



BAPTIST PRESS

News Service of the Southern Baptist Convention

NATIONAL OFFICE

SBC Executive Committee
901 Commerce #75C
Nashville, Tennessee 37203
(615) 244-2355
Alvin C. Shackelford, 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, 511 N. Akard, Dallas, Texas 75201, Telephone (214) 720-0550

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. Hastey, Chief, 200 Maryland Ave., N.E., Washington, D.C. 20002, Telephone (202) 544-4226

June 22, 1987

87-92

SBC Messengers Elect
Rogers, OK Peace Report

By Roy Jennings

ST. LOUIS (BP)—Messengers to the 130th annual meeting of the Southern Baptist Convention adopted a plan for reconciling denominational factions, elected President Adrian Rogers to a third one-year term, and approved a record annual budget of \$140 million.

During the three-day meeting that attracted 25,607—third-largest attendance in the 142-year history of the 14.6-million-member denomination—the messengers took positions on 15 issues ranging from abortion to textbook censorship and received progress reports from their 20 agencies, boards and institutions. Messages by President Adrian Rogers, Evangelist Billy Graham and Jacksonville, Fla., pastor Jerry Vines provided the inspiration.

The Resolutions Committee boiled down 56 proposed resolutions into 15 which they presented to the messengers.

On stewardship integrity, the messengers deplored recent irresponsible soliciting of funds and urged Southern Baptists to give to associational missions and the Cooperative Program through their churches.

Other approved resolutions urged high priority in meeting the needs of children on the streets, asked recognition and observance of World Hunger Day in 1987 as one response to the problems of hunger and poverty, called for legislation to regulate gambling and commended full-time homemakers.

When time ran short, the messengers approved the final eight resolutions without discussion.

They suggested chastity before marriage and faithfulness after marriage as the answer to the AIDS epidemic, asked support of the Danforth Abortion Neutral Amendment protecting pro-life hospitals from doing compulsory abortions, urged stronger roles by parents and churches in sex education, opposed censorship of the Judeo-Christian heritage as a historic fact from public school textbooks, urged a limit on advertising but higher taxes on alcohol, and asked for a committee to help the homeless.

While the messengers made up with the Baptist Joint Committee on Public Affairs after increasing Southern Baptist representation on the agency board and received most other agency reports routinely, they got their information from the Christian Life Commission in two parts—a majority and minority report.

The minority report, authored by 12 trustees of the social action agency, criticized methods used in the recent selection of Larry Baker of Kansas City as the new executive director along with his views on abortion, capital punishment and women in ministry.

After two years of study and 15 meetings, a Southern Baptist Peace Committee made 10 recommendations for dealing with controversy in the denomination.

They called for a reaffirmation of the Baptist Faith and Message Statement of 1963, continuation of every attempt to remain a unified fellowship, an Executive Committee study and recommendation of a bylaw establishing an office of parliamentarian, continuation without change of the Cooperative Program, and identification of theological positions of seminary administrators and faculty members.

--more--

Other Peace Committee recommendations urged organized political factions to discontinue organized political activity; Baptist Press, all state papers and independent journals to refrain from the use of intemperate language; that leaders of the Southern Baptist Pastor's Conference and SBC Forum, two separate groups of pastors, explore the possibility of getting together; and continuation of the committee for three years to see how agencies, officers and other participants comply with the recommendations.

Drawing the most attention were the recommendations dealing with theological positions of agency workers and continuation of the committee.

Messengers failed to delete from the report a paragraph calling "upon Southern Baptist institutions to recognize the great number of Southern Baptists who believe this interpretation of Article I of the Baptist Faith and Message Statement of 1963, and, in the future, to build their professional staffs and faculties from those who clearly reflect such dominant convictions and beliefs held by Baptists at large."

The report described the prevailing Baptist interpretation this way: "The Bible is a book of redemption, not a book of science, psychology, sociology or economics. But, when the Bible speaks, the Bible speaks truth in all realms of reality and to all fields of knowledge. The Bible, when properly interpreted, is authoritative to all of life."

Winfred Moore, Amarillo pastor and former first vice president of SBC, resigned from the Peace Committee in protest of the recommendation continuing the committee.

In a letter of resignation to Chairman Charles Fuller of Roanoke, Va., Moore said he did not "believe the committee should be continued as an 'oversight' or 'police' committee to monitor or judge the work of our institutions and agencies, their trustees and our trustee system."

