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89-9

Analysis shows differences  
among key church leaders

By Linda Lawson

N-SSB

NASHVILLE (BP)--Southern Baptist pastors, ministers of education, directors of missions, deacon chairmen and church clerks differ from one another and the Baptists they seek to serve, new research analysis shows.

The two groups of lay leaders -- deacon chairmen and church clerks -- also differ from the three groups of professional church leaders, according to studies by the research services department of the Southern Baptist Sunday School Board.

The differences present challenges to leaders in understanding the needs of church members and their co-workers, said Cliff Tharp, planning research specialist in the research services department.

Five panels of Southern Baptists who are surveyed quarterly for Baptist VIEWpoll were analyzed using the "Values and Lifestyles Program," a research service to which the board subscribes that divides the adult population of the United States into nine lifestyle groups. The program looks at beliefs, expectations, attitudes, needs, aspirations, priorities, leadership orientation and prejudices.

The study included 337 pastors of all sizes of churches, 523 ministers of education of churches with 500 or more members, 282 directors of missions, 259 chairmen of deacons and 337 church clerks.

A 1986 analysis of a representative group of Southern Baptist adults showed 82 percent were in two lifestyle groups characterized as outer-directed -- Belongers, 53 percent, and Achievers, 29 percent.

Belongers tend to be preservers and defenders of the moral status quo and desire to fit in and belong rather than stand out. Achievers are often leaders in their chosen fields and tend to be competent, hard-working and measure success in outward terms such as numerical growth or size of budget.

In contrast, 86 percent of the pastors surveyed in 1988 fell into three lifestyle groupings -- Achievers, 47 percent; Belongers, 30 percent; and Societally Conscious, 22 percent. Societally Conscious are an inner-directed group characterized by a high sense of responsibility which expresses itself in concern about social and ecological issues. Only 5 percent of Southern Baptist adults at large fell into this category.

An even higher percentage of ministers of education, 40 percent, was in the Societally Conscious group. The other major grouping for educators was Achievers, 54 percent.

Sixty-four percent of directors of missions are in one category, Achievers.

Formal education was a major factor in the three professional groups having a high percentage of Achievers and Societally Conscious, Tharp said.

Both lifestyle categories are associated with higher levels of education, and 67 percent of pastors, 87 percent of ministers of education and 86 percent of directors of missions on the panels have attended or completed graduate school or seminary, he said.

In contrast to the three professional groups, the highest percentage of deacon chairmen and church clerks are Belongers.

Sixty-two percent of deacon chairmen are Belongers, and 35 percent are Achievers. However, church size tended to impact lifestyle categories of deacon chairmen, as 71 percent of the Belongers were from churches of fewer than 300 members while 60 percent of Achievers were from churches of 300 or more members.

Church clerks included 78 percent Belongers. Tharp attributed this in part to the fact 87 percent of the clerks are women. "Women, especially older women, tend to be Belongers, more traditional in their mindset and beliefs."

Differences in lifestyle categories between leaders and members do not necessarily mean conflict is inevitable, Tharp said.

"Achievers can be leaders of Belongers fairly easily," he said. "However, Achievers may not always understand inner-directed persons, such as the Societally Conscious. The challenge for effective leadership is to understand and be in touch with members."

For example, Tharp said, an Achiever leader may evaluate the health of the church on the basis of whether it is growing numerically. On the other hand, Belonger members may base judgment on their feelings about the warmth, fellowship and sense of community and acceptance experienced in Sunday school and worship.

Tharp said the study shows diversity within the Southern Baptist Convention as a whole as well as within individual churches.

"The larger the church, the greater the diversity you are likely to find and the greater the likelihood for conflict," he said. "This means the staff and leaders need to make a great effort to understand the desires and needs of all church members."

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Graphs illustrating the research mailed to state Baptist newspapers by BSSB bureau of Baptist Press

Fire damages Zambian  
publishing operation

*N-FMB*

Baptist Press  
1/19/89

LUSAKA, Zambia (BP)--A fire damaged the pressroom of Baptist Publications in Lusaka, Zambia, Jan. 17, causing workers to shut down printing operations for at least a month.

Officials estimated damage to be about \$10,000, said Zeb Moss, the Southern Baptist Foreign Mission Board's associate director for eastern and southern Africa. The fire destroyed a duplicating machine and burned through the ceiling. Officials were uncertain whether the main press was damaged.

Workers' immediate efforts were aimed at repairing the roof to protect printing equipment from the weather.

Local fire officials said the blaze probably started from an overheated fan motor. Responding to a report from a worker, firefighters contained the fire before it spread to other parts of the Baptist office building.

The building also houses the offices of the Zambian Baptist convention, the Southern Baptist mission organization, a bookstore, offices for the Bible Way correspondence program and music and communications centers.

Baptist Publications produces material for Zambian churches in the Bemba, Nyanja and English languages, and some material for churches in other countries, Moss said.

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Hull cites encouraging trend  
in biblical architecture

By Charles Willis

N-55B

LAKE BUENA VISTA, Fla. (BP)--The trend to openness and accessibility in worship centers for Southern Baptist churches is an encouraging movement that William Hull said is a New Testament concept of architecture.

