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March 13, 1987

87-37

'Frank Exchange' Marks
Meeting of FMB, Genesis

By Bob Stanley

RICHMOND, Va. (BP)—Leaders of the Genesis Commission and the Southern Baptist Foreign Mission Board met March 10 in Richmond, Va., for what was described as a "frank exchange" of concerns and ideas.

In a joint statement issued March 13, both the commission and the board indicated each will proceed as previously planned with its work in Mexico, where the commission will begin its evangelistic thrust.

Two Southern Baptist pastors and a layman organized the Genesis Commission late last year with a dual mission of soul-winning and starting churches. They announced they will begin work in Mexico but also might spread to other countries.

The group has drawn criticism from some Southern Baptists — including Foreign Mission Board President R. Keith Parks — who believe the commission will compete with the board and perhaps cause confusion among Baptists in Mexico and other countries where the denomination already has evangelistic work under way through the mission board.

At Parks' invitation, two leaders of the new commission came to Richmond for lunch and a two-hour meeting with Parks and three other representatives of the board.

The joint statement concluded: "There was a frank exchange of both concerns and ideas which should be mutually beneficial. The commission plans to move ahead immediately in enlisting national workers to help start churches in Mexico. The Foreign Mission Board will continue in a one-work approach with the National Baptist Convention of Mexico."

The statement said the board representatives "shared information about the board's central emphasis on evangelism that results in churches and told how missionaries work cooperatively with national Baptist leadership as soon as such leadership develops."

Genesis Commission leaders Bill Darnell and John Morgan, in turn, outlined the commission's "dual purpose of soul-winning and church planting and told how it expects to use national Baptist workers in Mexico and other countries where the commission might later work." They told Parks "the commission is in no way an arm of any political group in the convention."

Darnell, former pastor of the Kirby Woods Baptist Church in Memphis, Tenn., is executive director of the commission, which is based in Houston. Morgan is pastor of Sagemont Baptist Church in Houston. The organization's other major leader is businessman Randy Best, a member of Second Baptist Church in Houston. Best was unable to attend the Richmond meeting.

In addition to Parks, board representatives were William R. O'Brien, executive vice president; Harlan Spurgeon, vice president for mission management and personnel; and board trustee Mark Corts of Winston-Salem, N.C. Corts, in Richmond to lead the board's spiritual emphasis week, is chairman of the newly created Americas Committee of the trustees. The committee relates to work in Mexico and other countries where the board has missionaries in North and South America.

In a statement earlier this year, Darnell said the need for new churches in Mexico is apparent. "Mexico's present economic and political climate make them (the people) vulnerable to many dangerous influences," he said. "Therefore, the Genesis Commission is making rapid strides toward launching a major effort to spread the gospel and plant new churches in Mexico."

SOUTHERN BAPTIST HISTORICAL LIBRARY AND ARCHIVES
Historical Commission, SBC
Nashville, Tennessee

Southern Baptists, through the Foreign Mission Board, have had representatives in Mexico since 1880, although most of the growth in work there has occurred since World War II. At the end of 1986 the National Baptist Convention of Mexico, to which the board's work relates, reported 568 churches and 797 missions and preaching points with 55,259 members. Baptisms last year totaled 6,989.

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Southeastern Board Elects
First Woman Theology Prof

Baptist Press
3/13/87

WAKE FOREST, N.C. (BP)—By a one-vote margin, in a closed door session, trustees of Southeastern Baptist Theological Seminary elected their first woman theology professor.

Elizabeth B. Barnes of Cary, N.C., who has been teaching on an administrative appointment for three years, was elected assistant professor of systematic theology 14-13 during the March 9-10 trustee meeting.

The vote was announced by Chairman Jesse Chapman, a retired surgeon from Asheville, N.C., following the hour-and-forty-five minute executive session. He did not reveal the content of the discussion, but other trustees told reporters the discussion was "respectful and dignified."

Prior to the executive session, some fundamental-conservative trustees said they opposed Barnes because she is a woman and not an inerrantist. W. Dade Sherman, a pastor from Monroe, N.C., told reporters: "She is not an inerrantist. And I do object to a woman teaching theology. I don't think it is biblical."

