

(BP)**BAPTIST PRESS**

News Service of the Southern Baptist Convention

NATIONAL OFFICE

SBC Executive Committee
901 Commerce #75
Nashville, Tennessee 37203
(615) 244-235
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. Hasty, Chief, 200 Maryland Ave., N.E., Washington, D.C. 20002, Telephone (202) 544-4226

August 25, 1988

88-137

Indonesia grants visas
for new missionaries

By Marty Croll

JAKARTA, Indonesia (BP)--Indonesia has granted long-awaited visas for five newly assigned Southern Baptist missionary couples.

"This is the most positive thing we've had happen here for a while," said Clyde Meador, chairman for the organization of Southern Baptist missionaries in Indonesia. "We're really excited about it. It's very encouraging for those of us who are looking at having to leave the country."

Three of the missionaries are assigned as church starters and two as theological educators. In addition, four veteran missionaries involved in developing churches have been granted one-year renewable extensions. They are Tom and Hazel Barron, of Richton, Miss., and Fred and Linda Beck, of Galveston, Texas.

Missionaries in Indonesia have been plagued for years by rumors they would be forced to leave the south Asian country of 175 million people. But last year the rumors became reality as the government notified many of the missionaries they would not be able to renew their visas.

Left unchanged, the policy could eliminate up to nearly two-thirds of Southern Baptists' missionary force in Indonesia. There may be some exceptions, but apparently only medical missionaries and others who have been working in the country less than 10 years will be allowed to stay.

One missionary, Clarence Griffin, is seeking Indonesian citizenship in an effort to continue his work in the country. Other missionaries also may choose to apply for citizenship.

But those who expect to leave say they are not only struggling with the personal loss they feel, but also with the question of whether the work they have begun will continue. Those who expect to stay are questioning how one-third of the force will carry the whole load.

News of the newly granted visas have boosted morale among missionaries, Meador said. Jim Bethea, of Memphis, Tenn., and his wife, Stephanie, of Waverly, Pa., received their visas only days ago and already are at work in the country.

The Betheas were appointed in 1981 to work in Lebanon, but transferred from student work there in 1987 to take an assignment in Indonesia. They have just completed language study and expect to center a church-starting ministry in the archipelago between Indonesia's largest island and Singapore, at the tip of the Asian mainland.

Kent and Erika Parks, appointed in August 1987, and Michael and Patricia Hampton, appointed in May 1987, expect to arrive in Indonesia in September. The Parkses, of Richmond, Va., and Valdosta, Ga., plan to work in theological education, while the Hamptons, both of Lakeland, Fla., expect to develop churches.

Arriving in December or early next year will be Bill and Carol Duke, of Fort Meade, Fla., and Albion, N.Y., who plan to work in theological education. Following them in January or February will be Kevin and Susan Randolph, of Colorado Springs, Colo., and Gulfport, Miss., who plan to start and develop churches. Both couples were appointed in October, 1987.

Baptists arrested
in Atlanta abortion clinic rescues By Mark Wingfield

ATLANTA (BP)--At least a dozen Southern Baptist laypeople and ministers have been arrested in Atlanta since July 19 in attempts to "rescue" babies scheduled for abortions.

Baptists are increasing their participation in Operation Rescue, an interdenominational effort to prevent women from having abortions and to draw attention to the pro-life cause. Operation Rescue is led by Randall Terry, an independent evangelical layman from Binghamton, N.Y.

Since the "rescue" attempts began, more than 700 people from various states had been arrested for trespassing at three Atlanta abortion clinics targeted by Operation Rescue. More than 300 remained in jail August 25.

Most of those arrested have refused to give their real names but have called themselves Baby Jane Doe or Baby John Doe "to identify with the nameless unborn who are slaughtered in the abortion chambers without the protection of the law."

Strategies of both the rescuers and police changed Aug. 24, when police arrested only two of the 70 protesters blocking entrance to the Feminist Women's Health Center. Police declined to say why they did not arrest the protesters as before.

However, Operation Rescue leaders speculated police tried to avoid drawing more attention to the rescuers by arresting the group that included about 25 clergy, half of whom were pastors of local churches.

