan at the White House briefing room—along with newly nominated Chief Justice William H. Rehnquist and new associate justice designee Antonin Scalia—Burger underscored his view that the principal objective of the Establishment Clause of the First Amendment was to prevent establishment of a national church.

Whether the nation's founders intended simply that—or to forbid more generally governmental favor toward religion—lies at the heart of a current debate among Supreme Court justices and constitutional scholars. Burger, who in the last several years has made it plain he sides with Rehnquist in advocating the former, told reporters at the news conference that in some areas of the law the intent of those who framed the Constitution is "not only important, but absolutely dispositive" of cases before the court.

To illustrate, he referred to a 6-3 opinion of the court he wrote in 1983 which upheld the right of state legislatures to employ chaplains to serve their members' spiritual needs. Noting the first Congress employed a chaplain at the suggestion of the "not very religious" Benjamin Franklin, Burger asked rhetorically, "How can you get a more persuasive piece of evidence?"

--more--

Noting also the Supreme Court itself opens its sessions with the brief invocation, "God save the United States and this honorable court," he added, "To say (such practices) could lead to an established church in this country is juvenile nonsense." He said he wants to write a book on the subject in retirement.

Although he mentioned the state chaplaincy case, *Marsh v. Chambers*, Burger's contributions to church-state law were forged in even more important cases.

In what was perhaps his most far-reaching opinion in the field, Burger led a unanimous court in 1971 in *Lemon v. Kurtzman* to set down a three-part test since used to determine if laws or governmental policies violate the First Amendment's ban on an establishment of religion. That test holds that in order to pass constitutional muster, the challenged law or policy must have a secular purpose, must have the primary effect of neither advancing nor inhibiting religion and must not excessively entangle church and state.

In another key decision rendered in 1971, Burger wrote the court's 6-3 opinion in *Tilton v. Richardson* that denominational colleges and universities are entitled to federal construction grants, provided the resultant buildings are used exclusively for secular educational purposes. The decision, upholding Title I of the Higher Education Facilities Act of 1963, represented a defeat for advocates of strict church-state separation.

One year earlier, in 1970, Burger held for an 8-1 majority in *Walz v. Tax Commission* that churches are entitled to property tax exemption, in part because they are not singled out for the benefit. He noted churches constitute but one segment of a large category of not-for-profit organizations similarly kept off municipal tax rolls. He also cited the potential of excessive entanglement between local officials and congregations if property tax exemption were removed. He argued from American history that the practice of exempting church property dates to the nation's beginnings.

In more recent years, Burger wrote for a 5-4 majority in the 1979 decision, *National Labor Relations Board v. Catholic Bishop of Chicago*, the federal agency had no jurisdiction over the bishop to enforce a federal law protecting workers' rights to form a union. At the center of the dispute was an effort by lay teachers in Chicago archdiocesan parochial schools to unionize in defiance of the archbishop's refusal to go along.

Two years ago, in *Lynch v. Donnelly*, Burger again wrote for a 5-4 majority that cities and towns do not violate the Establishment Clause by owning, maintaining and displaying Christmas nativity scenes when they are part of a larger seasonal display that includes secular symbols as well. The decision angered Jewish groups and caused some Christians to question if the reasoning behind the decision was too high a price to pay for displaying the creche.

Burger equally was prolific in writing opinions for the court in free exercise of religion tests.

In what perhaps was the most significant of these, he ruled for a 6-1 court in the 1972 case, *Wisconsin v. Yoder*, that Old Order Amish have a constitutional free exercise right to remove their children from school after the eighth grade in order to prevent their secularization. The decision struck down a Wisconsin policy of enforcing state compulsory school attendance laws on the group.

But a decade later, in a case involving the same sect, he wrote a unanimous decision maintaining Old Order Amish employers must pay their portion of employees' Social Security taxes. The government has a compelling interest in preserving the integrity of the Social Security system, he wrote in *U.S. v. Lee*, despite the Amish claim they provide for their own in accordance with Scriptural admonitions.