Other trustees told reporters Barnes' gender did not come up in the closed meeting.

Barnes, the mother of three grown children, is a 1960 graduate of Meredith College. She earned a master of divinity degree from Southeastern Seminary in 1981 and a doctor of philosophy degree from Duke University in 1984. She is married to Lalon L. Barnes, pastor of Faith Baptist Church in Apex, N.C.

In contrast to Barnes' election, Roy E. DeBrand was elected professor of preaching and worship 25-2. DeBrand is considered a conservative scholar.

DeBrand, who has been professor of homiletics at North American Baptist Seminary in Sioux Falls, S.D., since 1983, is a graduate of Southwestern Baptist Theological Seminary in Fort Worth, Texas, where he received master of divinity and doctor of philosophy degrees.

Southeastern President W. Randall Lolley said he supported the election of both DeBrand and Barnes and was surprised by the decision to close the doors to all but trustees, Lolley and Academic Dean Morris Ashcraft.

James R. DeLoach, a church administrator from Houston, Texas, and chairman of the instructional committee which had recommended the two new faculty members for election, said he favored the closed-door session. "In an executive session, there may be things brought up that are detrimental to the individual," DeLoach said.

In another disputed action during the two-day trustee meeting, board members voted 18-4 to adopt "A Plan of Action," presented by Lolley. The plan pledges to encourage balance and fairness in seminary teaching and to refrain from "caricaturing or intimidating anyone because of their beliefs."

According to Lolley, the "Plan of Action" is an effort to address concerns of the Southern Baptist Convention's Peace Committee, a 22-member panel which is attempting to find ways to resolve the seven-year theological-political controversy in the SBC.

In October, the six seminary presidents presented a statement to the Peace Committee at Glorieta, N.M., which affirmed the Bible "is not errant in any area of reality" and pledged efforts to be fair and balanced in classrooms.

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Lolley's Plan of Action contains seven affirmations including the seminary's articles of faith; the process for selecting faculty which involves trustees, administration, faculty and students; fostering a climate of fairness and openness in classrooms and on campus; a rejection of caricature, intimidation or attack of persons for their theological beliefs; a commitment to missions and evangelism on the campus and beyond; and an emphasis on the distinctive doctrines of Baptist heritage.

Lolley ran into grilling on the plan. Trustee Sherman, asking to "lay issues out in the open," asked Lolley whether he and other faculty and administrators were intimidating students. Sherman said a student had told him he was afraid of retribution if he publicly criticized the seminary.

Sherman asked whether the faculty would really approve an inerrantist to serve on the faculty, when the seminary would invite inerrantists to speak at public forums and why the faculty and administration acted as if inerrancy were a new concept to them.

"You talk intimidation and, my soul, look at what you are trying to do," Lolley told Sherman.

During discussion on Lolley's plan -- which originally was entitled "A Covenant, A Plan, A Prayer" -- a motion was made to delay any decision on the document until the October 1987 meeting. The motion passed 13 to 8.

Following the vote, Charles Horton, a pastor from Orlando, Fla., and immediate past chairman of the trustees, pointed out that some present members of the board would not be able to vote in October because of the trustee rotation system. DeLoach, who voted with the majority, offered a motion to reconsider. "When I supported the motion to delay action, it never occurred to me about the change in membership of the trustees," he said. The motion to reconsider carried 15 to 8.

The next morning, following lengthy discussion and some changes in language, the document was endorsed on an 18-4 vote. At the suggestion of Horton, the title was changed to "A Plan of Action." Efforts to have the document received rather than endorsed failed on a vote of 14-9.

In other actions, the administration presented a report of people employed by the seminary who attended the annual meeting of the Southern Baptist Convention as messengers with their expenses wholly or partially paid by the seminary.

The information came in response to a motion made during the 1986 annual meeting of the SBC which said employees of any agency of the SBC would be welcomed as messengers to the annual meeting only if their own expenses are paid by themselves or by their individual churches or local associations.

No action was taken during the 1986 meeting, but several agencies have reported concerning their policies on paying expenses of staffers who attend the annual meetings.