Fuller denied the committee would work this way.

The record budget, up \$4 million from 1986-87, was approved without a single question. It included a basic operating budget of \$132 million, capital needs budget of \$6,450,000 and a phase II operating budget of \$1,550,000.

The Foreign Mission Board would receive \$66,000,000 from the basic operating budget; the Home Mission Board, \$25,799,300; six seminaries a total of \$26,816,000, with nine agencies and the SBC operating unit dividing the rest.

The budget was one of 18 Executive Committee recommendations approved by the messengers.

They also endorsed an overhaul of Bylaw 16 dealing with the election of board members, trustees, commissioners or members of standing committees and renamed the Committee on Boards, Committees and Standing Committees the Committee on Nominations.

At the same time messengers approved six states and territories for representation on the Executive Committee, boards, institutions, commissions, standing committees and other SBC committees, based on church membership. They are Alaska, Nevada, New England, New York, Pennsylvania-South Jersey, and Utah-Idaho.

While declining to consider a motion to change the 1989 meeting site of the convention in Las Vegas, Nev., the messengers voted to meet in Houston in 1993 and Orlando, Fla., in 1994.

In winning a third term as president, Rogers, pastor of Bellevue Baptist Church, Memphis, Tenn., defeated Richard Jackson, pastor of North Phoenix Baptist Church, Phoenix, Ariz., by a margin of 3 to 2.

Also chosen were Jack Stanton of Bolivar, Mo., first vice president, and Victor Kaneubbe, a Choctaw Native American and retired pastor of First Indian Baptist Church, Phoenix, Ariz., second vice president.

Messengers re-elected Lee Porter of Nashville as registration secretary and Martin Bradley of Nashville as recording secretary.

Joel Gregory, pastor of Travis Avenue Baptist Church, Fort Worth, Texas, was named 1988 Convention preacher and Thomas Hinson, pastor of First Baptist Church, West Memphis, Ark., alternate. John McKay of Fort Worth was elected 1988 convention music director.

In the presidential address, Rogers issued a passionate appeal for doctrinal unity and functional diversity while maintaining his insistence that the basis for denominational unity is spiritual and doctrinal.

"We are a missionary convention," Rogers said. "That is the reason that we come together to do business. That is our business — missions and evangelism — and if we have any other business the curse of God is on us and we ought to go out of business ... we will self destruct if that ever ceases to be so. But having said that, I want to say the basis of our unity is not missions and evangelism. The basis of our unity is spiritual and doctrinal. And we do what we do because of what we are."

Jerry Vines, co-pastor of First Baptist Church, Jacksonville, Fla., emphasized the importance of biblical inspiration in the annual convention sermon. He said he believes in a simple "biblicism" — that the Bible is God breathed through divine, supernatural inspiration.

"Though the Bible is not a science book, when it speaks on a scientific subject, it does so accurately. The Bible is not a history book, but when it touches upon matters of history it does so reliably. If I can't believe what the Bible says about history, how can I believe what it says about eternity? If I'm not sure what my Bible says about creation, how can I be sure of what it says about salvation?"

In the closing address, Evangelist Billy Graham urged Southern Baptists to spend more time teaching and preaching about the second coming of Christ.

"One of the great doctrines I think is missing from some of our teaching and preaching today is the hope of the second coming of Jesus Christ and informing our people about the events surrounding the end of the age."

Graham said every church in the Southern Baptist Convention needs to experience revival, starting with professors in the seminaries, agency leaders, and pastors.

In contrast to previous conventions, the messengers approved without change the recommendation of 262 people to 24 boards, commissions and standing committees. Two messengers sought unsuccessfully to submit other nominations to the report of the Committee on Boards, Commissions, and Standing Committees.

In an organization meeting, members of the Executive Committee chose Charles W. Sullivan, pastor of First Baptist Church, Lenoir City, Tenn., as chairman by a margin of one vote on a secret ballot.

Darrell W. Robinson, pastor of Dauphin Way Baptist Church, Mobile, Ala., who lost the close election for chairman, was named vice chairman and Sam W. Pace, executive director/treasurer of the Comanche-Cotton Baptist Association, Lawton, Okla., recording secretary.

—30—

Rogers Elected
SBC President

Baptist Press
6/22/87

ST. LOUIS (BP)—Adrian P. Rogers was elected to a new one-year term as president of the Southern Baptist Convention during the SBC annual meeting in St. Louis June 16.