In addition to those who have been willing to go to jail, hundreds of other men and women have assisted as drivers, street counselors and picketers. The "rescues" have been staged almost daily since the Democratic National Convention met in Atlanta July 18-21.

The group calls the demonstrations "rescues" because the goal is to discourage pregnant women from entering the clinics and thereby save the unborn babies from abortion. Statistics indicate 20 percent of women who do not keep their initial appointments for abortions will never reschedule, according to Terry and other authorities.

Participants also offer counseling on abortion alternatives for women who turn back from the clinics. They distribute literature, information on local crisis pregnancy centers and in some cases offer to find financial support for women who cannot afford to carry a pregnancy to term.

Previous "rescues" have been held in New York City and Philadelphia, but the protesters have now concentrated their efforts on Atlanta. "Our goal is to make Atlanta abortion-free," Terry said. "If we win here in Atlanta, we win in America."

Operation Rescue is promoting a "National Day of Rescue" for simultaneous protests in cities across the nation Oct. 29.

Away from the "rescue" scenes, few of the Christians participating would be considered activists or radicals. Most are younger than 40, white, members of conservative evangelical churches, and have never seen the inside of a jail before.

Most Baptists who have been arrested emphatically say they have never done anything like this before and never thought they would. All say they were moved to action by realizing they could do something to prevent abortions.

John Hoover, a deacon at Eastside Baptist Church in Marietta, Ga., compares the "rescues" to trespassing on private property to save a child drowning in a swimming pool. Although trespassing is generally against the law, it is legal when done in an attempt to save a life, he said.

Hoover took vacation time from his job and spent four days in jail as a result of his participation.

--more--

"I had been aware for 15 years that abortions were going on. I claimed to believe each of these abortions represented the murder of a child created in the image of God," Hoover said. "But I consistently behaved more like abortion was a strain of the Asian flu -- unpleasant but a fact of life and death in America."

Hoover said he had occasionally written a letter to the editor or called an elected official to protest abortion. "But to my knowledge, not a single abortion was stayed because of my meager actions," he said.

Hoover compared his act of civil disobedience to those of Daniel, Shadrach, Mesach, Abednego, Peter, John, Paul and Silas in the Bible. "Far from being lawless men, they were exemplary law-abiders in all other respects," he said. "But when the law of God contradicted the law of government, they knew which law had to yield."

To date, more laypeople than pastors have participated in Operation Rescue. "This is a total grass-roots movement," said Cathy Hoffer, a local leader. "The norm is for a handful of laypeople from various churches to get involved. Then the pastors come and get involved."

Only two Baptist ministers had been arrested as of Aug. 24. They are John Dean, college minister at First Baptist Church in Watkinsville, Ga., and Brian Butler, youth minister at Fortified Hills Baptist Church in Smyrna, Ga.

Jim Wood, pastor of Mount Vernon Baptist Church in Atlanta and a member of the Southern Baptist Christian Life Commission, said he plans to participate soon. Wood already has supported the effort by promoting it in his congregation and by allowing the group to hold rallies at his church.

"I decided that words were cheap and too easy for a preacher," he said. "If we really believe that our children are being killed at a rate of one every 20 seconds in America, we cannot be satisfied with words alone."

Most Atlanta-area Baptist pastors identified with the anti-abortion cause have appeared wary of Operation Rescue because of the civil disobedience involved.

Nelson Price, pastor of Marietta Street Baptist Church in Roswell, Ga., said he could not endorse Operation Rescue because it calls for civil disobedience. "We're active in the abortion battle, but we use different techniques," he said.

Price's church operates a crisis pregnancy center where women receive free, confidential pregnancy tests and counseling on alternatives to abortion.

Charles Stanley, pastor of First Baptist Church in Atlanta and a former president of the Southern Baptist Convention, observed one of the "rescues" with television preacher Jerry Falwell, but has declined to endorse the effort. Several laypeople from Stanley's church have been involved, however.

At least four laypeople from Christ Community Church, a Southern Baptist congregation in Clarkston, Ga., have been arrested. The church's elders have endorsed the effort, although pastor Barry St. Clair was out of town and did not comment.

