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May 25, 1989

89-84

FMB affirms cooperative missions,  
leaves room for local initiatives

By Art Toalston

N-FMB

RICHMOND, Va. (BP)--Southern Baptist Foreign Mission Board trustees adopted a resolution May 24 reaffirming their conventions' longstanding commitment to cooperative missions but also recognizing the autonomy of Baptist churches to engage in their own missions endeavors.

The resolution was prompted by trustee Paige Patterson's negotiations for an evangelical school in Belgium and criticism of the possible purchase from board President R. Keith Parks and several European Baptist leaders.

Patterson is president of Criswell College, an arm of First Baptist Church of Dallas. He was elected by the Southern Baptist Convention as a Foreign Mission Board trustee last June.

Patterson and Parks, acknowledging the difference in their views on missions, outlined their concerns during the trustees' meeting at the agency's headquarters in Richmond, Va.

"We have disagreed, no question about that," Patterson said. Even so, he added, "We have been able to talk together as Christian gentlemen about it."

Negotiations between Criswell College and the financially troubled Belgian Center for Biblical Education near Brussels remain "open-ended," Patterson told trustees. An agreement to purchase the school is "highly unlikely as of this moment," he stated. "(It) always has been unlikely."

He has not yet raised the \$2 million necessary to purchase the school and fund its operation for one year and a \$3 million endowment to undergird the school for the future, he said.

The trustees' resolution, drafted by Chairman C. Mark Corts of Winston-Salem, N.C., and passed on a unanimous voice vote, affirms Southern Baptists' cooperative approach to missions and a belief in church autonomy shared by a range of Baptist groups.

"If a seeming conflict of interest occurs between these two principles," the resolution adds, "the current board accepts the responsibility for resolving such conflict."

In an interview after the meeting, Corts said he believes a trustee would be in a conflict of interest if "a competing loyalty to another organization or another cause" impaired his or her ability "to make sound financial or policy decisions in the best interests of Southern Baptists and foreign missions."

Patterson has not evidenced that problem, Corts said, but acknowledged, "It could appear to some people to be a conflict of interest."

"I think he has the right" to explore purchasing the school, Corts said, "and to find ways to give assistance to European Baptists and evangelicals."

Patterson, in an interview, said he is pleased with the resolution. To him, a conflict of interest is proceeding with an action contrary to the will of a majority of the trustees.

Last year, at one point in the board's study of financial problems of the international Baptist Theological Seminary in Ruschlikon, Switzerland, purchase of the Belgian school facility had been considered as one alternative.

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Patterson told trustees he was first approached by officials at the Belgian school three and one-half years ago and has been in periodic negotiations ever since. He suspended talks when he became aware of the board's options, he said, noting he agreed to resume them when trustees voted to transfer ownership of the Ruschlikon property to the European Baptist Federation.

In seeking a balance between the principles of cooperation and autonomy, the resolution assures "our mission partners ... of our commitment to a cooperative approach" to missions, while also upholding "the autonomy of local churches in mission enterprise and encouraging them to work in consultation as appropriate."

Criswell College's primary concern is not owning the Belgian school but keeping open a "strategically important evangelical witness in Europe," Patterson told trustees.

Parks, in his comments, said a spirit of cooperation among autonomous churches "birthed us and has held us together," and "God has blessed us to become the strongest denomination mission effort yet in the world. Every other group envies our cooperative effort.

"We who are entrusted with that cooperative effort, I feel, must do everything we can to communicate very clearly to Southern Baptists, to the missionaries, to the Baptist partners with whom we work in Europe or anywhere else that we are committed to that cooperative effort."

But when a trustee, staff member or missionary "begins to emphasize the independent approach, institutionalizing a venture on the mission field that is outside the bounds of what we've defined as our cooperative mission effort, I think that creates confusion," Parks said. "I think it has the possibility of weakening our effort."

Parks' disagreement with Patterson "does not have anything to do with personal feelings toward each other," Parks said. "We have had nothing but cordial conversation," even at times "joking and laughing together and enjoying the stimulation of the discussion."

"This disagreement has nothing to do with the controversy in the convention," Parks continued. "This disagreement has nothing to do with whether either one of us is interested in evangelizing Europe. We both are." Rather, it involves differing emphases on "two valid Baptist concepts, basic principles," he said.

If Criswell College purchases the Belgian school, Patterson assured trustees of "our total cooperation." Regular communications will be held "not only with this board but also with European Baptists," he said.