Rogers, pastor of Bellevue Baptist Church in Memphis, Tenn., defeated Richard Jackson, pastor of North Phoenix (Ariz.) Baptist Church. Rogers received 13,980 votes to Jackson's 9,331, for a 59.97 percent to 40.03 percent margin.

Rogers, 54, the incumbent and favorite coming into the June 16-18 meeting, became the first SBC president since 1950 to be elected to a third one-year term.

—more—

He first was elected at the 1979 convention in Houston, the first in a succession of conservative-fundamental candidates who have used the appointive powers of the presidency to turn the denomination in a more conservative direction. However, he declined to accept nomination to a traditional second term in 1980 in St. Louis.

Last year in Atlanta he was nominated again for the presidency, as was W. Winfred Moore, pastor of First Baptist Church of Amarillo, Texas. Rogers won by a 56-44 percent margin. This year he was eligible to seek another term, since the SBC Constitution only prohibits a president from serving more than two consecutive terms without a year's lapse.

Rogers is a native of West Palm Beach, Fla., and is a graduate of Stetson University in Deland, Fla., and New Orleans Baptist Theological Seminary. He also has been awarded honorary degrees from Trinity College in Clearwater, Fla., and California Graduate School of Theology in Glendale.

His wife is the former Joyce Gentry, and they have four grown children.

In other elections, Jack Stanton of Bolivar, Mo., was chosen first vice president, and Victor Kaneubbe of Phoenix, Ariz., was selected second vice president.

Stanton, director of the Institute of Evangelism at Southwest Baptist University, was re-elected to a second one-year term on the first ballot, gaining 55 percent of the vote. He defeated Kaneubbe, retired pastor of First Indian Baptist Church of Phoenix, 21 percent; Wally Jones, pastor of Fee Fee Baptist Church in St. Louis, 18 percent; and Dan Ireland, director of the Alabama Citizens' Action Program, 5 percent.

Kaneubbe was elected second vice president in a run-off vote over incumbent Ray Roberts of Asheville, N.C., by a 53.5 percent to 46.5 percent margin. On the first vote for the position, Roberts received 39.63 percent of the vote to Kaneubbe's 31.96 percent. Other nominees were James Flammig of Richmond, Va., 18.13 percent; Jolene Rogers of Oklahoma City, 7.5 percent; and Mike Johnson of Huntsville, Ala., 2.78 percent.

Registration Secretary Lee Porter and Recording Secretary Martin Bradley, both of Nashville, were re-elected to their posts without opposition. Joel Gregory, pastor of Travis Avenue Baptist Church in Fort Worth, Texas, was elected convention preacher for the 1988 annual meeting in San Antonio, Texas. Thomas Hinson, pastor of First Baptist Church of West Memphis, Ark., was chosen as alternate preacher, and music evangelist John McKay of Fort Worth was re-elected music director.

Rogers Vows To Continue
Appointing Inerrantists

By Stan Hasteley

Baptist Press
6/22/87

ST. LOUIS (BP)--Newly re-elected Southern Baptist Convention President Adrian P. Rogers told reporters that while his appointments represent the "broad spectrum" of Southern Baptists, he will continue to appoint only inerrantists to the key Committee on Committees.

During a news conference following his June 16 election to a third one-year term as SBC president, Rogers also said fundamental-conservatives in the denomination "are not interested in forcing our views" on anyone. But he reiterated his position that Southern Baptists have a right to expect that certain theological "parameters" be set for convention employees.

"We believe in the absolute, total freedom of conscience," the Memphis, Tenn., pastor said. "We believe in the priesthood of the believer. We believe in soul liberty. We would not force our views on anyone if we could."

Rogers disputed the notion that "conservatives" — as he prefers those of his persuasion to be called — believe in a literal interpretation of the Bible: "The Bible is full of metaphors, figures of speech, poetry, simile, parables, all of these things. We want the Bible to say what it says and mean what it means."

--more--

He also objected to references to conservatives as "fundamentalists," saying the word is "more or less a pejorative term. ... I don't like to answer to that name." He added the term is objectionable because it often is used to describe extremist religious leaders such as the Ayatollah Khomeini and the late Jim Jones.

"Personally, I'd rather be called a Baptist, a Bible-believing Christian, and leave it at that," he said.