Burger also wrote a pair of decisions setting down parameters of workers' rights under the Free Exercise Clause. In the 1981 case of *Thomas v. Review Board*, he upheld the validity of unemployment compensation benefits for a member of the Jehovah's Witnesses who quit his job at a foundry and machine company after being ordered to transfer to a department that produced parts for military tanks. The ruling was 8-1.

Just last year, however, he wrote another 8-1 decision which held workers do not possess an absolute free exercise right to a day off each week for religious observances. The case, *Thornton v. Caldor*, upheld a Connecticut law that employers are not obligated in every instance to meet such demands.

On another free exercise challenge, Burger led the court to a unanimous ruling in 1978 that states may not forbid ministers from running for public office. In that test, *McDaniel v. Paty*, the court struck down a provision of the Tennessee state constitution dating to the 19th century, thus allowing a Baptist pastor to run as a delegate to a constitutional convention called to draft a new document.

Burger also wrote the 1983 decision in *Bob Jones University v. U.S.* that the fundamentalist Greenville, S.C., school was not entitled to keep its federal tax exemption because of admissions policies that discriminated against blacks. The 8-1 ruling held the Internal Revenue Service acted within constitutional boundaries when it revoked the school's tax exemption in the interest of the "fundamental public policy" of eradicating race discrimination.

Whatever his strengths and weakness as a jurist—assessments that will be made for years to come—what may be stated with certainty now is that no justice ever to sit on the Supreme Court made a larger impact on American religion than did Warren Burger.

—30—

Savell Challenges SBC
To Interfaith Witness

By Jim Newton

Baptist Press
6/19/86

WASHINGTON (BP)—Southern Baptists have been challenged to take seriously the responsibility of sharing their faith with people of other religious backgrounds and to be open to dialogue with persons of other religious groups.

Carl Savell, director of the interfaith witness department of the Southern Baptist Home Mission Board, outlined his dreams for the future during a national conference for Southern Baptist state and regional interfaith witness coordinators.

"Dreaming is dangerous and hazardous," said Savell. He observed the famous "I Have a Dream" address by Martin Luther King ultimately cost King his life.

Savell said he dreamed of the day when Southern Baptists' program of interfaith witness is elevated in visibility, structure and relationship both within the denomination and within the pluralism of world religions. He said he also dreams of a day when "dialogue" is not a bad word among Southern Baptists.

"Dialogue," said Savell, "is not only an essential word, it is an essential process."

He urged Baptists who have negative feelings about Southern Baptist dialogues with other religious groups to attend such a dialogue and try it.

"Nobody," said the former Mississippi pastor, "is more committed to witnessing than I am; but within the context of interfaith witness, without dialogue we are dead."

Dialogue with others, he added, forces Baptists to articulate more clearly their beliefs and theology. "The theology of most Baptists is a collection of preachments and doctrine from our hymn books," he observed.

Dialogue with others helps Baptists to better understand "who we are and what we believe," he added. "To proudly express our theology to others, we have to dream."

Savell said he dreams of a day when "Southern Baptists will take seriously the responsibility to share Christ with all people, resulting in thousands whose faith is not in Christ coming to make him the object of their faith."

—more—

A major goal of the interfaith witness department is to train 2,000 Southern Baptist people as "interfaith witness associates" and lead them in conducting 4,000 Interfaith Witness Awareness Training Conferences each year, he said. These conferences provide eight to 16 hours of training to teach Baptists how to share their faith with people of specific religious groups, such as Jehovah's Witnesses, Mormons, Muslims, Jews, and members of cults.

In another major address, Wendell Belew, director of missions ministries for the Home Mission Board, urged Baptists to get out of their cloistered churches and go into the world of people of other religions to share what Baptists believe.

Most Baptists, Belew said, "are trying to tell this raucous world that Jesus loves you while they are sitting in the gloomy caverns of a church building and while a preacher is standing safely behind a pulpit."

During the conference, service awards and plaques were presented to Peter Chen of San Francisco, regional interfaith witness coordinator on the West Coast, for 26 years of work with the Home Mission Board; to George Sheridan of Union City, N.J., for 10 years with the interfaith witness department as regional coordinator in the Northeast; and to Joyce Johnson of Atlanta for 16 years as secretary in the department.