"We don't expect everybody to be thrilled that we're there. We do expect everybody to give us the opportunity to show that we can cooperate and participate as a part of the team there."

That includes sharing a cooperative spirit with the Baptist seminary in Ruschlikon, a joint venture between Southern Baptists and European Baptists since 1949, he said.

"It's probably no secret that I've had some real questions in my mind about Ruschlikon across the years," Patterson conceded, referring to the theological bent of the faculty. But "I have great confidence in Dr. John David Hopper," a Southern Baptist missionary who did extensive work in eastern Europe before assuming the seminary's presidency in January 1988.

"It is not our purpose to ... be the opponent of Ruschlikon or anybody else who loves Jesus and preaches the gospel," Patterson said.

In March, Parks and Knud Wumpelmann of Denmark, general secretary of the European Baptist Federation, criticized Patterson's failure to consult with European Baptists about negotiating for the school purchase. In April, the executive committee of the Baptist Evangelical Union of Italy voiced the same criticism.

Patterson told trustees that the lack of consultation stemmed from a stipulation by officials at the Belgian school. "I could not, under mandate from (them), discuss this with anyone without their permission," he said.

Parks said this mandate was not mentioned in a telephone conversation with Patterson in early March, and Parks voiced regret for "any way in which I have skewed the truth" in the absence of such awareness.

Patterson recounted that school officials were concerned that news of negotiations with an American institution would cause a severe drop in donations from European supporters, thus deepening their financial problems, "which incidentally is what has happened." The school's operating deficit already stood at \$145,000 per year, he said.

After the negotiations were reported, initially by a Dutch Baptist newspaper, school officials lifted their stipulation, Patterson said. He now has talked with Wumpelmann and other Baptist leaders in Europe and mailed information to still others, he said. As to Baptist leaders who have not yet heard from him, he said the inaction has "not been a matter of intention but time and opportunity."

The Belgian Center for Biblical Education is located in a 500-room former Roman Catholic Jesuit seminary that closed in the early 1970s. The 10-acre site was purchased with funds supplied by the Greater Europe Mission in Wheaton, Ill., and European evangelicals. The school is accredited to offer bachelor-level and doctorate degrees in theology and has 160 resident students, a small minority of them Baptists.

If Criswell College purchases the school, it will not be transformed into strictly a Baptist institution, Patterson said in an interview. Belgian law, for example, requires that three-fifths of its governing body be Belgian residents, he noted.

No immediate changes in the faculty would be made, Patterson said, but vacancies created by attrition would be filled with Baptists or instructors from the free-church tradition that embraces baptistic beliefs, such as church membership based on baptism by immersion after conversion.

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Photos mailed to state Baptist newspapers by the Richmond Bureau of Baptist Press.

European seminary transfer  
at hand, FMB trustees told

By Art Toalston

N-EMB

Baptist Press  
5/25/89

RICHMOND, Va. (BP)--Transfer of Baptist Theological Seminary in Ruschlikon, Switzerland, to European hands has generated "great anticipation and excitement" among European Baptists.

Dale Cain, addressing trustees of the Southern Baptist Foreign Mission Board May 24, gave his assessment of reaction to their decision to transfer ownership of the seminary to European Baptists. Cain, of Lubbock, Texas, is chairman of the trustees' Europe, Middle East and North Africa committee.

"Over and over, people say, 'Thank you for putting this into our trust,' and 'We are going to carry this fully to fruition,'" Cain said.

Trustees also appointed 23 new missionaries during their May meeting in Richmond, Va., and scheduled a discussion of the missionary appointment process for their Aug. 7-9 meeting.

Isam Ballenger, the mission board's vice president for Europe, the Middle East and North Africa, said European Baptists are "keeping faith with the recommendations" trustees tied to transfer of the seminary.

A ceremony to symbolically turn the keys to the institution over to the European Baptist Federation is to be held May 28, Ballenger reported. The federation encompasses 26 Baptist bodies, known as unions, in Western and Eastern Europe.

FMB trustees voted last October to transfer ownership of the property to European Baptists and attached 10 recommendations to the federation and seminary officials.

Ballenger said steps to implement a number of the recommendations will be taken when 60 European Baptist leaders gather at the Ruschlikon seminary for a May 28-31 consultation.

One of the recommendations calls for a seminary charter. A proposed charter will be considered during the consultation, along with a set of bylaws, Ballenger told trustees.