Most questions fielded by the 54-year-old pastor dealt with his appointments and the future of moderate-conservative employees of the denomination.

"The people that I have appointed are people that I believe represent who Southern Baptists are," he said. "I believe that Southern Baptists have a right to set parameters for those who serve them on committees, those who serve them in places of responsibility for which salaries are paid. I'm talking about places of executive leadership and teaching."

He insisted Southern Baptists have "set a standard," the 1963 Baptist Faith and Message Statement, including the view that the Bible is "truth, without mixture of error," a phrase Rogers insisted means the Bible is without error in any sense, including historical accuracy or scientific data.

"I could not hold my head up as president of the Southern Baptist Convention ... if I were to nominate anybody to anything outside that statement," he said.

Rogers also said that while seminary trustees should examine potential faculty to determine if they adhere to biblical inerrancy before hiring them, fundamental-conservatives will not seek wholesale firings of present seminary teachers who are not inerrantists.

"I think the responsible, conservative leadership that I know of does not have a firing mentality," he said. "They want to set a standard and say, 'Let's begin to move to that standard,' They are willing to let attrition take place. They are willing to let people themselves say, 'Well, maybe, then, I am out of step, and I will willingly step aside.' Obviously, there are those who may have a firing mentality. That's not my mentality."

Asked specifically if he agrees with several fundamental-conservative trustees of the SBC Christian Life Commission who have threatened to seek the dismissal of newly-elected Executive Director Larry Baker, Rogers said: "I certainly was chagrined to some degree (by) the way Larry Baker was hired. But I believe every man has a right to prove himself. And I certainly am not part of a movement to fire Larry Baker."

On the report of the SBC Peace Committee, Rogers generally declined comment, although he defended the outcome of the two-year effort of the panel. "While nobody gets everything he wants, we think everybody gets something," he said.

On another subject, Rogers confirmed he has decided not to meet with Pope John Paul II during the Roman Catholic pontiff's visit to the United States later this year. He declined to give his reasons, saying they "are not best expressed in public media."

He also said he will participate in the 1988 U.S. presidential election campaign "as a private citizen." He added: "I will find a candidate, pray for him and work for him. But it would be inappropriate for me to openly campaign for any individual as the president of the Southern Baptist Convention."

Asked how he feels about the string of fundamental-conservative victories in SBC presidential campaigns resulting in firm control by that side, Rogers replied, "I am sadly optimistic."

He said that while he is not happy about winning when others are perceived to have lost, he added, "But I am grateful to God that Southern Baptists are coming back to who they are."

Earlier in the day, Rogers used his presidential address to issue a passionate appeal for doctrinal unity and functional diversity within the convention.

"We are a missionary convention," he told more than 22,000 messengers. "That is the reason that we come together to do business. That is our business -- missions and evangelism -- and if we have any other business, the curse of God is on us, and we ought to go out of business. ... We will self-destruct if that ever ceases to be so.

"But having said that, I want to say the basis for our unity is not missions and evangelism," he continued. "The basis of our unity is spiritual and doctrinal. And we do what we do because we are what we are."

--30--

SBC Messengers Adopt
Variety Of Resolutions

By Linda Lawson

Baptist Press
6/22/87

ST. LOUIS (BP)--Messengers to the 1987 annual meeting of the Southern Baptist Convention adopted 15 resolutions on a variety of issues, eight of them without debate.

Messengers proposed 56 resolutions, which the 10-person Resolutions Committee boiled down to 15. After the committee report had been postponed once, messengers were faced with the entire list during a one-hour business session on the final day of the convention.

After discussing only four of the resolutions, Mrs. Don (Skeet) Workman, a messenger from Lubbock, Texas, moved that the rest of the slate be adopted without debate. Messengers declined to do so, and continued to discuss the resolutions one-by-one.

However, after seven of the resolutions had been adopted and facing a time problem, Resolutions Committee Chairman Tom Melzoni of Oak Ridge, Tenn., moved the remaining eight resolutions be adopted without debate, which messengers did by an 80 percent majority.

The seven resolutions adopted after discussion dealt with integrity in stewardship, honor for full-time homemakers, hunger and poverty, pornography, help for homeless and runaway children, gambling and recognizing the Romanian Baptist Convention on its 75th anniversary.