A plaque was also presented to George Braswell of Wake Forest, N.C., for his contribution to understanding world religions as a professor at Southeastern Baptist Theological Seminary and as a former missionary to Iran.

About 40 regional and state coordinators involved in Southern Baptist interfaith witness attended the national conference sponsored by the Home Mission Board at First Baptist Church in Washington.

—30—

Baptist Institutions Can
Improve Ethnic Relations

By Lonnie Wilkey

Baptist Press
6/19/86

GATLINBURG, Tenn. (BP)—Southern Baptist educational institutions can make important contributions to ethnic relations, a Southern Baptist race relations expert claimed.

The SBC is no longer a one-race or one-culture organization, said Emmanuel L. McCall, director of the black church relations department of the Southern Baptist Home Mission Board, during the National Congress on Leadership sponsored by the Southern Baptist Education Commission and the Association of Southern Baptist Colleges and Schools in Gatlinburg, Tenn.

He said on any given Sunday the gospel of Jesus Christ is preached to 83 language-culture groups, all Southern Baptist.

Also, McCall noted, Southern Baptists have 1,100 black churches and about 7,000 churches with black members.

He cited statistics which show there are more black students—283—in the six SBC seminaries than in any other theological entity in the United States.

Because Southern Baptist colleges and schools will continue to prepare students who will serve in SBC churches, schools and denominational structures, McCall suggested three ways Baptist schools can make unique contributions.

It is important, McCall said, to expose students to persons from other cultural backgrounds in order to "enrich their learning and broaden their base of contact."

Second, Baptist schools can provide curriculum that would give positive exposure at least to the major U.S. ethnic groups. These classes, he said, should not be for minority students, but for the majority students so they will be able to relate better to minority students on campus as well as those they will come in contact with after graduation.

—more—

The final way Baptist schools can contribute is to offer cross-cultural community activities which would complement academic preparation, he noted.

McCall said Southern Baptist institutions have the opportunity to bring people together, not just on campus but throughout the community. He reminded educators, "Heaven will not be made up of one kind of people, but of the redeemed of the Lord from every race, every language and every culture.

"We will all be gathered before (God) to sing the hymn of the blessed. But earth's light is our rehearsal stage."

—30—

Photos available upon request from the Southern Baptist Education Commission

McKinney Was Unhappy Administrator,
Loved Singing, Biographer Reveals

By Charles Willis

Baptist Press
6/19/86

NASHVILLE, Tenn. (BP)—B.B. McKinney, the famous Southern Baptist gospel song writer whose 100th birthday is being observed this year, "couldn't hold a job today" in the denomination he served as secretary of the Southern Baptist Sunday School Board's church music department, his biographer claims.

Robert Hastings, author of the new Broadman Press book "Glorious Is Thy Name," says McKinney couldn't plan a budget or do performance reviews as Southern Baptist church program leaders do today.

In fact, just prior to McKinney's death from injuries sustained in an automobile accident in 1952, he had talked with then-Sunday School Board President T.L. Holcomb about being relieved of administrative details.

"One possibility was naming his associate, W. Hines Sims, as secretary of the department and making McKinney the board's senior music editor," Hastings says his research revealed. "This would give him more time for what he liked—to be a roving music ambassador-at-large. Office routine had little appeal for him."

Hastings, editor emeritus of the Illinois Baptist, newsjournal of the Illinois Baptist State Association, first encountered the legendary McKinney in 1946 at Falls Creek Baptist Assembly in Oklahoma.

"McKinney impressed me so much that summer, and I had never gotten over it," Hastings recalls. As a native of Illinois, the young Robert Hastings had never seen so many Southern Baptists gathered under one roof, and McKinney's personality, more than his songs, have remained clear in his memory for 40 years.

"The congregation always laughed," Hastings says, "when he repeated what came to be his trademark, 'Now if there's anyone here who can't sing or won't sing, let's send him to Sing Sing (Prison) until he does sing!'"

While McKinney's name is recognized today because he wrote more than 500 musical works, Hastings concludes that, for those who actually knew McKinney, he was a congregational song leader.

