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86-115

Hunger Gifts Drop
Sharply In 1986

By David Wilkinson

NASHVILLE, Tenn. (BP)—Southern Baptist gifts to their denomination's program of worldwide hunger relief have declined sharply compared to the record pace set in 1985.

Figures from the Southern Baptist Foreign Mission Board show gifts to overseas hunger relief during the first half of 1986 lagged 40 percent behind the six-month total for 1985.

Through June, the Foreign Mission Board had received \$3,364,060 for overseas hunger relief, compared to \$5,519,454 in the first half of 1985.

In contrast, gifts through June to domestic hunger through the Southern Baptist Home Mission Board were slightly ahead of last year—\$513,025 in 1986, compared to \$484,813 in 1985.

In 1985, Southern Baptists contributed a record \$11.8 million for combined overseas and domestic hunger ministries, shattering the previous 1984 record by more than \$4.6 million.

While giving during the usually lean month of July could signal the beginning of a downward trend, hunger relief officials are encouraged that overall giving in 1986 is still ahead of the pace set two years ago when Southern Baptists gave \$7.16 million.

John Cheyne, Foreign Mission Board senior consultant for human needs ministries, said the board had anticipated a decline from the record total in 1985, due in part to declining media exposure of the drought and famine in Ethiopia and other African nations.

Cheyne and Robert Parham, director of hunger concerns for the Southern Baptist Christian Life Commission, emphasized if giving in 1986 remains above the 1984 level, it will reflect a long-term commitment among Southern Baptists to hunger relief.

"The fact that hunger giving to date in 1986 is ahead of the same period in 1984, without the stimulus of international media coverage, is reassuring," said Parham. "The Foreign and Home Mission Boards and other agencies have worked hard to keep Southern Baptists informed about ongoing needs, and churches and individuals have continued to respond."

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Explosion, Fire Destroy
Journeymen's Belongings

Baptist Press
8/12/86

MORONG, Philippines (BP)—Two Southern Baptist journeymen lost their personal belongings in early August after fire consumed their panel and plywood residence at a processing center for Indochinese refugees in Morong, Philippines.

The journeymen, Chip Clary of Memphis, Tenn., and Henry Phan of Springfield, Va., moved to one of the six staff houses owned by Baptist Refugee Ministries at the center.

The fire broke out after a butane stove and canister exploded while Clary was changing fuel canisters. He fled from the stove when he realized gas was leaking uncontrollably from the used canister valve.

Clary received minor burns. Phan was not in the house, which quickly burned to the ground.

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The Philippine Refugee Processing Center is administered by Filipinos as part of a United Nations program to prepare refugees for life in the Western world. About 13,000 refugees from Vietnam, Cambodia and Laos live there at a time.

As Southern Baptist journeymen, Clary and Phan are working at the center under a two-year overseas program for college graduates under age 27. Phan, a Vietnamese whose family came to the United States in 1975, is teaching auto mechanics to refugees. He arrived at the center this spring. Clary, who has been there about a year, teaches house construction.

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WMU Needed To Help Reach
Bold Mission Thrust Goal

By Karen Benson

Baptist Press
8/12/86

GLORIETA, N.M. (BP)—Unless Southern Baptists are willing to "make whatever changes are necessary," Bold Mission Thrust will never be accomplished, a Southern Baptist Foreign Mission Board official said during Woman's Missionary Union week at Glorieta (N.M.) Baptist Conference Center.

Minette Drumwright, special assistant to the president at the board, urged the women to "be heard" in the churches to affect change.

If they are not heard, the likelihood is slim the Bold Mission Thrust goal of spreading the gospel to every person in the world by the year 2000 will be reached, she said.

"The role of Woman's Missionary Union in foreign missions is indeed intensified in these days," she insisted. "Foreign missions needs WMU more than ever before to get through to the people in the churches with the missions challenge in all of its aspects, in all of its urgency. If WMU doesn't do it, how will it be done?"

Without WMU, "foreign missions, I am convinced, would dry up and blow away," Drumwright said.

The Foreign Mission Board does not have a "network in the churches" as does the Woman's Missionary Union, she said.

"In these days of deep division in our convention, I keep having a haunting thought that women need to be heard," she related. "Unity is not the absence of difference. Unity is the absence of division. Women need to call for and insist on unity and focus on the lost world."