Among other recommendations are broadened European representation on the seminary's governing body and increased funding from Baptists on the continent. Those topics also will be discussed, Ballenger said.

The European Baptist Federation Council is expected to take up the FMB trustees' recommendation that the seminary executive board "consider the possibility for a written statement of European Baptist principles ... which may give expression to the seminary's biblical commitment and to which seminary teachers would subscribe," Ballenger noted.

The transfer of property, the trustees noted in their October recommendations, is in keeping with "our goal of indigenization." The Foreign Mission Board regularly turns over Baptist institutions to conventions or unions able to operate and support them.

The transfer responds "to the expressed desire of the European Baptist Federation to accept responsibility for the seminary," trustees stated.

Cain, in an interview after the meeting, said he traveled in West Germany, Austria and Switzerland from late April through mid-May and "found nothing but very positive response" among numerous European Baptist union leaders, pastors and laypeople.

"I personally believe this is the most positive thing we have done to enhance the missions emphasis in Europe in a long, long time," Cain said.

The transfer of property alone will not strengthen Ruschlikon's evangelical fervor, he said, but it will provide a foundation of trust: "The Europeans feel that we're trusting them with something of value. When you trust someone, that person tends to respect that trust."

The trustees approved the appointment of 23 new missionaries during a May 23 service at Salem Baptist Church in Chester, Va., raising Southern Baptists' foreign mission force to 3,883.

Included in the group were the board's first non-residential missionary appointees, Al and Cathy James, who will focus their efforts on one of Asia's major unevangelized peoples. James has been pastor of Hillsdale Baptist Church in Amite, La., since 1987.

Eight non-residential missionaries already have been deployed, but all transferred from missionary assignments in other countries. The Jameses are the first to move to the role from a U.S. church setting.

Non-residential missionaries live outside a region where traditional missionary efforts are impossible or severely restricted while they seek to develop ways to evangelize an unreached country, city or people within that region.

Specific nonresidential missionary assignments are not disclosed publicly to avoid opposition or reprisals from non-Christian forces who actively oppose the evangelization of peoples within their countries.

Don Bowen of Alexandria, Va., chairman of a seven-member trustee committee studying the missionary appointment process, reported that a set of recommendations will be considered during the trustees' August meeting, which in recent years has been devoted largely to dialogue on missions concerns or strategy.

The board's mission management and personnel committee discussed initial recommendations and the suggestions will be incorporated "to the degree we believe it will strengthen the report."

The committee was appointed last June to review the selection process. During the year, it has observed each phase of the screening of potential missionaries. Part of the committee's discussions have centered on the extent to which trustees should be involved at various stages.

A fraternal relationship with the Polish Baptist Union also was approved by the trustees. A Southern Baptist couple will be sought to act as a liaison with Polish Baptists and teach English in a church and university setting. The Polish union counts 57 churches with about 3,000 members in a country of 38 million people.

When Southern Baptist representatives are assigned to Poland, it will be added to the list of countries where Foreign Mission Board personnel are stationed. The count rose to 116 May 1 when the South African homelands of Ciskei and Venda were added.

Trustees reappointed Van and Ruth Gladen as representatives to Mexico. They will work in church starting along the border between the United States and Mexico. The couple first worked in Mexico from 1956 to 1985.

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Tape of Vestal sermon  
mailed to SBC churches

By Dan Martin

N-10

Baptist Press  
5/25/89

ATLANTA (BP)--A tape recording of a sermon by Daniel Vestal spelling out his reasons for allowing his nomination for president of the Southern Baptist Convention has been mailed to 36,700 SBC churches.

The sermon, preached Sunday night, April 16, to the congregation of Dunwoody Baptist Church in suburban Atlanta, was mailed by the church's deacons the week of May 15-19. The cover letter was addressed to "Dear Fellow Southern Baptist" and was signed by 31 of the the deacons of the 3,500-member congregation.

In the sermon, Vestal told of "soul searching and prayer" which led to his decision to allow his nomination at the SBC annual meeting in Las Vegas, Nev., June 13-15. He will oppose incumbent SBC President Jerry Vines, pastor of First Baptist Church of Jacksonville, Fla., who announced in February his willingness to be nominated for a second term.

The cover letter says: "We would like to introduce to you someone who is very special to us, our pastor, Dr. Daniel Vestal. On a Sunday evening in April, Dr. Vestal shared his heart with our church family concerning the Southern Baptist Convention.