Members of Briarlake Baptist Church in Decatur, Ga., and Rehobeth Baptist Church in Tucker, Ga., also have participated, but their pastors have not.

Anti-abortion leaders claim the month-and-a-half of effort has decreased activity at the three largest abortion clinics in Atlanta, but officials at the clinics counter that the publicity has been good for them.

During the demonstrations, which are purposely set at times the clinics have abortions scheduled, only a handful of women break through the human barricades to enter the clinics. Clinic workers wait outside the protest area to escort patients, who usually cover their faces to pass by news cameras.

Tom Phillips, a member of Johnson Ferry Baptist Church in Marietta, Ga., directs Atlanta Care Center, the city's largest crisis pregnancy center. Phillips said more women have been calling the center for information about alternatives to abortion in recent weeks, but he cannot determine if the increase is directly related to Operation Rescue.

Phillips said the techniques of Operation Rescue differ from his own convictions, but he does not condemn them for taking a stand. "We want to avoid the conflict because it does not enhance the ministry God has given us at the crisis pregnancy center," he said.

He described Operation Rescue as "another link in a long chain" that will lead to defeating legalized abortion in America.

--30--

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

Texans build, minister
with European partners

By Ken Camp

Baptist Press
8/25/88

DALLAS (BP)--While more than 600 Texas Baptists served in Australian Partnership Missions crusades this summer, others began laying the groundwork for Texas Baptists' newest partnership, with the European Baptist Convention.

A 37-member team from Richardson Heights Baptist Church in Richardson, Texas, worked in Belgium, West Germany and France, and an additional 14 persons worked on two teams in Malawi, West Africa. The mission trips were planned in cooperation with Dallas Baptist Association, the Baptist General Convention of Texas and the Southern Baptist Foreign Mission Board.

Led by pastor Phil Lineberger, 11 members of the Richardson Heights team in Europe worked on a building project at International Baptist Church in Brussels, Belgium, producing labor and \$25,000 in building supplies.

Richardson Heights also contributed \$6,000 in building supplies to Bethel Baptist Church in Frankfurt, West Germany, where another team served.

The Richardson Heights volunteer missionaries were responsible for raising their own travel expenses and used vacation time for the 12-day mission project. During the building effort, the Texans stayed in the homes of International Baptist Church families.

Lineberger noted one couple from Richardson Heights may soon be returning to Brussels for a two-year ministry opportunity.

"International Baptist Church sponsors a mission at Antwerpen, outside of Brussels, that already has grown to 80 in attendance. They need a pastor and asked if someone would be willing to give two years to help that congregation," he said. "Roger Elkins, a senior ministerial student at Dallas Baptist University, and his wife, Judy, are now in conversation with the church, and they hope to serve there when Roger graduates."

A number of Texas Baptists also had leadership roles at the 28th annual Interlaken Summer Assembly, a training retreat at Interlaken, Switzerland, sponsored by the European Baptist Convention.

Charles Wade, pastor of First Baptist Church of Arlington, Texas, was assembly preacher, and William M. Pinson Jr., executive director of the Baptist General Convention of Texas, was Bible teacher. Malcolm Grainger, minister of music at Castle Hills First Baptist Church in San Antonio, Texas, was music director, and other Texans led workshops and conferences.

An Acteen Activators team from Smith Baptist Association led a Vacation Bible School and provided childcare during the assembly. Team leaders were Nelda Taylor and Stacy McDaniel of Pleasant Hill Baptist Church in Tyler, Texas.

"Most of the girls had served before as Acteen Activators working at the Baptist Centers in Houston with (Southern Baptist Home Missionary) Mildred McWhorter," said Mrs. Taylor, WMU director for Smith Association. "One or two had surrendered to full-time Christian service."

--more--

While in Europe, Texas Baptist Men representatives also visited several churches where construction projects, prayer seminars and lay renewal weekends are scheduled within the next six months. Bob Dixon, TBM executive director, noted the Texas/European Baptist Partnership will be the Texas Royal Ambassador focus for the upcoming year.