Southeastern's report showed 12 people had attended the convention in 1986 in Atlanta at seminary expense, 10 of whom also were messengers. The seminary paid one-half of the expense for two others who also were elected messengers by their local congregations. Eight people on the Southeastern payroll attended the convention as messengers at their own expense.

Trustees were told the seminary has had a policy of sending at least four faculty members each year, on a rotation system, to maintain contact with the convention actions. That policy will be discontinued in 1988 because of budget considerations. However, some staffers will continue to attend the annual meeting because of responsibilities in relation to the seminary's booth, the alumni luncheon and participation in various professional meetings.

In the discussion of the report, the point was made that the trustees could not determine who would go as a messenger because that was a matter for the local church to decide.

A budget for 1987-88 was approved in the amount of \$5.88 million, a reduction of about \$28,000 from the 1986-87 budget. Some adjustments were in student fees and costs of housing. Southern Baptist Cooperative Program funds are projected at \$3.98 million as income for the 1987-88 budget, 67.67 per cent of the total operational expense of the seminary. There were no salary increases for employees, but action was taken to give a "2 percent bonus" later in the year if income and finances make it possible.

The next meeting of the trustees on campus will be Oct. 12-13, 1987.

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(Material for this article was provided by Diane Winston, religion writer for the Raleigh News and Observer, and R.G. Puckett, editor of the Biblical Recorder, newsjournal of the Baptist State Convention of North Carolina.)

Southern Baptist Alliance
'Regrets' Policy On Women

By Jim Newton

Baptist Press
3/13/87

ATLANTA (BP)—Moderate-conservative leaders in the Southern Baptist Convention have voiced regret over the 44-24 vote by directors of the denomination's Home Mission Board refusing to reconsider a policy that prohibits HMB financial support of ordained women pastors.

Henry W. Crouch of Charlotte, N.C., president of the Southern Baptist Alliance organized by moderate-conservatives on Feb. 12, attended the Home Mission Board meeting and issued a prepared statement in an informal press conference immediately after adjournment.

"We regret that the directors of the Home Mission Board have refused to rescind their October 1986 decision not to fund churches in mission situations who have women as pastors," said Crouch.

He added the Southern Baptist Alliance would serve as a financial channel to fund qualified churches in mission settings who choose women as pastors if the Home Mission Board will not. The alliance, Crouch said, is an organization of individuals and churches "committed to historic Baptist principles, freedoms and traditions."

Crouch, pastor of Providence Baptist Church in Charlotte, N.C., claimed the board's directors "have turned their backs on resolutions from two state conventions (Virginia and North Carolina), many associations, a number of churches and countless individuals who have asked for a reversal of the action."

Marvin Prude, outgoing first vice chairman of the board who made the motion asking the directors to reconsider the policy, told reporters the 44-24 vote and the election of new officers are clear indications that control of the board has gone to fundamental-conservatives in the denomination.

"The Home Mission Board is now in the hands of the fundamentalists, and they can do virtually anything they want to within their philosophy," said Prude, a retired refining company president from Birmingham, Ala.

Although most board members were not aware a motion would be made during the final miscellaneous business session to reconsider the October policy, Crouch said he knew in advance "someone" would make a motion, but he did not know who.

"We knew we didn't have the votes to win," said Crouch, "so we prepared our statement in advance knowing the motion would be defeated."

In making the motion, Prude asked for a "roll-call vote" so that the minutes would show how each director voted.

Crouch claimed the directors of his own state, North Carolina, did not represent the views of the majority of North Carolina Baptists: "We have four Home Mission Board directors from North Carolina, and three of them voted against the motion to rescind the policy in direct contradiction to a resolution adopted by the Baptist State Convention of North Carolina which voted by a 75 percent margin to ask the Home Mission Board to reconsider its policy."

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Crouch also distributed to news media copies of a letter the Southern Baptist Alliance had sent on March 3 to all Home Mission Board directors, charging that the board's policy on ordination of women will diminish women's involvement in missions.

"It not only alienates women who want to pastor but also alienates many women and men who believe the good news of the gospel — that in Christ there is neither male nor female," the letter said. "This action is all the more deplorable in that the Home Mission Board gladly accepts the offerings of women, even those who are pastors but will reject women themselves should they attempt to respond to God's call to pastor and to seek assistance from the very agency which they have helped support financially."