The eight which were adopted without discussion included a wide range of subjects, including Acquired Immune Deficiency Syndrome (AIDS), abortion, sex education, support for an amendment to clarify that refusal to provide abortion services is not sex discrimination, textbook censorship, alcohol, ministering to homeless Americans and appreciation to convention leaders and planners.

On integrity in stewardship, messengers deplored "tragic revelations of embarrassing misconduct and irresponsible mishandling and soliciting of funds wherever they occur in Christian ministry," and urged messengers to support local churches with tithes and offerings and that Southern Baptist churches support associational missions and the Cooperative Program.

While the resolution did not name any Christian minister or ministry, an amendment adopted noted that the PTL ministry does not have any connection to the Southern Baptist Convention.

T.L. McSwain, a messenger from Augusta, Ga., said he offered the amendment to deal with confusion by the general public regarding identification of PTL with the SBC. PTL Chairman Jerry Falwell is an independent Baptist and three Southern Baptists -- Bailey Smith of Del City, Okla., Sam Moore of Nashville, and Richard Lee of Tucker, Ga. -- are members of the PTL board.

The resolution on full-time homemakers states God has "ordained the home as a workplace" and urges messengers to "honor the rich and valuable contributions of full-time wives and mothers."

An amendment proposed by Martha Solomon of Carrollton, Ga., and adopted by messengers cited recognition for career women rather than the original wording, "we do not denigrate the accomplishments or needs of women who choose such careers."

During debate on the amendment, Wayne Kelly of Claremore, Okla., said he believes Scriptures "plainly teach the woman's role is to teach the children and support her husband in the home."

Abortion, addressed often in recent years, was spoken to in two 1987 resolutions.

--more--

A general resolution on the subject urges the Southern Baptist Christian Life Commission "to continue the expansion of program services related to the sanctity of human life and to actively lobby for legislation to protect the lives of the unborn."

It further asks the Home Mission Board to provide training for church workers in crisis pregnancy centers and urges all churches to observe Sanctity of Human Life Sunday Jan. 17, 1988.

On a related subject, another resolution asks the United States Senate to pass the Danforth Abortion-Neutral Amendment to the Civil Rights Restoration Act. The amendment would prevent pro-life hospitals from being forced to perform abortions under provisions of the Civil Rights Restoration Act.

Acquired Immune Deficiency Syndrome (AIDS) was addressed for the first time.

The resolution urges "obedience to God's laws of chastity," Christlike compassion for AIDS victims and deplors "any mass or indiscriminate distribution of condoms or other sexual devices which seems to encourage an acceptance of immorality in deviant behavior."

Messengers also revolved anew on topics which have been regularly addressed in previous conventions: alcohol, gambling and pornography.

The gambling resolution, in addition to deposing legalized gambling, asks for federal legislation to allow states to regulate gambling on Indian lands.

The resolution on pornography specifically criticizes the growing problems of telephone pornography and the showing of pornographic movies in hotels, citing the Holiday Inn chain as the "largest offender."

On alcohol, the resolution expresses opposition to "the manufacturing, distribution, sale and consumption of alcoholic beverages" and also asks for the passage of legislation to further limit alcohol advertising.

Messengers reaffirmed a 1986 resolution on textbook censorship which asks Southern Baptists to oppose "censorship of the Judeo-Christian heritage as a historical fact from our public school textbooks."

A resolution on sex education also addresses the issue of curriculum in schools, urging the use of books which "stress traditional family roles as the ideal." The resolution also asks schools not to distribute condoms or other contraceptives and opposes school-based clinics which provide sexual counseling.

In addition, the resolution urges parents to become involved in the sex education process of their children and asks churches to emphasize the biblical basis of sexuality.

Messengers also adopted a resolution urging ministry to the homeless, along with the traditional resolution of appreciation for people involved in arrangements for the convention.

After the adoption of the resolutions, committee chairman Tom Melzoni, pastor of Central Baptist Church of Oak Ridge, Tenn., said he hopes the 1988 Committee on Order of Business allows more time for business, especially for resolutions.

He added he has no problems with amendments adopted by messengers, although he would have preferred the versions proposed by the committee.

"I think we have brought resolutions which were right and non-divisive to the majority of Southern Baptists," he said. "I believe we walked the tightropes of integrity, honest, sweetness and boldness."

The SBC Peace Committee also dealt with the matter of resolutions. In recommendation eight, the 22-member panel recommended the SBC "request the SBC Resolutions Committee to continue its policy of not presenting resolutions that are divisive in Southern Baptist life for at least the next three years."