Hull, provost at Samford University in Birmingham, Ala., was the keynote speaker for the annual workshop for architects sponsored by the Southern Baptist Sunday School Board's church architecture department.

In presentations to more than 60 architects from across the United States, Hull outlined the history of the Old Testament temple, citing the levels of accessibility, the exclusivity and the display of wealth that reflected the power of the people.

"The Herodian Temple is a Baptist church turned inside out," Hull said of the third Old Testament temple built by the Roman king, Herod. "Religious life took place on the outside on the grounds," Hull explained. "Almost nothing happened in the sanctuary."

Courtyards provided segregated areas for foreigners, the Gentiles; women; men; and priests. The inside of the temple included the holy of holies.

Herod's temple was "the architectural expression of holiness on earth," Hull said. "Everyone's place on earth was defined by the way the temple was built. Every worshipper understood access to God was an intricately complicated process."

New Testament days brought a shift from the temple as the dominant symbol of religion to a time without buildings of worship. Another contrast Hull cited was the change from a priesthood hierarchy to the concept of all believers as priests.

"A temple made of stone had been replaced by a church made of people," Hull said. He added: "This does not mean there should be no church buildings today. If we are going to be true to the Old and New Testaments, we need to build a temple made with hands that fully expresses worship in a temple not made with hands."

Among the New Testament concepts architecture should communicate, Hull said, are openness, equality and approachability.

"The architecture ought to say, 'This is a place to come up from the world and to go out into the world,'" he said.

The trend to open, fan-shaped worship centers is one that provides closeness of the worshippers to the preacher and to each other, Hull observed. But other elements need to be chosen carefully, he cautioned.

"Some churches have been built with such high pulpits that they seem inaccessible except to professional clergy," he said. "The table, the pulpit, the open Bible and even the baptistry should signal openness."

A worship center of openness can facilitate people coming from the congregation to testify or sing at the front of the sanctuary, he said. Children should be able to be seen during the children's sermon, and the pastor should be able to move into the congregation with ease, he added.

But Hull offered one caution to churches who choose to communicate New Testament concepts of faith and worship practices in the designs of their worship centers. In achieving that goal, some churches have been left with what Hull calls "aesthetic barrenness."

"So many of our rooms are devoid of symbolism, they could easily be the auditoriums of some businesses," he observed. "Christianity isn't abstract and cold. It is a religion of the senses -- God coming into our lives. There should be more picture language and more symbolism."

WMU movie 'Go Forward'  
captures top honors

N-10  
(WMU)

BIRMINGHAM, Ala. (BP)--"Go Forward," a 31-minute movie produced by the Southern Baptist Woman's Missionary Union last summer, has received top honors in the Deep South Video Festival sponsored by Region Six of the International Television Association.

The movie won "The Paddlewheel of Excellence" award in the information category. Awards are based on a production's measure against a standard, not based on competition among different productions.

The Deep South Video Festival was open to association members in Alabama, Mississippi, Louisiana, Kentucky, Tennessee and Arkansas.

The WMU movie is based on the life of Annie Armstrong, one of the founding mothers of WMU and the organization's first top executive. "Go Forward" begins with the formation of WMU and follows Armstrong's life for the next 50 years.

"Go Forward" premiered at the 1988 WMU annual meeting in San Antonio, Texas. It is the first full-scale movie ever produced by WMU.

The production staff included Stan Hill of Birmingham, Ala., executive producer; Frank Olsen of Fort Worth, Texas, writer; John Cobb Smith of Arlington, Texas, producer; and Patrick Moody of Los Angeles, director.

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(BP) photo mailed to state Baptist newspapers from WMU

Former seminary student  
lives dream through others

By Scott Collins

F-10  
(SWBTS)

Baptist Press  
1/19/89

CORPUS CHRISTI, Texas (BP)--The map in Lucille Glasscock's home has more than 220 pins in it. Each pin represents a place she has visited.

But the map doesn't begin to tell the story of her worldwide influence. Perhaps no place on the map means more to her than the one marking Fort Worth, Texas.

For her, that's where it all started.

At 17, she enrolled with the first group of women ever admitted to Southwestern Baptist Theological Seminary. On March 14, she will be among the latest group recognized by the school with the B.H. Carroll Award, the seminary's highest honor.

She left her home in Louisiana to enter the seminary. Her goal was to serve overseas as a foreign missionary. She never directly fulfilled that aim, but through her founding of the Lucille Freeman Glasscock World Mission and Evangelism Center at Southwestern, she fulfills it every day.

"I have never gotten away from my thoughts about missions," said Mrs. Glasscock, who is 90. "If you're ever sincere (about missions), that thought never leaves your heart. I know now I will never ever be a missionary except through the missions center."

With more than 4,000 students at Southwestern, her impact on world missions is immeasurable, seminary leaders acknowledged.

Yet her road to world missions took several turns.

She probably is the only student in Southwestern's history to run away with a circus performer.