The alliance charged the Home Mission Board with "perpetuating injustice toward women by making discrimination a formal policy. This new policy serves to keep women in spiritual bondage and thus becomes an affront to the gospel and to the justice of God."

The policy adopted by the Home Mission Board last October does not prohibit women, ordained or unordained, from serving as missionaries or in other missions positions, but it prevents use of Home Mission Board funds to finance ordained women pastors of local churches.

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Nigerian Baptist Churches
Burned In Religious Riots

Baptist Press
3/13/87

ZARIA, Nigeria (BP)—All eight Baptist churches in Zaria, Nigeria, and six in nearby Kaduna were burned in religious rioting that left at least 11 people dead in northern Nigeria during the second week of March.

Pastors and their families in Zaria escaped, but several were left destitute and homeless, according to telegrams March 11 and 12 from Southern Baptist missionary Don Reece, administrator of the Nigeria Baptist Mission. James and Marie Johnston of Anchorage, Ky., and Shreveport, La., respectively, the only Southern Baptist missionaries in the city, were reported to be safe.

The Baptist Pastors' School in Kaduna, where a number of missionaries are stationed, had canceled classes but was undamaged and being protected by soldiers, reported Kathy High of Greensboro, N.C., missionary there, by telephone March 13.

The school, which has more than 200 students, has sent out pastors across northern Nigeria, home of Nigeria's fastest-growing Baptist work in recent years. Partly because of the school's influence, there are about 45 Baptist churches in Kaduna and another 50 to 60 in the outlying areas around the city.

High said missionaries in Kaduna had been unable to contact missionaries in other Nigerian cities by phone.

In his telegrams, Reece also reported rioting between Muslim and Christian students in Kafanchan, another northern city where no missionaries are now stationed. He ended his message with the plea, "Pray for us."

John Mills, the Southern Baptist Foreign Mission Board's director for West Africa, reported other religious rioting has occurred in northern Nigeria in recent years and a Baptist pastor and church custodian in Gamba were killed in riots there in 1985.

Reece said First Baptist Church, Zaria's only Yoruba-language church, and Nasara Baptist Church, which is Hausa-language, had been burned. The Hausa tribe, mostly Muslim, is the largest tribe in northern Nigeria. But the Yoruba from the southwest, who are mostly Christian, have settled across the country as traders and often have started churches where they live.

Reece's second telegram indicated all eight Baptist churches in Zaria had been burned and seemed to indicate 48 other churches in the city also had been burned.

Reece did not mention Baptist Press in Zaria, directed by the Johnstons, which provides Hausa-language literature for churches across northern Nigeria.

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

Foreign Missions Involvement
Moving Deeper Into Baptist Life

By Eric Miller

RICHMOND, Va. (BP)—Foreign missions is reaching deeper into Southern Baptist life as the convention's Foreign Mission Board moves ahead with its reorganization.

As a gardener caring for a new plant, the Foreign Mission Board — through churches — will reach deeper into the lives of youth involved in Royal Ambassadors, Girls In Action and Acteens to nurture their interests in foreign missions, said Harlan Spurgeon, vice president of the board's new office of mission management and personnel.

To help coordinate nurturing, Joyce De Ridder has been named director of the new missionary nurture department. Others named to new positions are William Kruschwitz, to head the mission information analysis center; Truman Smith, to head the missionary services department; and Tom Hill, director for mission coordination.

Missions nurturing is not just for someone on the road to the mission field, De Ridder said. It also is designed to help an individual discover an appropriate missions role, which could be learning about missions, praying for missions, supporting missions financially, encouraging others toward the mission field, going as a short-term volunteer or going as a career missionary.

Missions nurturing in a person's life cannot take place solely from the board's offices in Richmond, Va., although staff will continue to respond to telephone calls and letters by answering questions and sending literature.

But nurturing will occur more and more in the individual's church, with the board working closely with the Southern Baptist Woman's Missionary Union and the Brotherhood Commission as these agencies continue to lead out in missionary education. Plans are for the board's nurture department to aid church leaders in "creating a missions nurture environment in the church," De Ridder said.