In addition to Melzoni, members of the 1987 Resolutions Committee — appointed by President Adrian Rogers of Memphis, Tenn., are:

David Miller, director of missions of Little Red River Baptist Association, Heber Springs, Ark.; John Swartz, pastor of Bethel Baptist Church, Escondido, Calif.; Mrs. Rhonda H. Kelley, a homemaker from New Orleans;

Ernest Ferrell, pastor of Bethesda Baptist Church, Durham, N.C.; Mary Kay Stelter, a homemaker from Lubbock, Texas; and Mrs. Lorraine Simms, a homemaker from Roanoke, Va.

Three members of the SBC Executive Committee who served were William F. Harrell, pastor of Abilene Baptist Church, Martinez, Ga.; David T. Gray, an attorney from Radcliff, Ky., and Guy Sanders III, pastor of First Baptist Church, Lake Wales, Fla.

—30—

Missionaries Avoiding
South Korean Violence

By Erich Bridges

Baptist Press
6/22/87

PUSAN, South Korea (BP)—Southern Baptist missionaries in South Korea's cities are breathing tear gas these days. So is almost everyone else who lives or works near the growing demonstrations against the government.

But so far, missionaries say the violent student protests have not seriously disrupted their work or Korean Baptist churches.

"We're having a lot of demonstrations down here in Pusan," reported medical missionary Charles Sands on June 18. Sands works at the Baptist hospital in the southern city.

"We've (treated) two or three students for getting too much tear gas," Sands said. "Last night, apparently the police were chasing the students, and a bunch of them ran in the hospital and of course that brought in all the tear gas. ... It was kind of a mess this morning when I went down there."

Missionaries confirm an anti-American tone in some of the demonstrations. They say the protests are directed against U.S. government policy toward South Korea, not against American citizens there. But U.S. officials have warned Americans to avoid the demonstrations. Avoiding the tear gas is not as easy.

"We're close enough to Yonsei (University) that we get tear gas every time they do," said Don Jones, administrator in Seoul for the 135 Southern Baptist missionaries assigned to South Korea. "But we don't have any trouble getting around the city unless we get too close to where they may be having some demonstrations."

That could change if the government applies "extraordinary measures" to restore order, as it threatened June 19 after protesters killed a policeman in Taejon. Whether those measures might include some form of martial law remains to be seen.

"We've had martial law here many times," said Jones, a 31-year veteran of Korea missions. "You abide by the rules, and life moves on."

But observers say martial law would be a serious step just 15 months before the start of the 1988 Summer Olympics in Seoul, which Koreans see as a chance to showcase their remarkable national achievements for the world. And no one wants another Kwangju.

Hundreds of people died in 1980 in the city of Kwangju, when the military crushed a violent student rebellion. "There was considerably more violence in the Kwangju incident, but it didn't last this long," Jones said of the current protests.

University students, the political opposition, some church groups and a growing segment of the middle class are demanding direct election of the president, rather than the current indirect electoral system. The government cut off negotiations on the issue in April and ruled talks could not resume until after next February, when President Chun Doo Hwan is scheduled to turn power over to a successor chosen by the National Assembly.

—more—

In late June, however, the government appeared to be moderating its stand against negotiations in the face of national unrest. President Chun agreed to meet with opposition leaders.

Escalation of the recent demonstrations began when protestors occupied the grounds of the Myongdong Cathedral in Seoul, with the apparent support of Korean Catholic leaders. In recent years many Korean Protestants have joined Catholics in calling for political and social change. Korean Baptists, up to this point, have not.

"Baptists have not made any official statements as a denomination," Jones reported. "They've left that more to individuals to deal with. Typically, the Catholics and also the Methodists have been the most outspoken in political or social fields. Baptists have had the image of saying, 'We want to preserve our right to preach the gospel without hindrance,' and have left it to the individual to express his political views."

—30—

New-area College Work
Requires Dual Focus

By Frank Wm. White

Baptist Press
6/22/87

NASHVILLE (BP)—Mission Service Corps workers attempting to establish Southern Baptist student work in Minnesota and Wisconsin find their work is in local churches as well as on campus.

For four years Derwin Johnson has been director of Baptist campus ministry at Bemidji State University in Bemidji, Minn. His role recently expanded when Ridgewood Baptist Church in Bemidji named him college minister.