"I came away impressed with the importance of congregational singing," Hastings said, observing McKinney felt the finest choir music or special music could never make up for congregational singing.

Much of McKinney's personality was revealed in letters Hastings solicited from persons who had stories to tell of their encounters with the larger-than-life song leader.

"This unleashed a flood of letters," he says, "some neatly typed...others scribbled by aging hands on ordinary tablet paper. More than anything, these letters convinced me that B.B. McKinney's contribution was his person as much as his songs."

—more—

At the same time, the current edition of the "Baptist Hymnal" contains 16 hymns by McKinney, including "Glorious Is Thy Name," "The Nail-Scarred Hand" and "Let Others See Jesus in You."

Hastings says that his study of McKinney's life and music convinced him what is important about faith and music is "whether the people have a song of their own to sing."

Despite today's seemingly unending variety of musical styles and futuristic instrumentation, Hastings says McKinney's life showed him "the inner melody never fades. It nourishes and sustains, comforts and inspires, long after the power fades and the batteries die and all the electronic wizardry is laid to rest."

Hastings has come to see the "danger of spectator religion" when emphasis is not placed on congregational participation in worship. "Genuine worship does not depend on highly-trained musicians, though they certainly have their place," he explains. "Worship is feeling. It's important that I have a song of my own that springs from deep within me."

—30—

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

Texas Baptist Builders
Erect Hospitality House

By Ken Camp

Baptist Press
6/19/86

HUNTSVILLE, Texas (BP)—Some drove more than 500 miles just to be part of the building project. Others read about it in the local newspaper and came to help after work.

Some were preachers, most were laymen and a few had no church affiliation at all. They ranged in age from 13 to 81. The one thing uniting the builders was a common commitment—to erect the Huntsville, Texas, Hospitality House in 24 hours.

Preliminary work was begun weeks before as the site was leveled, a retaining wall was built, a concrete slab was poured and underground plumbing was installed. A few days prior to the May 23-24 building date, Texas Baptist Men building committee chairman Olen Miles and his team of retiree builders began prefabricating walls and nailing together trusses.

On Thursday, most of the 55 retiree couples stayed at their campsite near Cook Springs Baptist Church in Huntsville, playing dominoes, resting up for the big day on Friday, and, as one builder said, "chomping at the bit" waiting to get started.

At 7:30 a.m. Friday, about 70 volunteers lined up for breakfast in front of the building site at the Texas Baptist Disaster Relief unit and portable field kitchen. By 8:30, they had been joined by another 50 volunteers who gathered on the bare concrete slab for a devotional service conducted by Bob Dixon, Texas Baptist Men executive director.

After leading the building crew in a rousing chorus of "The Family of God" and introducing the lead carpenters, electricians and plumbers, Miles gave the order at 9 a.m. to begin work.

Within the first hour, the crew raised all of the outside walls and inside partitions. By 10 a.m. they were installing windows, and by 11 a.m. they began lifting the trusses into place.

As the builders worked, others supported the effort in their own ways. Some members of the Texas Baptist Disaster Relief team began preparing the noon meal.

Members of the Texas Baptist Aviation Fellowship also undergirded the project, providing several needed flights.

Brick masons, standing by to begin work at mid-morning, were dismayed when word arrived that one of the trucks delivering brick had broken down somewhere between San Antonio and Huntsville. However, by 3 p.m. two trucks rolled up to the building site, and masons were able to begin shortly thereafter.

Donated by U.S. Brick, the white brick were made especially for the Hospitality House. Since the massive, red Walls Prison Unit is just a couple of blocks from the Hospitality House, the ministry's board of trustees had specifically requested red brick be avoided.

—more—

By mid-afternoon, the second shift of volunteer builders began arriving, though many who started work at 9 a.m. continued on the job.

Joining the crew was Chris Conrad of Sumner, Washington. Conrad, a roofer who had been working in Huntsville for about five months and whose son is serving time at the Wynne Unit, read about the Hospitality House building project in the local newspaper. When he got off work, he drove to the building site with hammer in hand, ready to begin roofing.