It has been 10 years since Southern Baptists committed themselves to Bold Mission Thrust. But recently, Keith Parks, Foreign Mission Board president, has been expressing serious doubts that the denomination is on a course that will accomplish that mission, she noted.

"Look at the realities," Drumwright said. "There are 241 countries in the world. We have missionaries in 106 of them and plan by the year 2000 to have missionaries in 125 countries.

"Now, obviously, that's only one-half of the countries of the world, and there's no way that can add up to reaching the whole world."

This means that Southern Baptists must "make whatever changes are necessary that will put us on a course that will bring to reality the vision of Bold Mission Thrust—that will bring about world evangelism," Drumwright said.

Already, a "comprehensive world strategy," a master plan for reaching the entire world, is in the "very beginning stages of being developed," she said. "We've never done that scope of strategizing before. Others have tried it. There have been about 300 plans for world evangelization since Jesus' command (the Great Commission), and they have all fizzled out."

But evidences of "stirrings" of world evangelism are present, she said. One example is revival and the "spectacular growth" taking place in some parts of the world, such as Korea, the Philippines, Tanzania and Brazil.

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Another is a meeting at Ridgecrest (N.C.) Baptist Conference Center last summer of 42 Baptist leaders from 21 nations for a consultation on global evangelism. "A number of these leaders reported on strategies already in place for reaching their nations for Christ. All are following through with continental meetings and are making plans for working together to reach their continents with the gospel," Drumwright said.

A third stirring involves contacts with the Foreign Mission Board by more than 100 evangelical bodies, asking the board to become the leader in world evangelism efforts.

"Many of them are saying, 'We believe God is laying on Southern Baptists the mantle of leadership in world evangelization, and you're the only ones who have the potential for successfully carrying out a plan for reaching the whole world for Christ,'" she said.

But such leadership must be based on several controlling principles, Drumwright said. "First and primary is that everything done in foreign missions must have a biblical base—every direction must be mandated by God's word."

The central objective of foreign missions is that evangelism must result in churches, she added. Also, the career missionary must be the backbone of foreign missions, with the support of every Baptist as a personal witness through the concept of priesthood of the believer.

Additionally, "we believe in the indigenous principle, in churches and leaders that are natural to their environment, natural in their culture," Drumwright said. And finally, emphasis must be placed on the "holistic principle," or meeting the needs of the whole person.

Given those principles as a base, Southern Baptists then must be willing to branch out into some new thoughts about world evangelism, Drumwright said.

The denomination needs to develop a "global view" as a year-around awareness, not just during the weeks of prayer for foreign or home missions.

"This is one of the many places where WMU's role is so crucial," she said. "Women of WMU, for Jesus' sake and for the sake of the lost, open Southern Baptists' eyes to a global view."

Southern Baptists also need to nurture a deep respect for the "indigenous principle," she explained. "We do not go to the uttermost parts of the earth to establish Southern Baptist churches. We go to share the simple essence of Jesus Christ. Then, as believers come into being, we seek to avoid imposing our cultural patterns on them."

Partnership also must become a way of life for Southern Baptists, she said. Partnerships between missionaries and national Christians, between Southern Baptists and national Baptist conventions and unions, between state conventions and countries overseas and between Baptists and other evangelical groups must take place for world evangelism to be successful, she said.

"Cooperation and collaboration and coordination with other evangelical groups—this dimension is mostly undeveloped. But this we know: Southern Baptists cannot reach the world alone.

"The new frontier in today's world is not a geographical one. The new frontier is indeed cooperation and collaboration and coordination. We must work together as brothers and sisters in Christ in getting his good news to the ends of the earth.

"Partnership—in all of its dimensions—is the biggest wave of the future," she stressed.

The denomination also must seek to use more "non-traditional missionaries," or those considered "foreign experts" in a professional field who also are Christians, and more "non-residential missionaries," or those who live in a neighboring country and go into their assigned country with work visas or tourist visas.

Urban missionaries also must become the norm, she said. "Alongside our traditional image of the missionary out in the bush, we need to add another image of missionaries in traffic jams in the world's megacities."

But the most strategic direction for world evangelism is an intensified emphasis on prayer, Drumwright said. "It is foreign missions' highest priority, greatest need, most significant resource, the ultimate strategy. These are not mere words. It is a conviction upon which we stake our lives and foreign missions. It unleashes the power of God in lives and situations and nations. There is no substitute for prayer. That's our only hope, my friends, for world evangelization."