--30--

Brazil experience begins
course for mission plans

By Frank Wm. White

Baptist Press
8/25/88

GLORIETA, N.M. (BP)--A Southern Baptist college student has charted his course for a career in foreign missions based on experience as a semester missionary.

Doug McLemore, a 20-year-old junior at Tarleton State University in Stephenville, Texas, was one of more than 200 Southern Baptist students participating in the Brazil-USA Global Student Mission Encounter in January 1988.

However, when other students left Brazil at the end of the two-week project, McLemore remained to work as a semester missionary in student work.

Early in the project, McLemore was dealing with the possibility God was calling him to foreign missions, he told participants at Student Conference at Glorieta Baptist Conference Center. Now, after the five-month experience, he said he is convinced of that call.

McLemore's work in Brazil's southernmost state was supervised by Southern Baptist missionary Steve Moore. But Moore was 100 miles away in Porto Alegre.

"I learned how to rely on God. There was no one else to rely on," McLemore said. "I found that a lot of the ideas I had for ministry didn't work. I had to find what would work for the situation."

McLemore and others from Igreja Baptista Premira started a Friday night Bible study and a two-day-a-week street evangelism project. By the end of the project, three students had accepted Christ.

In another experience, McLemore was reluctant to take a job of teaching conversational English at one of the schools in the city. He did it because Moore had prearranged the job.

"Three students accepted Christ through the English classes, and I had a chance to talk to others about Christ. If the English class was the only thing I had done there it would have been worth it," he said.

McLemore could not speak any Portuguese when he went to Brazil, but after two months he was able to share the plan of salvation in Portuguese without the help of a tract. "I felt then like I was really able to do ministry."

By the end of his mission project, McLemore was able to preach once in Portuguese and lead some of the Bible study sessions in Portuguese. "I knew God wouldn't send me without giving me the tools to do the work. He helped me pick up the language," McLemore explained.

After college graduation, he plans to enter Southwestern Baptist Theological Seminary in Fort Worth.

"In about six years I'll be ready to go back to Brazil. Those are my plans now. I wouldn't feel right staying in the States knowing of the need there," he said.

In the meantime, McLemore said, he has a lot of growing to do and plans to use what he has learned where he is.

"The biggest impact of my experience was on my life rather than on people in Brazil," he said.

--30--

(Editor's Note: Following is the second of a two-part series on New Age religion.)

New Age affects Baptists,
interfaith witness expert says By Mark Wingfield

ATLANTA (BP)--Ted's company requires him to attend a weekend seminar where meditation, Zen and yoga are taught as ways to increase productivity.

Sally's new doctor recommends therapeutic massage as a way to receive full healing power for her body.

As an exercise in Johnny's high school class, the teacher plays mystical oriental music and instructs her pupils to meditate silently on peace.

Although the members of this family are fictional, the situations they face are becoming real-life problems for Christians across the United States, reported Maurice Smith, assistant director of the interfaith witness department at the Southern Baptist Home Mission Board.

The problem is not attending seminars, going to doctors or attending public schools, Smith said. Rather, these situations show how New Age ideas are invading American life.

This invasion is a threat to Christianity and other religions, but it is not an organized conspiracy to overthrow Christianity, Smith said.

New Age is a catch-all term for a network of religious and philosophical systems that have gained popularity in the past 20 years. No definitive limits define what is or is not New Age, but it includes concepts such as meditation, reincarnation and out-of-body experiences and draws heavily on Eastern religions. Most New Agers seek personal fulfillment and global unity.

That may sound far-fetched to most Baptists. But simpler versions of these ideas are now common in business, education, health care and music, Smith said.

"Everyone is affected by New Age. If you have magazines, newspapers and the U.S. Postal Service, you are affected," he said.

Smith said he believes Baptists are not as well equipped to deal with New Age as with traditional religions. New Age features a radically different world view where all is good and all are gods, he said.

The best response to New Age is to affirm the Bible as sole authority, Smith said. "If you have the Bible as sole authority, it means you won't drag in a revelation somebody had last week," he explained.