"With a son in prison I just naturally wanted to help. I mean, sometimes I wonder if anybody cares. To hear some people talk, it makes you wonder if people down here resent having prisons. It's kind of neat to see that somebody really does care," Conrad said.

Before sundown, electricians began to string lights and install wiring and fixtures, many of which were donated by Watson Electric of Dallas.

Ron Chapman, an electrician and a member of Casa View Baptist Church in Dallas, said he had the opportunity to witness to 15 people as he gathered supplies prior to the building date. "I told people in the stores what we were doing and why I was getting the materials, and it gave me a chance to share Christ with several of them," he said.

As the sun set and crew members took a supper break, 80-year-old Miles continued to walk around the site, pointing to things that still needed to be completed and looking anxiously at the driveway, waiting for the night crew to arrive.

"Just as sure as God raised up Moses to lead the children of Israel across the Red Sea, God raised up Olen Miles to lead these men to do this work," said Larry Blanchard of First Baptist Church of Lindale, Texas.

"As long as the Lord lets me live, I'll be in it because I believe that's where God wants me," said Miles of his role in directing retiree builders. "The Lord has done so much for me, as long as I can walk I'll keep working. And when I can't walk, I'll crawl."

Larry Peltz of First Baptist Church of Plano, Texas, let his 13-year-old son, Jeff, come with him to join in the building effort. Peltz, a veteran member of the Texas Baptist Disaster Relief team, welcomed the chance to renew old acquaintances as he worked.

"I've really been looking forward to this weekend," said Peltz. "This is one of the first times some of this group have been together for a job when it hasn't been under adverse conditions."

At about 9:30 p.m., 42 workers from Smith Baptist Association arrived to relieve the second-shift crew. The Tyler-area men, most of whom had come to Huntsville after a full day at their jobs, worked through the night, allowing others a few hours of much-needed sleep.

"Praise the Lord for those men," said Dixon. "We were down to nothing when they came. We had to have them."

After Saturday breakfast, a refreshed crew surveyed the work that had been done during the night and then started to work again. In a flurry of activity, builders raced the clock to complete as much as possible prior to the 10 a.m. dedication service.

During the dedication time, nearly all the workers stopped to enjoy the service, though at Dixon's request brick mason Bill Ward of First Baptist Church, Van Alstyne, Texas, and his helpers continued to lay brick. Against the backdrop of the skilled mason at work, Dixon opened the service by asking Joe Lenamon, Texas Baptist Men vice president from Fort Worth, to read a list of missionary birthdays and lead in prayer.

William M. Pinson Jr., executive director of the Baptist General Convention of Texas, BGCT, read an account of the Last Judgment from Matthew 25, centering on the words, "I was in prison and you visited me."

Pinson joined Hugh Durham, director of missions for Tryon-Evergreen Baptist Association, in hanging a plaque on a front post of the Hospitality House, dedicating the building "to the glory of God."

Miles, choked with emotion, offered a prayer of dedication. Ending the project as it began, he led the crew in a chorus of "The Family of God." At the end of the last phrase, a worker in the back of the crowd shouted, "Brother, I've been waiting all night for that!"

--30--

(Photos available upon request from the Texas Baptist public relations office.)

Communicate Truth To Youth
Through Culture, Leaders Say

By Terri Lackey

Baptist Press
6/19/86

GLORIETA, N.M. (BP)—Take one pair of sweat pants rolled up to the calves; add a pair of Reebok tennis shoes, any color. Mix in a T-shirt (a sweat shirt will do), Buddy Holly sunglasses and a lilting walk.

And never, ever forget the hair styling mousse.

What do you have?

A teenager attending the Church Training Summer Youth Celebration at Glorieta (N.M.) Baptist Conference Center.

If you're wondering how to tell the difference between a teenager at Glorieta and a teenager anywhere else, the one at Glorieta will be minus the Walkman radio. Sorry, not allowed.

With 1,300 youth in attendance, perhaps it's not surprising the preacher for the week emphasized ministering effectively to young people today means reaching out to them through a culture they can understand.

It takes a dynamic, hard-driving language, preferably in the teenage lingo, to reach youth where it counts—in the heart, said Rick Ousley, a full-time evangelist from Arlington, Texas. But he added permeating the force, drive and music must be sound and truthful theology.

