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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

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**Annuity Trustees Add New Staff,
Respond To Convention Motion**

By Ray Furr

DALLAS (BP)—Annuity Board trustees elected a vice president of communications, authorized a new study of annuitants and requested the Board staff to research the possibility of changing the agency's name during their summer meeting.

Thomas E. Miller Jr. will become vice president and director of communications effective Oct. 1. The post is newly created in the Annuity Board's organizational structure.

Miller, associate editor of the Richmond-based Religious Herald, a weekly newspaper for Southern Baptists in Virginia, will have the responsibility of developing and directing internal and external communications plans.

Miller holds a master's degree in mass communications from Virginia Commonwealth University, Richmond. He also holds degrees from Southeastern Baptist Theological Seminary, Wake Forest, N.C., and Carson-Newman College, Jefferson City, Tenn.

In response to a motion made at the 1986 Southern Baptist Convention in Atlanta, the board authorized research to assess the conditions of Southern Baptist annuitants to recommend how more adequate provision for retirement income can be made for them.

Also, trustees requested the staff to study the possibility of changing the Annuity Board's name to more accurately reflect the total scope of its ministry.

Board President Darold Morgan reported that net income for the first six months of 1986 was more than \$141.2 million, almost double that of the \$73.1 million income from the same period of 1985.

Total assets of the Annuity Board increased to more than \$1.86 billion, a gain of more than \$305 million during the last 12 months.

The board paid almost \$24.74 million in benefits to 16,145 annuitants during the first half of 1986.

In other action, the trustee finance committee named six companies to manage investments and assets. The managers include Sanford C. Bernstein & Co., Inc.; MacKay-Shields Financial Corp.; Morgan Stanley Asset Management; Standish Ayer & Wood; STW Fixed-Income Management; and Western Asset Management Co.

Also, the board promoted John D. Bloskas to director of endowment effective Aug. 1.

Bloskas, vice president and interim director of endowment, will have responsibilities for developing and implementing programs to meet annuitants' financial needs.

Bloskas is a graduate of Baylor University. He has been employed by the board 24 years.

(BP) photo mailed to state Baptist newspapers by Annuity Board.

Rose Will Specialize
During Retirement

By Jim Lowry

NASHVILLE, Tenn. (BP)--After a career of supporting the ministry efforts of program leaders, Morton Rose is looking forward to direct involvement with church staff members as he begins his retirement in October.

"I want to concentrate on offering assistance to pastors and other staff members who feel for one reason or another they must make a change in direction," Rose said, describing a Renew and Redirect ministry he will start in the summer of 1987.

Rose, who is retiring Oct. 1 after 19 years at the Baptist Sunday School Board, will begin the Renew and Redirect ministry in cooperation with Paul Powell, pastor of Green Acres Baptist Church in Tyler, Texas, at a conference center near the church. Rose has been vice president for church programs at the board since 1979.

"It is often said that Southern Baptists shoot their wounded," Rose explained. "This is an effort to become a lifestream in the desert to heal and redirect the wounded.

"We hope to help ministers find a new sense of direction which will renew their vigor and commitment for challenges in a new work," he explained.

Many persons have expressed an interest in helping with the Renew and Redirect ministry, Rose said. One part of the effort will be to establish a network of Christian businessmen who will offer their time to assist displaced ministers. A support system also will be encouraged to find avenues for new ministries for church staff persons. He said ministers could participate anonymously if they prefer.

Prior to beginning the Renew and Redirect ministry, Rose plans to move temporarily to Midwestern Baptist Theological Seminary, Kansas City, Mo., where he will teach church administration courses during the 1986-87 year.

Of his retirement time, Rose said he is anxious to concentrate on a few priorities instead of the "programs of work he has overseen."

Included in his responsibilities have been Sunday school, church training, church administration, conference centers, family ministry, student ministries, music, media libraries, recreation, architecture and church programs and services.