Baptists too often allow their doctrine to be softened by popular culture, Smith cautioned. "In spite of our emphasis for the last 10 years on the Bible as sole authority, we seem to have an amazing number of people who believe they can get authority from extra-biblical sources," he said.

He cited reincarnation, a common New Age belief, as an example. The idea of living multiple lives directly contradicts the biblical teaching that each person is created uniquely by God, Smith said. But because society promotes it, Baptists are encouraged to believe reincarnation might be possible.

"We need to learn to distinguish between what is Christian and what is not," Smith said. He pointed out that New Age overlaps some areas that are distinctly Christian. However, the movement as a whole is not Christian because it allows for extra-biblical authority, he said.

Smith fears that New Age's strongest impact on Christianity might come through subtle experiences like those of the family described earlier. New Age does not necessarily pull people out of the church, because there is no New Age church to join. Rather, New Age affects the way people perceive the message of the church.

--more--

"We may lose members only in the sense that we lose the capacity to influence the way they think and act," he said. "Our sermons and teachings are being processed through a New Age mentality. That means the words we use are distorted."

Churches must come to grips with New Age if they want to retain their witness in modern society, Smith said: "New Age is not going to go away. It is going to be pervasive."

Christians should approach New Age with open minds and clear understandings of biblical truth, he added. This will prevent reactionary attitudes that hurt the Christian witness.

"We need to know who we are and what we believe and then share our faith with others," added John Newport, vice president for academic affairs at Southwestern Baptist Theological Seminary in Fort Worth, Texas, and an authority on New Age. "We have to outlove and outlive and outthink these people."

Christians should be encouraged by New Age's interest in the afterlife and meditation because it shows all people are religious, Newport said: "We need to learn lessons from these and try to meet their spiritual needs. This should encourage us in evangelism."

Beyond evangelism, understanding New Age will teach Christians what parts of New Age to reject in everyday encounters, Smith said.

Christians should not purchase New Age products or be taken in by non-Christian teachings related to New Age, he warned. However, Christians should not shun harmless things that New Agers happen to like.

For example, New Age promotes health food and good nutrition. Christians also should be interested in eating right to take care of their God-given bodies, Smith said.

New Age uses words such as "peace," "wholeness," "unity," "global" and "networking." However, Smith said these words have valid meanings outside the New Age system and are still suitable for Christians to use.

The key to discerning whether Christians should be involved in a seminar, medical treatment or educational project is to determine what world view is being taught, he said.

Rather than shunning certain words, Christians should beware of New Age concepts, he said. Among these are "harmonizing" or "balancing" energies, emphasizing experience over belief, changing the way individuals perceive reality and teaching that people are divine and can find the solutions to their problems within themselves.

To help Christians, Smith has written a four-page pamphlet on New Age in the series of belief bulletins published by the Home Mission Board. It is available at no cost through the board's toll-free customer service phone line (800) 634-2462.

--30--

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

Male missionary heard call
to missions at GA camp

By Susan Todd

Baptist Press
8/25/88

BIRMINGHAM, Ala. (BP)--When God called Don Dent to be a missionary, he had to speak above the voices of more than 235 grade-school-age girls.

Dent, a summer missionary in 1975 in Oklahoma, was assigned to help in an associational Girls in Action camp (GA is the missions organization for girls in grades 1-6).

He recalls teaching the morning Bible study, leading music, driving the bus, lifeguarding and directing recreation. But most of all, he remembers an encounter with God.

"There was a missionary speaker at camp that week," Dent said. "I don't even remember his name. But every night he spoke on the needs of the world and he focused on Asia. He talked about the incredible needs and every night God placed a great burden on my heart.

--more--

Dent recalled: "Maybe for the first time I was old enough to think seriously about the needs. I kept thinking, 'Lord, you've got to do something about that.' His response was, 'Well, I'm trying. What are you going to do about it?'"

Dent did something: he "volunteered" for missions.

"I didn't surrender to missions," he said. "Surrender doesn't seem the right word to me. I volunteered, and God sent me."

At the time, Dent was enrolled in Mississippi College studying to be a pastor. He thought he would probably be pastor of a small-town Mississippi church, and had been content with those plans.