A Sunday school teacher, for example, might see clues of a child's interest in missions and help the child get more guidance and information about missions work.

A nurture conference for Houston area pastors, missions leaders, WMU and Brotherhood leaders is scheduled for Oct. 1 in Houston. This will be a model conference that associations and churches can repeat throughout the nation.

Nurturing is closely related to Southern Baptist Bold Mission Thrust goals to place 5,000 missionaries and 10,000 short-term volunteers in 125 countries by the year 2000.

Nurturing will give children a more realistic view of the mission field, De Ridder predicted. Typically now, after seeing a slide presentation by missionaries, children have "a romantic notion of foreign missions," she said. They do not sense the struggles, failures and problems missionaries face.

The board's missionary services department ministers to missionary families who are undergoing "what we call the 'wear and tear' on the emotion and spirit of people who are in high-stress, highly transitional kinds of responsibilities," Smith said.

His department provides missionaries with materials on family-life issues and helps guide missionary parents and children during emotional and educational crises. Smith is available to counsel with missionaries and offer them suggestions to help with personal development both during their orientation and when they are on furlough. This department also stays in contact with resigned and retired missionaries and returned journeymen.

Kruschwitz is helping to computerize the enlistment of missionaries. He will coordinate the integration of missionary information and make it more readily available to board departments, especially those involved with nurturing, enlisting and training missionaries, journeymen and other overseas personnel. This will reduce the flow of paper among these departments and make the personnel selection process more efficient.

The mission information analysis center also will provide data and analyses of missions and personnel. The center will help in analyzing reports, statistics and budgets from Southern Baptists' 110 mission fields.

As mission coordination director, Hill will monitor the use of funds to determine if mission goals are being achieved. He also will be a liaison for associate area directors, working to ensure policies are implemented smoothly at the Richmond office. He will help interpret policy to associate directors and review the way policy is carried out, using a worldwide perspective.

As part of the reorganization announced in February, the board's trustees approved Spurgeon's nomination of Thurmon Bryant as associate vice president for mission management and Tim Brendle as associate vice president for mission personnel.

In addition to Hill, Bryant will supervise four departments: medical services, headed by William Gaventa; volunteers in missions, headed by Ron Boswell; human needs, headed by John Cheyne; and missionary services, headed by Smith.

The four departments directed by Brendle are missionary nurture, De Ridder; missionary enlistment, headed by William Morgan; personnel selection, headed by Louis Cobbs; and missionary learning, temporarily headed by Bob Covington. Covington and his wife, Gerry, will return to the mission field this summer, and that position is expected to be filled in the next few months.

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Baptists Among Prisoners
Released In Soviet Union

By Martha Skelton

Baptist Press
3/13/87

RICHMOND, Va. (BP)—Twenty-five Baptists are among the prisoners released recently in the Soviet Union, according to two Soviet Baptist officials who visited the United States in early March.

Alexei Bichkov, general secretary of the All-Union Council of Evangelical Christians-Baptists, and Michael Zhidkov, a union vice president and director of their educational division, made the report.

The two men said they have talked with several of the Baptists recently released, including Anatol Redin, a pastor from Rjazan, south of Moscow. He and the others will be resuming their church work, Zhidkov reported. The two Baptist officials said they have sent telegrams or telephone messages to many released prisoners and have visited personally with others.

The men also said Soviet officials have removed from the government code two articles related to alleged "anti-Soviet behavior" under which many religious people have been imprisoned.

Over the past several years, contacts have increased among churches and leaders of the various Baptist groups, they say.

The All-Union Council represents most of the registered churches, those who have filed required papers with the government. Many prisoners are from non-registered churches in a second organization, the Council of Churches of Evangelical Christians-Baptists. Now a third group is emerging — churches registering with the government autonomously. Until the last several years, this was impossible.

Seventy-five churches have gone from non-registered to autonomous registration, Zhidkov said.

One Baptist pastor released from prison told Bichkov that at one time he would have been "excommunicated" for talking with All-Union Council officials; now he can visit them without being reprimanded.