Drumwright's comments came during a week-long conference centered around the theme, "Gifted to Serve, Called to Act."

During the week, more than 1,260 WMU members heard testimonies from home missionaries—with particular emphasis on the needs of refugees in the United States, and how WMU'ers could minister to them—and from foreign missionaries. More than 135 conferences were offered for the WMU women to choose from.

The WMU members gave more than \$2,355 to the Cooperative Program through a special offering taken at the conference.

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Cuban WMU Leader Finally
Arrives At Glorieta

By Karen Benson

Baptist Press
8/12/86

GLORIETA, N.M. (BP)—Alicia Ocana left her home on the western side of Cuba during the wee morning hours one day in July.

The day had finally come. Her request to the Cuban authorities had been granted, and she was on her way to attend the Southern Baptist Woman's Missionary Union conference at Glorieta (N.M.) Baptist Conference Center.

She would be the first Cuban in recent memory to attend the WMU conference.

Not able to speak or understand English, Ocana admits she was a bit nervous and slightly scared.

But she set out anyway, anxious to participate in the week-long conferences and convocations that would aid her in her work as Baptist Young Women director for the Western Baptist Convention of Cuba.

She arrived in Miami, Fla., at 3 a.m. Eastern time, then waited patiently for her 7 a.m. flight to Kansas City, Mo. Her flight to Kansas City arrived in just enough time for her to change planes to Albuquerque, N.M., where she landed at 11 a.m. Mountain time.

That's where her troubles began.

Due to some crossed signals, the individuals who were suppose to meet her in Albuquerque were not there. A young woman who had arrived on the same plane with Ocana and who spoke Spanish offered to help. She tried calling the Glorieta Baptist Conference Center collect, but the Glorieta staff person who took the call refused to accept the charges since the person calling was unknown.

Next stop was the Eastern Airlines ticket counter, where the woman tried to explain to the ticket agents Ocana's predicament.

As the ticket agents tried to figure out what to do next, a man standing near the counter overheard the exchange. He is a pilot who lives in Santa Fe (just about 20 miles from the conference center) and was on his way home.

As soon as he understood her situation, he immediately offered to drive her all the way to Glorieta. He spoke no Spanish, but still tried to point out and describe scenic points along the way.

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Ocana finally arrived at Glorieta at 1:15 p.m. She went directly to a training conference that was offered in Spanish. WMU has for years offered a series of conferences in Spanish.

"It has been a dream of mine to come to a place such as this," Ocana told the WMU members later that night. "For quite some time, I have been praying to the Lord, asking him to allow me to come."

Ocana told of how missions work that was begun years ago by several women missionaries to Cuba still is going and growing in her homeland.

On the west side of the island, where Baptists are allowed to have work, there are 107 congregations and 16 preaching points. She reported 2,577 Woman's Missionary Union members in the various age level organizations—96 Baptist Women groups, 50 youth organizations (comparable to Acteens and Baptist Young Women in the United States), 62 Girls in Action groups and 64 Mission Friends organizations.

"The WMU of Cuba supports the seminary where the pastors are trained," Ocana reported. "We provide their full support," amounting to about \$25,000 a year. The women and girls raise money for the seminary by sewing clothes and making crafts or other items for sale.

This year two pastors have finished the course work at the R. Ocana Baptist Seminary, named for Ocana's father. Seven new students are to begin this fall.

If there was just one thing she could ask of the WMU women in the United States, what would it be?

"Pray that the Lord will call young pastors," Ocana pleaded. "We need workers so that many people will come to know the Lord as Savior."

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Bibles Going to Soldiers
In West African Nation

By Eric Miller

Baptist Press
8/12/86

OUAGADOUGOU, Burkina Faso (BP)—When 20,000 Bibles go to soldiers of a socialist-communist government, something's got to happen, says missionary Al Hodges.

Soldiers are everywhere in Burkina Faso, which underwent a revolution in 1984 and is under military government rule, says Hodges, on furlough in Tennessee with his wife, Karen, and their three children.

"One day right before we left (for furlough), I saw a soldier walking down the street with one of our Bibles under his arm, plus a machine gun," Hodges recalls. "All of them have machine guns made in the U.S.S.R., and they just carry those things around all of the time."