"It hit me," he said. "This is God's world, and he didn't divide it into geographical boundaries. When he called me to minister, he just called me to minister in his world."

Ministering to the needs of people in the world was not a new concept for Dent. It had been a vital part of his growing-up years. He credits his parents, Robert and Pattie Dent, with living as missions examples before him and his two brothers. His mother still serves as that missions example as she fulfills the role of national recording secretary for Southern Baptist Woman's Missionary Union.

"Some of the greatest influence I had was just my mother's excitement about missions," he said. "I can remember her excitement when she came home from WMU week (at summer conferences). That excitement affected our values as we grew up."

"Mostly I remember my mother retelling the stories she had heard. We heard lots of missionaries, but my mother's stories are the ones I remember."

Many of Dent's early childhood memories revolve around missions activities. He remembers going to missions prayer meetings, attending missions retreats and conferences and also waiting for his mother to finish a GA or Acteens meeting (Acteens is the missions organization for teenage girls).

"She was usually the last one through when we were in Sunbeams," he laughed. Sunbeams preceded Mission Friends as the missions organization for preschoolers.

Dent's father also played a role in his missions heritage.

"Dad was on the Brotherhood Commission and I went to Brotherhood breakfasts and RAs," he said. Royal Ambassadors is the missions organization for boys.

Dent says his parents built the missions foundation without ever forcing him into missions.

"My parents never pushed their values on us but they affected us," he said. "They never said, 'Maybe God will call you to be a missionary.' They left that up to the Lord."

The result of "leaving it up to the Lord" is that Dent now is a missionary with his wife, Anne, and two children, Chesed and Rob, in Singapore.

Dent's parents have continued their involvement in missions, but now it has a new perspective. "My mother is my personal prayer ambassador," Dent said. "She's always asking people to pray for us."

--30--

(BP) photo mailed to state Baptist newspapers from WMU, SBC.

Minister pleads guilty
to rapes, burglaries

DALLAS (BP)--Gregory Charles Goben, former pastor of Outreach Baptist Church in Garland, Texas, pleaded guilty Aug. 24 to a year-long series of rapes and burglaries in north Dallas and was sentenced to 10 concurrent life terms in prison.

The 28-year-old minister pleaded guilty to five counts of burglary and five counts of aggravated sexual assault. In a plea bargain with the Dallas County district attorney's office, he agreed to provide the Dallas Police Department information about several other attacks in Dallas and Denton counties for which he will not be prosecuted.

Goben received the maximum sentences for the first-degree felonies. He must serve at least 15 years before becoming eligible for parole.

Goben, a graduate of Dallas Theological Seminary who had been pursuing a doctor of ministry degree at Southwestern Baptist Theological Seminary in Fort Worth, Texas, was a native of Shreveport, La. He was pastoral intern in the singles ministry at First Baptist Church in Dallas two years ago when he was called as pastor of Outreach Baptist Church, a mission of First Baptist of Dallas.

He is married and has two young sons.

--30--

BFM statement proposed
for new hymnal structure

By Charles Willis

Baptist Press
8/25/88

NASHVILLE (BP)--An organization structure based on "The Baptist Faith and Message" statement will be recommended for the new Baptist hymnal to be published in 1991.

In the Aug. 18-19 meeting of the hymnal's worship aids subcommittee, the 10 members agreed unanimously to recommend the statement of faith adopted by the Southern Baptist Convention in 1963 as the basis for organizing the new worship book.

Recommendations from the subcommittee will be presented at the Sept. 22-23 meeting of the hymnal committee.

Subcommittee chairman William Hendricks, professor of Christian theology at Southern Baptist Theological Seminary in Louisville, Ky., said the group "followed the organizing themes of the Baptist Faith and Message document, but we have amplified those to include the practical theology and practice of our Baptist people."

The three broad categories for hymns are titled "The Glory of God," "The People of God" and "The Witness of God's People." Subcategories under each topic would specify hymns which address each subject area. Nearly 60 subcategories of hymn topics were selected for recommendation.