"I decided a long time ago that I was not a leader of Southern Baptists, but a leader of people at the Sunday School Board," he explained. The program leaders with whom I have worked then go out and lead Southern Baptists.

"I have tried to be quiet and persistent, not a platform person," he said. "I have worked to undergird the work of board personnel with a focus on churches, families and campuses.

"My number one dream, which has been a priority all along the way, was to develop a product mix and services to help pastors," Rose said. "There is a great work being done in this area in a section of the church administration department. My disappointment is that it is only a section and not a department.

"Also, I have been very encouraged with our efforts over the years that focus on family ministry, pastoral ministries and believers (laity) ministry," he continued.

Rose, who is 59, has been the pastor of churches in Missouri and Kentucky and an associational superintendent of missions in Missouri. He was the co-director of the missions division for the Missouri Baptist Convention prior to coming to the Sunday School Board as a program design consultant in 1967.

He is a graduate of Southwest Missouri State University, Springfield, and holds the B.D., M.R.E., and D.Min. degrees from Southern Baptist Theological Seminary, Louisville, Ky. He was chairman of the coordinating committee of the Interagency Council from 1974-1982 when Bold Mission Thrust was developed.

South Dakota Brotherhood, WMU
Tackle Farm Crisis Head On

By D'Lesia Carroll

BIRMINGHAM, Ala. (BP)—Mobridge, S.D., is like many towns in the United States. It has restaurants, gas stations, stores and nice homes. Driving through the town, nothing seems out of the ordinary.

But unlike many U.S. towns, most of Mobridge's 3,800 residents are struggling for survival.

In this north central South Dakota city everything and everyone revolves around agriculture. But because of a severe economic depression and farming crisis, businesses are shutting their doors, one railroad has closed down and every day a once-prosperous farmer is filing for bankruptcy.

In a recent U.S. Department of Treasury report, Mobridge was listed as having the lowest median income per family in the entire United States. With these financial hardships come higher-than-normal rates of stress-related illnesses, child and spouse abuse, alcoholism and drug abuse.

Mobridge Southern Baptist Church's Woman's Missionary Union and Brotherhood are helping to combat the overwhelming emotional, mental and physical needs in this farming community. Their game plan: food and clothing distributions, financial assistance with utility bills and shelter for the homeless, just to name a few ministries.

"We have to meet the physical needs first, then the spiritual," said Pam Agee, WMU director.

She and her husband, Bill, moved here nine years ago when he accepted the pastorate of the Mobridge church. Because they brought new beliefs to a predominately Lutheran and Catholic area, they were not welcomed with open arms—and still are criticized by some today.

They've helped establish a Southern Baptist church and now have 170 members, but times are still hard.

"The people are beginning to be more receptive to us now because they realize they don't have anyone else to turn to except the Lord," Agee said.

When the community does turn to the church, they find a free meal program, provided by Baptist Women and Baptist Men. On Wednesdays, the Baptist Women cook all day to prepare an evening meal which is open to anyone who would like to come. For those who can't come or feel uncomfortable going to a church to eat, the Baptist Men deliver meals to homes. This program is one way the men can share Christ with those who won't attend church.

The church receives some food supplies from the government to help feed many unemployed families. The members hope to begin a milk program soon and plan to have hot lunches served to students at the nearby school. Since the school does not provide hot lunches, some children eat bagged lunches or go downtown to eat. Others go without.

"We have church members without food, without heat, without electricity, and sometimes out on the street without housing. I've had to stand by and watch many of our children run through mud and ice water in their one pair of tennis shoes full of holes," said Michael Pike, minister of education at the Mobridge church.

So the church members find new shoes, food and fuel for the furnaces. But it's not easy. Coats, gloves and other essential clothes for the winter are hard to come by, but at least those items can be donated by those more fortunate. Money to pay utility bills or the rent is harder to find. But still, the church tries.