While Hodges was getting his visa renewed, he approached a soldier at a front desk in the visa office and noticed his desk had "nothing but two books." One was "Khadafy's green book on socialism" which was closed and pushed off to the side.

The other was the blue, hardback "Good News Bible" in French distributed by Southern Baptist missionaries. The Bible was open to Proverbs, which the soldier had been reading.

The idea to distribute Bibles to Burkinabe soldiers came about in 1984 as Hodges was riding around the capital city of Ouagadougou with John Mills, Southern Baptist Foreign Mission Board director for West Africa.

Hodges, a field evangelist, told Mills he wished Christians could witness to the soldiers because the country was becoming increasingly militaristic. "Everytime I went into a government office, they'd have pictures of Marx and Lenin on the walls," Hodges says. "They had inducted about 20,000 into the armed forces."

Mills suggested, "Why don't you give the soldiers all a Bible?"

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After a year of planning and negotiation, missionaries and Burkinabe Baptists got permission from the government to distribute Bibles to soldiers on military bases.

However, when government officials "saw we really were going to get the Bibles and really do it, they had some second thoughts," Hodges recalls.

Government officials said soldiers wanting Bibles could go to church and get them. So, missionaries started distributing Bibles through Baptist and other Protestant churches.

Just before leaving Burkina Faso in June, Hodges attended a church in which eight soldiers were presented Bibles during the service.

The first of the 20,000 Bibles was handed to a soldier in March. So far 5,000 have been given out. The rest will be distributed before June 1987.

Even as the Bibles were being admitted into the country, "the very first fruits of the Bible distribution happened," Hodges notes. Matthew Masse, a Burkinabe Baptist pastor, was helping Southern Baptist missionaries get the Bibles through customs. He gave two of them to two customs officials.

Masse witnessed to the officials, showed them how to use their Bibles and led them through the plan of salvation. Both became Christians.

A note in each Bible invites readers to enroll in the Bible Way Correspondence School, and several soldiers have enrolled.

The note also suggests the reader organize a Bible study group. "In West Africa," Hodges notes, "it's not at all unusual to see someone who knows how to read gather a group of people around him who want to hear what's in the book. We can envision Bible study groups being started this way and eventually growing into churches."

Christians are praying God will "send a real movement of his spirit into the country, and perhaps this very thing will turn the country around and head it back in a way toward the Lord," Hodges says.

Government officials "think we're trying to indoctrinate the people," he says. "If you're teaching someone there is no God and that religion is the opium of the people, then you don't want someone coming in and giving everybody a Bible."

A Burkinabe pastor helping with the Bible distribution has mentioned his part in distribution might jeopardize his position with the government and he might be thrown in prison.

Hodges asked the pastor if he was afraid. "I'm not afraid," he replied. "If I get thrown in prison, it's just for the glory of the Lord."

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Baptist Pastor, Mayor Writes
Caustic Columns on Christianity

By Lisa M. Lee

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8/12/86

CLARKESVILLE, Ga. (BP)—"You're going to hell," says the voice on the telephone.

"Who is this?" asks Bo Turner.

"It doesn't matter," responds the caller.

"But it matters to me," Turner insists. "'Cause the Bible says Peter holds the keys to hell, and if he's lost 'em, I want to know who's got 'em."

Bo Turner doesn't look like a troublemaker, or a Southern Baptist pastor or a small-town mayor.

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But a lot of folks in Northeast Georgia get mad at Turner, primarily because of his caustic columns written for the Gainesville Times and other area newspapers.

Turner, in his columns, writes about economic injustice, religious fundamentalism, the Reagan administration, military defense and dozens of other controversial issues.

Sometimes his columns provoke heated letters from other Southern Baptists who disagree with Turner's theology.

Turner, however, takes it all in stride. He feels there is no conflict between his four different roles, but each complements the other.

He is pastor of Tallulah Falls Baptist Church; mayor of Clarkesville, Ga.; a teacher and counselor of handicapped children at Habersham Central High School and a syndicated newspaper columnist, author and popular public speaker.

For Turner, a reaction from someone—whether positive or negative—is a sign of success. Scattered around his small office are numerous letters, photographs and books sent to him by his diverse audiences.

"I write to get people to think," he says. "It doesn't matter if they agree or disagree as long as I get them to move beyond the passive, sit-in-the-pew, give-your-money Christianity. Some say I can't do what I do and still be a Christian. I say I do what I do because I am a Christian."