"It is our prayer that you will listen to the enclosed tape of that evening and read the transcript. We would further trust that what your hear and read will bring you to a time of prayer and meditation about your involvement in our convention."

According to John Murillo, administrator at the Dunwoody church, the mailing cost about \$26,800, including \$20,000 for reproduction of the tapes, \$800 for the labels and \$3,000 each for printing and mailing.

Volunteers prepared the mailing, Murillo said, noting about 100 or 125 laypeople, mainly from the Dunwoody church, worked from May 15 to 19 to stuff and mail the envelopes.

The cover letter specifies the mailing "is paid for by individual private contributions and Baptists Committed to the Southern Baptist Convention." Baptists Committed was organized last December, calling itself a "centrist" organization in the SBC. Another group with the same name mailed a tape and brochure prior to the 1988 annual meeting.

The mailing list, Murillo said, was obtained by Dunwoody Associate Pastor Rick Fisher and included "every pastor" in the SBC, or about 36,700 names. Murillo said he did not know where Fisher obtained the list or whether it was the list used for the mailing prior to the 1988 annual meeting.

Vestal said he is "not the candidate of Baptists Committed; I don't belong to them. I am not ashamed to be identified with the goals they espouse and believe in. They have chosen to support me, and I am grateful for that as well as for the support of people who are not in any way (politically) aligned or affiliated."

The mailing came about after Vestal preached the sermon to the church, he said: "After the service, several people asked for the tape and listened to it.

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"Some of them told me it was the kind of statement that needed to be heard by others. My deacons had a meeting and decided they wanted to send the tape out as a gesture of affirmation, showing they had confidence in me and in my integrity.

"The deacons composed the letter, signed it and sent out the tape. I am humbled by the support of the deacons and my church family."

The sermon was "a very personal, pastoral kind of statement," he added. "I did not speak with the intention it be sent out. I preached it with the intent it communicate with my church family. But a lot of people thought what I said needed to be said outside the walls of the church. It is intended to be personal, pastoral, reconciling, but with some convictions about the direction the convention needs to go."

In the sermon, Vestal traces his personal history as a Southern Baptist, noting he owes "an unpayable debt to this denomination." He also talks of his own reactions to the controversy of the past decade, saying that from the "very beginning I resisted those theological/political movements of a certain group," and "thought they were wrong."

Baptists Committed is "a kind of resistance movement," he noted. "Not underground, thank God, but a resistance movement nevertheless, because there is a power control in the convention ... so tight ... that if you do not give allegiance to that movement, you are not allowed a place in the convention leadership."

In the April 16 message, Vestal said he made the decision to allow his nomination "with the awareness that I probably will not be elected in Las Vegas. Humanly speaking, it is not likely that I will be elected, although I am going to try."

Vestal asked the people of the Dunwoody church to trust him, support him and pray for him. He said they "are going to hear some things about me and read some things about me that may cause you to be confused. The last several men who have publicly spoken out against this theological/political movement have been accused of all kind of things.

"You may hear things about me and my ministry, and all I can do is ask you to trust me ... my personal integrity ... my doctrinal commitment and my commitment to this denomination."

The mailing came as Vestal was traveling, appearing before Southern Baptists in a number of states. "When I made the decision to do this, I made it with the understanding I would probably spend three-and-a-half to four weeks traveling and speaking," he said.

"I have been doing that. About three-fourths of the meetings have been informal with pastors who know me or who know of me inviting people to their churches. About a fourth of the meetings have been scheduled by Baptists Committed."

Vestal has appeared in Virginia, North Carolina, South Carolina, Tennessee, Kentucky, Georgia, Alabama, Louisiana, Texas and Arkansas.

"In those meetings, I tell them I have three goals. First to depolitize the convention. Baptists are tired of all of this. They want doctrinal integrity, but they want all of this crass politics to stop.

"Second, I will do what I can to help unify the convention. Third, I will do what I can to help us focus on the future, to establish short-term goals, to refocus on Bold Mission Thrust. If I win, I will try to use whatever influence I have to work toward those goals. If I lose, I will work with the one elected to achieve those goals."

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Burmese Baptist brings new  
meaning to 175th anniversary

By Robert O'Brien

N- FMB  
Baptist Press  
5/25/89

PHILADELPHIA (BP)--The pages of history rustled and burst into life when diminutive, graying U Maung Maung Han strode to the pulpit of Philadelphia's First Baptist Church.