This philosophy comes from a man who quips that baptism means, "Get wet, Bubba," and who believes Jesus probably called Nicodemus, Nick. It comes from a man who preaches in sweat pants and tennis shoes.

"To reach young people today, you don't say, 'Y'all come over here to where I am,'" said Ousley. "You have to go to them and you have to take the truth through their culture."

Youth are more sophisticated today than ever before, Ousley said. Truth must be communicated, and it may be communicated most effectively to youth through music, technology and even entertainment, he added.

Ron Cunningham, a program leader for the celebration, agreed.

"Youth today are more technologically inclined. They have computers, they have Walkman radios, they have electronics we've never dreamed of. They also like a dynamic personality who is willing to talk to them in their language," said Cunningham, a former youth minister from Little Rock, Ark.

If Walkman radios are so popular with youth, why are they not allowed during the Summer Youth Celebration?

"There's nothing wrong with radios. We just want the youth to hear God here. God has a real chance to work in their lives in a place like this," said Curt Bradford, consultant in the youth section of the Southern Baptist Sunday School Board's church training department, which sponsors the celebration.

--30--

Churches Must Follow Up
On Youth Decisions

By Terri Lackey

GLORIETA, N.M. (BP)—Following an emotional week at Summer Youth Celebrations—where literally hundreds of teenagers make some decision regarding Christ—Baptist youth leaders face the challenge of seeing that their youths' initial excitement does not subside.

"Churches need to treat this as a major spiritual turning point in the lives of a lot of the youth," said Curt Bradford, youth consultant in the Southern Baptist Sunday School Board's church training department. "They need to say, 'OK, what next?'"

This summer, more than one-fourth of the 1,297 youth attending Youth Celebration week at Glorieta, N.M., and 2,087 at a similar conference at Ridgecrest, N.C., made spiritual decisions, said Clyde Hall, supervisor of the youth section of the board's church training department, which sponsors the celebrations.

At Glorieta, 256 made Christian faith rededications; 58, professions of faith in Christ; 113, church vocation decisions, and 17, various other decisions. At Ridgecrest, there were 426 rededications, 67 professions of faith, 42 church vocations and 32 others.

It is extremely important youth leaders know how to follow up on the decisions youth make at the celebrations, Bradford said, adding, they must teach the youth a daily quiet time and daily Bible study are needed for a continuing Christian education.

Hall said the youth weeks at Glorieta and Ridgecrest are designed to teach youth how to continue to grow spiritually and personally. He noted week-long courses on how to guide youth in growing in Christian faith also are offered to youth leaders.

"The whole week is designed as a beginning in personal growth," Hall said. "It's more than that, but that's part of it." The youth gain experience in memorizing Scripture, taking worship notes, participating in group studies, experiencing daily a quiet time and studying church training curriculum.

"We want them to go home and continue the same types of things they do here," he added.

Dickie Dunn, associate pastor and minister of education and administration at First Baptist Church of Beaumont, Texas, said churches must continue to maintain programs week-by-week to provide growth experiences for the youth.

"Kids can't just survive on this mountaintop experience," he said. "Churches need to offer continued programs through Sunday school, church training, missions and choir."

DeRema Dunn, a youth church training leader at the church, said she believes the youth should "read God's Word every day."

"That's one very good way to keep the commitment real," she said, adding praying daily and ministering to others are ways to keep the Christian faith strong.

Steve Ware, youth minister at Two Rivers Baptist Church in Nashville, Tenn., said involving youth in the worship service can help "keep their excitement going."

Ron Cunningham, a former youth minister with Little Rock, Ark., churches and a youth celebration program leader, said he agrees "getting kids involved is the key."

"They need to go from being a passive person to an active person and be willing to share responsibility in their churches," he said. "A lot of times the kids just go back and get stuck on a pew, eventually dropping out."

Hall said the church training department youth section follows up all decisions made at the celebrations by writing a letter "to every person recognizing and encouraging their decision."

"We also suggest they make that decision public in their churches immediately when they get home and request the pastor to follow up as appropriate," Hall added.