Turner fears Southern Baptists are not always taken seriously because they appear passive. At Tallulah Falls Baptist Church, Turner encourages his congregation to be concerned for others' welfare.

Inspired by the writings and theology of Clarence Jordan, a Southern Baptist minister who began an integrated Christian community called Koinonia Farms near Americus, Ga., in the 1940's, Turner says he is committed to a "radical and revolutionary Jesus...who challenged people to follow him."

"People have the idea that Americans are the 'chosen' people of God. If God has chosen us for anything, it's to share our wealth and resources with the poor and hungry," he says.

Turner believes God is on the side of the poor and oppressed. "God's in Ethiopia, where there is pain and suffering. If anything, we Americans are stenching his nostrils because our priorities are messed up," he says.

Turner is determined to make Christians aware of what their priorities should and should not be.

"The Bible doesn't say 'I was hungry, and you formed a committee,' or 'I needed shelter, and you installed a new \$100,000 pipe organ in your sanctuary,'" he points out. "It says love your neighbor."

Turner insists a neighbor is anyone in need. Turner and his wife, Em, are involved in Habitat for Humanity, an interdenominational organization made famous by former U.S. President Jimmy Carter.

Habitat provides low-cost, interest-free housing for the economically depressed. Turner's tiny church supports Habitat on a regular basis. He also donates his monthly pastor's salary to the organization and often can be found working on project sites.

Believing Baptists "tend to forget those on a local level," Turner and the small congregation also support Victory Home, a rehabilitation facility for alcoholic men. Located down the road from the mountain church, the men are welcomed into the fellowship at Tallulah Falls.

"Three-fourths of those attending worship are from Victory Home," says Bob Fawcett, chairman of the deacons at Tallulah Falls. "We always have new faces in the congregation. They aren't all Baptists, but we don't always act like Baptists. To tell you the truth, I haven't found out yet how Baptists are supposed to act.

"Our theology hasn't changed in the seven years Bo has been here. Jesus Christ is Lord and Savior," he says.

Martha Handley, another member of the church, echoes Fawcett's words, "Jesus Christ is Lord. That's the whole key to it all."

Handley, the first female deacon of the church, has known Turner for seven years. "We are proud of our church. There is definite ministry there. The Lord is within the walls with us," she says. "Through Bo, I think he makes people sit up and listen."

Both Fawcett and Handley admit Turner's writings often meet with opposition. "But," says Handley, "I always ask those who criticize, 'Have you really listened to him? Really?'"

Fawcett receives letters every week from irate readers, almost all of whom live outside of Clarkesville. They accuse Turner of being an unbeliever and question the validity of his ministry.

But Turner is undaunted: "God has given me my little area of the world to worry about. He'll do for Bo Turner what's best for Bo Turner, and he'll take care of the details."

Then, typical of his good-natured humor, he laughingly tells Fawcett, "Tell 'em you all can't afford much, and I'm all you got."

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Sunday School Enrollment
Indicator Of Baptism Rate

By Frank Wm. White

Baptist Press
8/12/86

RIDGECREST, N.C. (BP)—A review of Uniform Church Letter statistics indicates a high ratio of Sunday school enrollment to resident church membership is related to a high rate of baptisms.

Tom Lee, evangelism consultant in the Sunday school department of the Southern Baptist Sunday School Board, told pastors attending a Sunday school leadership conference at Ridgecrest (N.C.) Baptist Conference Center churches tend to increase the number of baptisms when they have a larger number of persons who have not accepted Christ as their Savior enrolled in Sunday school.

He said a review of Uniform Church Letter statistics indicates churches with a Sunday school enrollment larger than the resident church membership are more likely to have consistently high rates of baptisms.

"Sunday school enrollment higher than resident membership means you have unsaved people in the Sunday school," Lee said. By enrolling unsaved persons in Sunday school, churches "move the mission field inside the church walls."

He noted a recent trend of declining baptisms while Sunday school enrollment has been increasing is contrary to historical trends. In the past, baptisms have increased along with Sunday school enrollment.

Also, baptisms historically have been about 5 percent of the Sunday school enrollment. That has dropped to lower than 4.5 percent in recent years, he pointed out.