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Han had traveled from Burma to address Baptist Jubilee, which convened this spring to celebrate a decision made at the church in 1814. Thirty-three Baptists, from Gander, Newfoundland, to Charleston, S.C., voted during three days in May of that year to launch the first Baptist denomination in North America and support its first missionaries, Ann and Adoniram Judson, in Burma.

Words about history often inspire nothing more than a yawn, especially the prose of 1814, which declared that Baptists had formed "the General Missionary Convention of the Baptist Denomination in the United States for Foreign Missions," later called the Triennial Convention, for the purpose "of diffusing Evangelical Light throughout the Benighted regions of the Earth."

But Han's words seemed to melt the barriers of time and prose and transport 500 Baptist Jubilee participants to the side of a small stream in 19th century Burma that symbolizes the beginning of his spiritual future -- and of the future of Baptist world missions, listeners noted.

It was a stream in Moulmein near the later site of the Judson Boys High School, where Adoniram Judson baptized Han's great-grandparents.

"I am a fourth-generation Baptist," said Han, a pastor and Baptist denominational leader in Burma. "My great-grandparents were among the first persons baptized by Judson. Now I stand before you representing 1 million Burmese Baptists who owe their spiritual lives to you."

As Han talked, participants from 10 nations reflected on what happened when the delegates met in Philadelphia, May 18-20, 1814, to hear Luther Rice challenge them to support the Judsons.

Judson spent seven years in Burma before he baptized his first convert, and that was only the beginning of his difficulties. But his tenacity got results in Burma.

The Baptist decision to take the message of Jesus Christ to the world also has borne fruit. Today missionaries of Baptist denominations which grew out of the Triennial Convention, including American Baptists and Southern Baptists, work in more than 100 nations, and more than 35 million Baptists in 141 conventions and unions are affiliated with the Baptist World Alliance. Representatives of at least a dozen Baptist bodies attended the Jubilee.

Jubilee participants mingled with missionaries from several Baptist bodies, heard a battery of speakers, experienced a roll call of nations where Baptists work in the world, and closed with a "Covenant of Salt" service and a candlelight procession from the church to Philadelphia's historic Rittenhouse Square.

Speakers from several Baptist denominations urged participants to link their Baptist memories with their modern-day hope to proclaim the message of Jesus Christ to more than 1.3 billion unevangelized people in the world today.

"The missionary impulse which brought Baptists together 175 years ago must be remembered, rekindled, restored," said William H. Gray III, U.S. congressman from Philadelphia and pastor of Bright Hope Baptist Church.

"From memory springs hope, and in this place we are brought together by that gospel of hope," said Gray, who succeeded his father and grandfather as pastor of the black Baptist congregation.

"We have seen its power. We have experienced it in our lives. We are determined to share it with others."

George W. Peck, president of Andover Newton Theological School; Ray Bakke, senior urban consultant with Lausanne Associates from Chicago; and John Sundquist, executive director-elect of the Board of International Ministries of the American Baptist Churches, urged Baptists everywhere to follow the Judsons' example and cross new missions frontiers.

"If Judson were alive today, he would be taking us in electrifying directions," said Bakke, who outlined a list of missions frontiers in the modern world, including the frontiers of "Asianization and urbanization."

"Judson went Asia, and today Asia is coming to us," Bakke said. "The whole world is Asianizing and urbanizing," he added, noting the Judsons' son came home to minister in New York City.

"The Judson legacy spans Asianization and urbanization and challenges Baptists to serve on these and other crucial modern frontiers of missions."

William R. O'Brien, executive vice president of the Southern Baptist Foreign Mission Board, and a variety of Baptist missionaries from around the world led participants through the Covenant of Salt ceremony, which symbolized a permanent covenant to follow Jesus Christ and serve him wherever he calls.

It ended with each person touching salt to his or her tongue to seal the covenant and then joining the candlelight procession to Rittenhouse Square, headed by a brass ensemble and featuring a Baptist choir from the African nation of Zaire.

As Philadelphians watched, Baptist Jubilee participants added another chapter to the history of the 291-year-old First Baptist Church, which saw the formation of the first Baptist association of churches in 1707, the first Baptist denomination in North America in 1814 and the first Baptist Sunday school in 1815.

Illuminated by the light of 500 candles, William D. Thompson, co-pastor of the church, renewed the challenge for Baptists to press forward, linking memory of past deeds with hope for future possibilities.