The encouraging signs of prisoner releases and increasing contacts among Baptists comes as Christians in the Soviet Union prepare for the celebration in 1988 of 1,000 years of Christianity in what is now the Soviet Union. Baptists are included on a committee with Russian Orthodox representatives to plan special projects for the year.

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Baptist evangelist Billy Graham has expressed hope that he can be with them in 1988, but specific plans have not been announced, the Soviet Baptists reported.

Other possibilities include international conferences, release of books by Christian theologians and historians and celebrations in Moscow, Leningrad, Kiev and Vladimir.

The Orthodox Church also has received permission to print 75,000 Jubilee editions of the Bible. Baptists will receive a portion of that printing, but they do not know an exact number, Bichkov said.

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Home Mission Board Hears
Challenge To Reach Cities

By Joe Westbury

Baptist Press
3/13/87

ATLANTA (BP)—A plan to win America's cities to Christ was greeted with unanimous support from directors of the Southern Baptist Home Mission Board in Atlanta.

Highlights of the new emphasis call for extending the board's Mega Focus Cities program of evangelizing the nation's metropolitan areas, starting more black and ethnic churches, adding evangelism personnel in major cities and creating ways to finance church buildings and sites.

The new direction is a response to action taken during the board's October meeting, when directors asked the agency "to explore to the fullest" reaching America's cities with the gospel, explained Bob Banks, interim chief executive officer.

The evangelistic thrust, unveiled during a banquet attended by 230 HMB directors, spouses and staff members, was backed with a media presentation compiled by the agency's research and metropolitan missions departments and evangelism and missions sections.

"Never has the challenge in the cities been greater. They are filling up with people from every country and from every religion in the world — the world has come to us," Banks stressed. "We have no time to lose. The cities await the message of Jesus, and may I suggest that unless we are successful in reaching our cities for Christ, we will lose America. Even our foreign mission enterprise may be in jeopardy in the days ahead."

The board will boost awareness of the need to reach the cities during its report to the Southern Baptist Convention in June. It also will reinforce the plan at Ridgecrest (N.C.) and Glorieta (N.M.) Baptist Conference Centers this summer.

In a report on the cities, board members were introduced to the process by which the agency hopes to evangelize the 44 metropolitan centers, where 51 percent of the nation's residents live. Each of the cities targeted have at least one million residents, said Larry Rose, associate director of the metropolitan missions department.

The nation's two largest cities — New York and Los Angeles and their suburbs — contain more than 30 million people, equal to the combined populations of eight Southern states where the denomination has 17,000 churches.

Yet, only 500 Southern Baptist churches exist in those cities — one for every 63,000 people — while the eight states have one church for every 2,000 residents, said Clay Price, director of program research for the research division.

Mega Focus Cities, a program to evangelize the cities that was to be phased out in 1991, has been extended through the year 2000 under the new emphasis. The renewed program unites the board's missions and evangelism sections under the joint goal of reaching the cities for Christ.

Gerald Palmer, vice president for missions, stressed the urgency of reaching blacks and ethnics who are clustered in the country's population centers: "We will lose the battle for the cities before we begin if we fail to develop a plan for evangelizing and congregationalizing black communities. The Home Mission Board is ready to make whatever adjustments are necessary to make a major thrust in establishing and growing churches in black communities."

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Palmer praised the language missions division for its success in launching ethnic congregations. Haitian churches have increased from two to more than 85 in the past 16 years while Koreans, the denomination's fastest growing ethnic group, have grown from two to 550.

Palmer also called for renewing the linkage of strong churches with sponsoring churches and their mission congregations in metropolitan areas. Such partnerships would increase the number of strong English-speaking churches in the nation's cities, he said.

"There are no shortcuts, no gimmicks, no easy way to win the cities. What's needed is a renewed devotion to winning the cities for Christ and his church," he said.

Robert Hamblin, vice president for evangelism, further stressed the need for evangelizing the nation's cities and called for greater Southern Baptist involvement in the effort.

"The lost people in our cities will never know Christ until they hear the word of God presented to them by people who know God, love God and love them. It is not just desirable but is absolutely necessary that we take the gospel to the millions of people who live in our cities. If we do not, they will go to hell," he insisted.

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(EDITOR'S NOTE: This is the first of a two-part series.)