The government supports some families, but even that's not enough. What is sad in so many cases is most of the farmers are too "rich" to qualify for the aid, Agee said. If they own a car or a home, they are "rich" even if they don't have a bite of bread on the supper table, she said.

But still others throughout the state don't even have a home to call their own. They come by the carloads into Mobridge looking for jobs. Once in town and defeated, these passer-bys need shelter at night or money for gas to travel on.

"These job-seekers aren't bums, they are hard-working individuals who would gladly work for any price to provide food for their families," Agee said.

The Agees often receive midnight calls from persons needing a place to stay for the night. If possible, they are able to put them up in a church member's home, hotel, or sometimes the local jail.

"The hardest thing for me to handle is when people call me in the dead of winter needing a place to sleep or food to eat, and I have nowhere to send them. It's hard for them to understand that God loves them and will take care of them when they're starving or freezing to death," Agee said.

"Sometimes I can hardly sit at my dinner table and eat or sleep in a warm bed knowing that so many people are doing without," she said.

"So many times I've wanted to run back home—to the South—and forget about the problems up here, but I know this is where God wants us. We've seen many miracles happen and know that there are many lying ahead if we will keep trusting him."

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(D'Lesla Carroll is public information assistant with WMU, SBC.)
(BP) photo mailed to state Baptist newspapers by WMU, SBC.

'Elephant Fight'
Wounding Others

By Ken Perkins

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(EDITOR'S NOTE: Ken Perkins is a Southern Baptist missionary in Transkei, an independent homeland set up by the government of South Africa. The following is his first-person reaction to the current situation in South Africa.)

UMTATA, Transkei (BP)—As a wise village chief once noted, "when elephants fight, grass gets hurt."

The elephants are fighting in our world, especially southern Africa, and the grass is being battered, bruised and broken. The world media cries for punishment and for world courts to fix the blame while the little people here cry for food, blankets, medical care and to know someone cares.

Almost daily we get cards and letters expressing alarm at our being in this volatile part of the world. In one 24-hour period we received five phone calls from loved ones in America concerned for our safety.

With the news blackout here, Americans probably know more about southern Africa than we do. But the news we do get is not very encouraging. There has been so much black, white and colored (mixed race) tension for so many years that one learns to live with it.

Two examples:

—You speak quickly when you are among a group of blacks who don't know you so they can hear your American accent. It is amazing the way friendliness replaces suspicion once they know you are from the United States—a friendliness that is vastly increased when they hear you trying to speak their language.

—When visiting rural areas, it is wise to leave your car on the main road and walk to any new village where you are unknown if you are traveling with your interpreter or a black friend. For years, undercover police teams—one white and one black—have arrived in isolated villages to question the residents. Rural folks fear the combination of white man, black man and car.

In recent months, almost without exception, each time we have been in a new setting with new people we are asked what we think about the current South African government, who is to blame for the country's woes and whose side we are on.

—more—

A recent conversation with some young black youths was becoming quite confrontational as they expressed the common ideas of, "if you are not for us you are against us" and "how can you say you do not approve the system and yet you are not willing to destroy those who enforce the system?"

Honesty and wisdom are hard to mix sometimes and as I struggled for a positive Christian response, a wise friend with me pointed out, "when a window gets broken, it is broken on both sides—the issue should not be who broke the window but how we can work together to fix this glass."

The world and its media seem addicted to laying blame and calling for punishment rather than seeking a cure.

But still there are opportunities to work on that shattered window.

Not long ago in a predominantly white city, I stopped for lunch with my two sons and their black friends, Liza and Zola. As we sat in the truck eating fried chicken, a huge black man knocked on the window.

He was full of questions: "You're letting black kids eat with you in your truck? You're treating them just like your kids? They're sitting up front with you?"

As I answered in the affirmative, I shared with him my faith in Christ and a love that should be color blind. This giant black man began weeping and walked down the street of that city crying, "God is alive, God is alive."

A small part of the window had been fixed, a bruised piece of grass healed.