"Let us tonight who taste the salt and carry the light join our sisters and brothers in Christ all over the world in telling everyone that they can find abundant, eternal life in Jesus Christ," he said.

"We have the light in our hearts and lives. Give us the courage and faith to share it with those who don't."

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Note to editors: Repetition in the name U Maung Maung Han is correct.

Kentucky Editor Sanford  
dies after heart failure

N- (CO  
(Ky.)

Baptist Press  
5/25/89

LOUISVILLE, Ky. (BP)--Jack D. Sanford, editor of Kentucky Baptists' weekly newsjournal, the Western Recorder, died in Louisville May 24 following heart failure. He had not complained of illness before his seizure.

Sanford, 63, became editor of Western Recorder July 1, 1984.

A native of Cincinnati, Ohio, he was educated at Carson-Newman College in Jefferson City, Tenn., and Southern Baptist Theological Seminary in Louisville, where he earned three degrees.

His pastoral experience took him to three states: French Broad Baptist Church, Dandridge, Tenn., 1949-51; Dawson Baptist Church, Philpot, Ky., 1952-53; Salem Baptist Church, Pembroke, Ky., 1954-57; Oaklawn Baptist Church, Paducah, Ky., 1957-63; Florence (Ky.) Baptist Church, 1963-70; Pennsylvania Avenue Baptist Church, Urbana, Ill., 1970-76; Colonial Baptist Church, Memphis, Tenn., 1976-84.

Active in denominational life, Sanford had been an associational moderator, president of associational pastors' conferences, a director of the Western Recorder, member of the Kentucky Baptist Convention's executive board and chairman of its executive committee, first vice president of the Kentucky Baptist Convention and a trustee of Carson-Newman College.

He served three years with the U.S. Navy Seabees during World War II. He had been a chaplain in the Kentucky Air National Guard. From 1954 to 1957, he was professor of religion at Bethel College in Hopkinsville, Ky. At the time of his death, he was a part-time professor at Boyce Bible School at Southern Seminary.

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He is survived by his wife, the former Margaret Reeves; sons, Michael W. of Florence, Ky., and Jack S. of Butler, Ky.; mother, Emma Sanford of Florence; brother, Robert E. of Dayton, Ohio; and eight grandchildren.

Memorials may be made to the permanent endowment fund of the Western Recorder and may be sent to the Kentucky Baptist Foundation.

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Former RNA head Moore  
to join CLC full-time

N-CO  
(CLC)Baptist Press  
5/25/89

NASHVILLE (BP)--Texas journalist Louis Moore will become associate director for publications/products/media relations at the Southern Baptist Christian Life Commission effective June 1, said CLC Executive Director Richard Land.

Moore, a part-time consultant for media relations and publications at the CLC for the past eight months, will supervise the agency's publications and products, participate in program planning and conduct seminars and discussions on the Christian and the mass media.

He also will teach journalism part-time at Belmont College, a Baptist school in Nashville, home of the commission's offices.

Moore, 43, was religion editor of the Houston Chronicle from 1972 to 1986 and editor of the Plano (Texas) Star Courier from 1986 to 1988. During the 1988-89 school year, he taught journalism at Collin County Community College in Plano and wrote for several religious and secular publications in addition to his work with the CLC.

From 1984 to 1986, Moore was president of the Religion Newswriters Association, the professional journalism society in the United States for reporters who cover religion for secular newspapers, newsmagazines and wire services. He also is a former treasurer, second vice president and first vice president of that organization.

Moore earned a bachelor of arts degree in journalism from Baylor University in Waco, Texas, and a master of divinity degree from Southern Baptist Theological Seminary in Louisville, Ky.

He was editor of the Baylor Lariat newspaper during the 1968-69 school year and was news director at Southern Seminary from 1969 to 1972.

Moore's wife, Kay, is a journalist who graduated from Baylor and attended Southern Seminary. They have two children, Matthew, 13, and Katie, 7, and have co-written six books, including "When You Both Go to Work," as well as the lay portion of the "Guideposts Commentary on the General Epistles."

Moore also is a member of the Southern Baptist Home Mission Board's "conversation team" with the Roman Catholic Church. He received the media award from the Baptist General Convention of Texas in 1979.