Baptist Outreach Methods
Ineffective With Some Groups

By Linda Lawson

Baptist Press
3/13/87

NASHVILLE, Tenn. (BP)—Southern Baptists could be in danger of permanently becoming a two-class denomination unless outreach and enlistment methods are tailored to appeal to types of people less likely to be found in Baptist churches.

The adult population of the United States can be divided into nine lifestyles or classes, according to Values and Lifestyles Program, a research service subscribed to by the Southern Baptist Sunday School Board. However, about 82 percent of Southern Baptists fall into two of the categories, "belongers" and "achievers," compared with 58 percent of the general population.

"We tend to perpetuate outreach methods that work with belongers and achievers," said James Williams, executive vice president of the board. "I think we can be effective (in reaching other groups), but we are going to have to develop new models and new strategies."

Belongers, 53 percent of Southern Baptists and 38 percent of American adults, constitute the middle-class group of Americans who are the "main stabilizers of society and the preservers and defenders of the moral status quo. The key drive is to fit in, to belong, and not to stand out," said Cliff Tharp, planning research specialist in the board's research services department.

Achievers, 29 percent of Southern Baptists compared with 20 percent of American adults, "include many leaders in business, the professions and government. Competent, self-reliant and efficient, achievers tend to be materialistic, hard-working, oriented to fame and success and comfort-loving. Achievers are well satisfied with their place in the system," Tharp said.

A third group, "survivors," who are the poorest economically, constitute 4 percent of the general population but 5 percent of Southern Baptists.

Six other groups are found in smaller numbers in Southern Baptist churches than in American society.

These include: "sustainers," struggling at the edge of poverty, 7 percent of Americans and 1 percent of Southern Baptists; "emulators," trying to make it "big" in life, 10 and 4 percent, respectively; "I-am-me" persons, who are fiercely individualistic, 3 and 2 percent; "experientials," seeking involvement in life, 5 and 1 percent; "societally conscious," who are concerned about ecological and social issues, 11 and 5 percent; and "integrated" or more mature psychologically, 2 and less than 1 percent.

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Numerically, belongers and achievers constitute 101.5 million of the 175.1 million American adults. Other groups include survivors, 7 million; sustainers, 12.2 million; emulators, 17.5 million; I-am-me, 5.2 million; experientials, 8.8 million; societally conscious, 19.3 million; and integrated, 3.5 million.

Also, about 160 million to 180 million of the estimated 1986 U.S. population of 239.4 million people in all age groups are not Christians.

Alan Tungett, adult Sunday school consultant, said ministers of education to whom he has presented the Values and Lifestyle Program groupings have said they see mostly belongers and achievers in their churches and find outreach efforts are more successful with these kinds of people.

"We have strategies for reaching people, but we must ask ourselves whether they have been developed for reaching certain types of people," said Tungett. "When we say we want to reach all people, we must take lifestyle factors and values into consideration if we are going to be successful."

For example, he said Southern Baptists are not effectively reaching some ethnic groups which have a disproportionate percentage of emulators seeking success in a new culture. Also, he noted, similar problems exist in reaching a large percentage of black Americans mired in poverty and struggling to survive.

Williams said improved efforts at reaching all groups in the American population will require "recognizing and encouraging diversity in the way we do church."

For example, he cited worship, approaches to education and music which may, in many churches, be planned to appeal primarily to belongers and achievers. "Although these groups may see their worship services as highly informal, persons in other lifestyle groups may view the services as structured and cold," he said.

But Williams expressed optimism, based in the Bible, that solutions are possible.

"The biblical message that God is no respecter of persons suggests that he can teach us to regard the worth of every single person," said Williams. "The best planning begins with who people are and what their needs are, planning that is rooted in ministry rather than organizational structure."

The research information is being used within the Sunday School Board to consider effective outreach methods for various groups as well as to evaluate literature in light of diverse needs and concerns, Williams said. He noted the concept of values in the research includes beliefs as well as attitudes, needs, aspirations, priorities and prejudices that make up a person's life.

Tungett and other consultants are using information in conferences to help professional and lay church leaders consider ways to most effectively meet the needs of their congregations and communities.

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