The jobs allow a marriage of church and campus ministries, Johnson said.

With the dual role, Johnson sees students through the week on campus and then in church on Sunday.

As a Mission Service Corps volunteer, Johnson, raised funds to support his work. MSC student workers are selected jointly by the Southern Baptist Home Mission Board and the national student ministries department of the Southern Baptist Sunday School Board.

A dual role also can provide an outreach to different segments of the student population, said to Ross Wagner, an MSC volunteer campus minister at the University of Minnesota-Duluth.

Wagner teaches a college Sunday school class at Northern City Baptist Church in Duluth and is assisting with a home Bible study across the harbor in Superior, Wisc.

Johnson and Wagner were students at North Carolina State University in Raleigh, N.C., before becoming MSC volunteers.

Johnson encouraged Wagner to enter the program and also helped recruit Mark Wallace from Centerville, Miss., who is a campus minister at the University of Wisconsin-Madison.

As the veteran of the four MSC volunteers in student work in the Minnesota-Wisconsin convention, Johnson looks for others willing to volunteer.

The volunteer program also is crucial for the growth of student work in newer convention areas such as Minnesota-Wisconsin, said Bob Smith, interim state director of student work. Smith is a Home Mission Board-appointed director at the University of Minnesota-Milwaukee. Other campus directors in the convention are either MSC or two-year US-2 missionaries.

"Without MSC volunteers, our work would be very limited," Smith said.

Smith hopes to develop student ministry teams in Milwaukee and Madison, Wisc., and the twin cities area of St. Paul and Minneapolis, Minn., by recruiting volunteers.

—more—

The team approach will allow work to be developed on several campuses in the larger city areas, Smith explained.

Also, he said, capitalizing on the combination of campus directors and church staff workers will allow additional opportunities for developing student work.

Blending the strengths of church and campus ministry was the theme of a national workshop for church ministers to college students which Smith, Johnson, Wallace and Wagner attended recently in Nashville.

—30—

New Churches Need Creative
Ministries, Seminarian Says

By Joe Westbury

Baptist Press
6/22/87

SAN FRANCISCO (BP)—Southern Baptist church-starting efforts in western states will remain successful only as long as the churches are representative of the culture and are not clones of Southern congregations, the president of Golden Gate Baptist Theological Seminary said.

"Western culture has different values than those which many Southern Baptists are familiar with, and we must present the gospel in the context of that culture," noted William O. Crews of Mill Valley, Calif.

Crews made his observations during a national meeting of state interfaith witness coordinators in San Francisco. The four-day session was sponsored by the interfaith witness department of the Southern Baptist Home Mission Board.

"Theological baggage founded on tradition rather than Scripture needs to be jettisoned if we are to move forward in ministry. In addition to more ethnic congregations, we also need more Anglo fellowships that are not 'hung up' on the ways of worship with which we have been traditionally familiar," said the former president of the Northwest Baptist Convention and Southern Baptist General Convention of California.

A native Texan who has served as pastor of churches in California, Oregon, and Washington, Crews said he is noticing more churches who feel they can be Southern Baptist without having "Baptist" as part of their names: "These churches don't want their witness hindered by any title. Most dropped 'Southern' from their names years ago and some have deleted 'Baptist' from their signs. It doesn't mean you have to give up any distinctives or doctrines. In fact, some of these are doing a superior job of indoctrinating people into their fellowships with extensive discipleship programs.

"We need to be free to experiment with different approaches to ministry that do not compromise our beliefs," he added. "If we keep insisting on doing things like we did 40 years ago in the South, we're not going to reach very many people in the West."

California alone has 27 million residents -- 10 percent of the nation's population and one out of every seven of the country's college students. But only 4 percent of its residents attend church regularly, Crews said polls revealed.

During the meeting, James Redding of Brentwood, Tenn., was presented the first state coordinator of the year award for his leadership as interfaith witness coordinator for the Tennessee Baptist Convention. Redding has been in the post for more than three years and was honored for his creative approach to ministry.

In other matters, the coordinators, representing 19 state conventions, issued a resolution affirming the integrity of the board's interfaith witness program and praised the board's decision to continue placement of the program in the missions section of the agency.

"We call upon the leadership of the Home Mission Board not to deflect or reduce the aims and activities of this program at a time when it is gaining momentum among our associations and local churches," the document said.

—30—