"If we don't turn this around, the People Challenge may be bigger than we can handle," Lee told the pastors. "Challenge 10/90—The People Challenge" is the Sunday school theme for an effort to enroll 10 million persons in Southern Baptist Bible study by 1990.

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Lee suggested a way to achieve the 1990 goal and reverse the declining baptism rate is to focus on reaching unchurched people. At the same time baptisms have been declining, the ratio of Sunday school membership to resident church membership also has been declining, he explained.

But during the period of 1952 to 1963, Southern Baptist Sunday school enrollment exceeded church resident membership.

At times during those years, Sunday school enrollment was as high as 5 percent more than resident church membership for the convention. During that time, the baptism ratio was one person baptized for every 15 to 18 church members.

In 1985, Southern Baptist Sunday school enrollment was 77 percent of the resident church membership, and the baptism ratio was one person baptized for every 29 church members.

Lee reviewed statistics of the 151 Southern Baptist churches that have baptized more than 65 persons in each of the last three years. Many of those churches have Sunday school enrollments greater than their resident church membership. Others in the group have enrollments equal to or near the total resident membership.

Many of the 151 churches also have baptism ratios much lower than that convention average, with several showing ratios of one person baptized for every 10 church members or fewer.

Lee suggested churches evaluate their membership and baptism ratios and develop strategies for reaching unchurched people.

He recommended a baptism profile to show what age groups churches are baptizing. A high percentage of baptisms for ages 12 and younger would indicate primarily biological growth. "That's good. We need to maintain that. We also need to reach unchurched adults," he said.

The profile will indicate what age groups a church should concentrate on for outreach. Reaching non-Christians through Sunday school enrollment can be a key to evangelism, he said.

Lee pointed out that 7 out of 10 non-Christian adults who are enrolled in Sunday school later accept Christ.

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Laity Urged To Use Gifts
To Bring SBC Awakening

By Joe Westbury

Baptist Press
8/12/86

ALBUQUERQUE, N.M. (BP)—A dream for spiritual awakening in the Southern Baptist Convention came closer to reality as laity from around the nation explored spiritual gifts during a national seminar.

"Do not neglect the gifts that are in you," Southern Baptist Brotherhood Commission President James Smith told the group of 200 state and national Brotherhood leaders, evangelism directors and their spouses at the spiritual preparation retreat in Albuquerque, N.M.

"Spiritual gifts are what motivate you to service. They find fulfillment and development through ministry," Smith said as he encouraged conference participants to cultivate their gifts through service to Christ.

The seminar, sponsored by the evangelism section of the Southern Baptist Home Mission Board, the Brotherhood Commission and church training department of the Southern Baptist Sunday School Board, laid the groundwork for the 1988 "Year of the Laity" emphasis in evangelism and discipleship.

The church-year emphasis will begin with nationwide lay renewal weekends. Other opportunities during the year will include personal witness training, lay evangelism schools, discipleship training focusing on priesthood of believers and training of Sunday school workers in evangelism.

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"The 'Year of the Laity' will be a time to affirm the people of God in their role as ministers of reconciliation to the world and to hold them accountable to God for the gifts of ministry he has given to them. The world will not hear the good news unless all the people of God become the announcers of the good news," explained Douglas Beggs, director of the adult department of the Brotherhood Commission.

Robert Hamblin, vice president for the evangelism section of the Home Mission Board, reminded participants all first century Christians were lay people.

"All they had was a call from God, a sanctification from God and a commission from God. Let's stop debating the truth," Hamblin said. "Too often we want to interpret it and put our slant on it, but in so doing we take the life out of it.

"Just this week I heard Baptist heresy at Glorieta (Baptist Conference Center). I heard a man say that only a few people have the gift of evangelizing. I don't believe that. I'm convinced the reason people don't evangelize is because they don't want to. There's not that much you have to know (to share the gospel).

"Christ was sent by God, and he, in turn, sends us. It's time we call all the laity of our churches to witness in the name of Christ."

Roy Edgemon, director of the church training department of the Sunday School Board, related how lay involvement has resulted in the gospel spreading to countries around the world.

"Because of the outpouring of laymen who responded (providing disaster relief) to the Mexico City earthquake, there are nearly 50 new missions in that capital city tonight. Doors of opportunity are opening around the world for laity to share their faith. The opportunities are unlimited," he said.



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NEWS SERVICE OF THE SOUTHERN BAPTIST CONVENTION