In other matters, the subcommittee acted in response to letters from Southern Baptists, recommending responsive readings of Scripture passages appropriate to each major topic be included, with some readings printed in the body of the hymnal. Based on results of a scientific survey of preferred versions of the Bible among Southern Baptists, the subcommittee selected four versions to be used for readings. The King James Version, New International Version, New American Standard and Revised Standard Version will be recommended for use, with later decisions to be made pairing specific Scripture passages and translations.

The possible use of appropriate passages from "The Baptist Faith And Message," along with other worship resources such as poetry, prose, prayers of historic importance and readings, were discussed. In addition, interest was expressed in the possible inclusion of Christian art symbols at appropriate points in the book.

Albert McClanahan, minister of music at St. John's Baptist Church in Charlotte, N.C., agreed "there was real openness among people who represented greatly different churches. That allowed all of us to search for a book that will be valuable to the entire denomination."

--more--

Paul Hammond, dean of fine arts at Oklahoma Baptist University in Shawnee, praised "the spirit of unity that developed within the subcommittee. Everyone came with the desire to produce a worship resource in tune with the majority of Southern Baptists."

--30--

Student involvement brings
surge in church planting

By Frank Wm. White

Baptist Press
8/25/88

GLORIETA, N.M. (BP)--New churches started with the help of Southern Baptist students exceeded national projections for the past year because of an increased commitment to missions and evangelism, according to a student ministry consultant.

Preliminary reports collected by the student ministry department of the Southern Baptist Sunday School Board indicate students throughout the Southern Baptist Convention have been involved in starting perhaps as many as 400 new churches and congregations.

Totals of the student statistical report will not be available for several more weeks.

The student ministry goal for students involved in helping start new churches during 1987-88 was 100, according to Bob Hartman, student ministry new church consultant who has responsibility for church planting strategies.

The plan for involving students in church planting has been coordinated among state student department directors, the Sunday School Board's student ministry department and the church extension division of the Southern Baptist Home Mission Board, he said.

In Portland, Ore., students have been involved in starting at least five churches in the past year, said Otey Enoch, director of campus ministries for the Greater Portland area. During a seminar at Glorieta Student Conference at Glorieta (N.M.) Baptist Conference Center, sponsored by the student ministry department, Enoch said that in one location, students completed survey work to provide a prospect list when a new church planter arrived.

"The church planter was able to start contacting prospects right away," Enoch pointed out.

At Scenic View Baptist Church in a Portland suburb, students have been involved in survey work as well as teaching in Sunday school and leading in the worship services.

In at least two other new starts, students conducted phone surveys to locate prospects. The phone survey was used in Wilson City, a Portland suburb, because the community prohibits door-to-door soliciting. In the upper-class community of Lake Oswego, more than 100 persons attended the first service of a new church begun after students assisted in telephone contacts in the community.

Jon Clark, a student at Western Oregon State College in Monmanth, is actively involved in Central Baptist Chapel because of his initial contact with the Baptist Student Union. Clark said he participated in a survey for the church the first time he attended the BSU, even though he was not a Christian at the time.

Students play a big role in the chapel started in Monmanth four years ago, Clark said. The congregation began with four students involved. Today, 30 students are among the about 80 persons in the congregation.

The Monmanth congregation was the first in which Enoch used students to help start a church.

"I was reluctant at first, but then realized the church would be good for the students," he said. "At no time have students worked alone in starting a church. They always work as part of a team with the association, a church planter or others involved in a new start."

Student involvement in church planting is occurring in established state conventions as well as new convention areas, Hartman said, citing Texas, Kentucky, California, Oregon and Minnesota-Wisconsin as examples.

Enoch said a willingness to "step out of a comfortable environment" is essential in starting a new church. "It's a challenge to think about giving that kind of commitment."

--30--

HOUSE MAIL



BAPTIST PRESS

901 Commerce #750
Nashville, Tennessee 37203

HOUSE MAIL

SO. BAPT. LIB. & ARCH.
901 COMMERCE SUITE 400
NASHVILLE, TN. 37203

NEWS SERVICE OF THE SOUTHERN BAPTIST CONVENTION