Gus Glasscock had just completed a tour of the vaudeville and circus circuits with his brothers' high-wire act in 1917 when he showed up on the seminary campus to deliver a message to Lucille from her mother.

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"He was going up the stairs and I was going down when we first met," Mrs. Glasscock said. "We were never any further apart again."

In her autobiography, "A Texas Wildcatter," Mrs. Glasscock recounts the stir at the seminary about her budding romance:

"The girls upstairs (in the dormitory) were as excited as I was, almost so anyhow. In the course of that first night's talk, he had admitted that he had been an acrobat, both in circuses and on the stage. That frightened me a little, and also caused a babble of talk on the second floor. It was downright wicked, and no doubt of it! Lucille Freeman, the youngest girl in the dormitory, was receiving a former circus performer."

They were married and soon headed for west Texas. The Glasscocks began their family in one room of a boarding house in the oil fields. They had two children, Gus Jr. and Jeraldine.

The oil boom hit Texas about the time the Glasscocks began their explorations. Even from the beginning, they used money from their business to build schools and churches.

After living in such Texas towns as Ranger, Desdemonia, Burkburnett and Kilgore, the Glasscocks settled in Corpus Christi.

That's where he became famous for his invention of a mobile off-shore drilling rig, which was named for him. He was among the first oilmen to search for oil under water.

Since her husband's death, Mrs. Glasscock has continued her benevolence. She donated a building at Corpus Christi State University, imported carillon bells from Holland for her church, First Baptist, and built a home at South Texas Children's Home.

In 1982, she was recognized as a distinguished alumna from Southwestern. Her other awards include being an honorary member of the Desk and Derrick Club in Corpus Christi. She was given an honorary doctor of humanities degree from the University of Corpus Christi.

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(BP) photo mailed to state Baptist newspapers by Southwestern Seminary

Professor has provided New Testament model at Southwestern for 40 years

By Chip Alford

F-10  
(SUBS)  
Baptist Press  
1/19/89

FORT WORTH, Texas (BP)--Although J.W. MacGorman started teaching at Southwestern Baptist Theological Seminary 40 years ago last fall, his most valuable lesson came while he was confined to a hospital bed.

MacGorman, distinguished professor of New Testament at Southwestern, was diagnosed as having bronchiectasis, an enlargement of the bronchial tubes, during his freshman year at Colby College in Waterville, Maine. He was 18 years old.

"I got down to 106 pounds in weight, and the doctors didn't expect me to live," MacGorman recalled. "I knew I was critically ill, and I was afraid to die."

MacGorman's father was a Baptist pastor. One day, without asking, he left a Bible beside his son's hospital bed. Longing for comfort, MacGorman read the Scriptures "day-in and day-out" searching for answers to life-long questions about Christianity. One day as he read and prayed, he became aware of a "living and loving presence" in the room with him.

"I committed myself to Christ right there," he said. "That was the complete turning point of my life. I realized that Christ was the Lord of life and death."

MacGorman remained hospitalized almost two years after his life-changing experience. When his disease was termed inoperable, physicians suggested he move to the Southwest because of the area's warmer, drier climate.

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He arrived in Austin, Texas, in 1941 with \$100 he had borrowed from a deacon in his father's church. He got a job with the Texas Highway Department as an attendant at a roadside information station in the Texas Panhandle.

With the money he earned from that job, he enrolled at the University of Texas and earned a bachelor's degree in 1945. During his college years, he was pastor of a rural church near Austin. His decision to enter the pastorate, though, was made with some reservation.

"My dread of the gospel ministry was that I couldn't speak," said MacGorman, who admitted to taking zeroes in his high school English class rather than give speeches. "I was so intimidated of speaking in front of others, I became convinced that I couldn't do it. But I learned that the Lord will never give you an assignment without giving you the strength and the resources to accomplish it."

After college, MacGorman enrolled at Southwestern and earned bachelor's and doctor's degrees in theology. At Southwestern, he met and married his wife, Ruth, a native Texan. "She made Texas home for me," said MacGorman, a native of Nova Scotia, Canada.

MacGorman began his teaching career at the seminary in 1948. Again, it was a career decision he made with misgivings.

"I had a heart for global evangelism, but my health prevented me from that. So my vision was to be pastor of a mission-minded church," MacGorman said. "But once I started teaching, God gave me such a sense of his approval. I knew I'd made the right choice."

MacGorman's health hasn't stopped him from accepting teaching assignments and leading Bible studies around the world, from West Africa to Japan, and Australia to Europe. "That was God's yes behind the no (to foreign missions)," he said.

He also has written several Bible commentaries, two January Bible studies for the Southern Baptist Sunday School Board and a book titled "The Gifts of the Spirit."

At 68, MacGorman said he has no immediate plans to retire. "My wife, who knows me best, told me that the first fall that seminary classes begin and I'm not there, I'm going to be pretty hard to live with. I imagine there's a lot of truth in that.

"I just love to be in the game. The sidelines offer no appeal to me."

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(BP) photo mailed to state Baptist newspapers by Southwestern Seminary