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SBC evangelism leader  
C.Y. Dossey dies at 88

N-Texas

Baptist Press  
5/25/89

DALLAS (BP)--C.Y. Dossey, 88, who worked for 31 years in the evangelism divisions of the Baptist General Convention of Texas and the Southern Baptist Home Mission Board, died May 17 in Garland, Texas.

Dossey graduated from Baylor University in Waco, Texas, in 1922 and earned a master's degree in theology from Southwestern Baptist Theological Seminary in Fort Worth, Texas, in 1925.

He was Texas Baptists' assistant evangelism director for 13 years and the Home Mission Board's assistant evangelism director for 18 years. He also was pastor of churches in Texas and Illinois.

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Midwestern selects  
alumni of year

/25/89

N-50  
(MWBTS)

KANSAS CITY, Mo. (BP)--One graduate and two former students of Midwestern Baptist Theological Seminary have been selected as alumni of the year by the school's national alumni association.

Roger W. Hall and Doug and Evelyn Knapp will be honored at the seminary's annual alumni luncheon during the Southern Baptist Convention annual meeting in Las Vegas, Nev. The luncheon will be held June 14 at 12:30 p.m. in the Las Vegas Hilton Hotel.

Hall has been treasurer of the Baptist General Convention of Texas since 1983. Previously, he was vice president of estate planning at Southwest Baptist University in Bolivar, Mo.; vice president for business affairs at Midwestern Seminary in Kansas City, Mo.; and director of business services for the Missouri Baptist Convention in Jefferson City.

He earned the master of divinity degree from Midwestern Seminary in 1974.

The Knapps retired from the Southern Baptist Foreign Mission Board in April after serving for 25 years as agricultural missionaries in Tanzania. The final 11 years of their ministry in Africa produced 58,144 baptisms. That total includes 14,409 baptisms in 1986, nearly 8 percent of the 185,689 baptisms recorded on all Southern Baptist foreign mission fields that year.

They attended Midwestern Seminary in 1963.

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Commuter students' needs call  
for Christian ministry: dean

By Frank Wm. White

N-SSB

Baptist Press  
5/25/89

NASHVILLE (BP)--The image of the traditional college students whose lives revolve around the campus has faded, and Southern Baptist student ministry efforts now must focus on reaching the new norm -- commuter students -- according to a college dean.

Bill Baggett, dean of students at Georgia State University in Atlanta, told participants in a student ministry conference at the Southern Baptist Sunday School Board that commuter students usually have been considered "non-traditional" but now are the majority of students on many campuses.

Nationwide, only about 17 percent of all college students live on campuses, Baggett said.

Inflation, the expense of building dormitories and the soaring costs of a college education have contributed to the increase in college commuter populations, he said. In fact, more than one-third of the nation's 3,000 colleges and universities, including Georgia State, do not have student housing on campus, he noted.

Commuter students have different needs than those of the resident student, Baggett said. Even among commuters, differences exist between those in the traditional college age group and older students.

"All of our programs for commuters, all of our outreach toward them, should aim at giving them a connection, at making them feel as if they belong on our campus and are important there," he said. "They will keenly appreciate the word of personal greeting, the open door, the simple human contact that says, 'I know, and I care.'"

The students who are trying to deal with traffic, tight schedules, separateness and even disorientation in addition to normal educational stresses need help with their lives, he said.

"As conscientious ministers to the entire student population, we must consider these students and deal with their social, emotional, cultural, recreational and moral concerns," Baggett stressed.

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Unfortunate stereotypes assign commuters a number of disagreeable characteristics such as "townies," "immature" and "troublemakers," he explained, adding that the stereotypes are not accurate. Commuter students defy easy classification and their lives are diverse, he said.

Baggett cited statistics that attempt to identify the commuter student but said: "The bits of factual information do not capture the commuter student as a person with distinct needs, distinct problems, a person who requires our particular understanding and empathy.

"Sharing a bowl of popcorn in a friend's dorm room, joining a spontaneous game of Frisbee or chatting with a professor during a leisurely walk across campus are activities that simply don't fit into the commuter's time frame. Because commuters have less time to spend on the campus, they adjust more slowly and sometimes never really experience the intensity of the college community at all.

"Unless we conscientiously put ourselves in the commuter's place, we have no understanding of just how singular, how isolating, the commuting experience can be."

Student ministers must develop an awareness of commuter students and take a second step of affiliation, Baggett said. By becoming aware of commuter students and paying attention to their special needs, student ministers can find ways to make them feel a part of the college community.