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July 21, 1989

89-112

Bush reportedly picks Pressler
for top government ethics job

By Marv Knox

N-10

WASHINGTON (BP)--Paul Pressler, a Houston judge and vice chairman of the Southern Baptist Executive Committee, reportedly has been picked to direct the U.S. Office of Government Ethics.

Pressler, a judge on Texas' 14th Court of Civil Appeals, is being considered by the Bush administration to direct the office, according to a July 20 report in the Houston Post.

If nominated and confirmed, Pressler would succeed Frank Nebeker, who has been appointed chief judge of the new U.S. Veterans' Court of Appeals.

Baptist Press, the news service of the Southern Baptist Convention, attempted to contact Pressler, who was vacationing in Europe, but was unable to do so.

The Office of Government Ethics operates "the ethics program for the entire executive branch" of the federal government, Deputy Director Donald Campbell told Baptist Press.

Each executive-branch agency conducts its own ethics program, usually headed by a person from the general counsel's office in that agency, Campbell said. The Office of Government Ethics then gives advice to those ethics officials, he added.

For example, it helps to examine and maintain standards of conduct and watch for conflict of interest within the agencies, he explained. It also reviews the nomination statements of the presidential appointees that require Senate approval, about 1,000 to 1,100 positions.

The office, which has 35 employees, also reviews the ethics programs in the agencies, looking for weaknesses and strengths, he said, giving "advice and guidance to the ethics officials."

The office can request agencies to conduct internal ethics investigations and, if they decline, advise the president, Campbell said. And when "ethics matters of high-level officials in the executive branch" are involved, the office can conduct the investigation, buttressing the efforts of the agency's own ethics official, he added, citing the investigation of former Attorney General Edwin Meese as an example.

Legislation passed last year by Congress elevated the office -- which now is under the Office of Personnel Management -- to the status of an independent agency, effective Oct. 1, Campbell noted, adding: "Congress always has been concerned that the Office of Personnel Management not interfere with our actions. We assured them they did not."

Appointment to the ethics post involves "an extensive confirmation process," an aide to the Senate Committee on Governmental Affairs told Baptist Press.

The process includes an FBI background check, actual nomination of the candidate, written questioning by the Senate Committee on Governmental Affairs, a hearing with the committee and votes by both the committee and the full Senate, the aide said.

Attempts by Baptist Press to confirm the nomination were unsuccessful.

"I don't have anything on Mr. Pressler," said Cheryl Kienel, special assistant to the director of the White House Media Relations Office. "We don't have anything yet."

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The Office of Government Ethics' Campbell told Baptist Press: "I've heard the same rumor. That is as much as I know. I've heard they have floated his name in Congress to see what the response would be."

Reached in Washington, Pressler's son-in-law, Les Csorba, said, "I really can't comment."

Pressler, 59, has been one of the architects of the conservative movement within the Southern Baptist Convention. Conservatives have won the SBC presidential elections -- the key to controlling the selection of trustees of convention agencies and institutions -- the past 11 years.

In 1984, Pressler was elected to the SBC Executive Committee, which acts on behalf of the convention between its annual meetings. Executive Committee members elected him to a one-year term as vice chairman this summer.

If nominated and confirmed, and if Pressler accepts the government post, his new status is not expected to affect his standing with the Executive Committee, observers noted.

Normally, when a person moves to a new state and changes church membership, the person gives up membership on the Executive Committee, which is allocated by states. However, when former Executive Committee member Alan Sears, then an attorney from Louisville, Ky., took an assignment with the Justice Department, he maintained his residence and church membership in Kentucky. Observers noted Pressler, a member of First Baptist Church of Houston, could function similarly.

A lifelong Democrat, Pressler shifted to the Republic Party in September 1988.

During a press conference to announce the change, Pressler said: "Now I recognize that the (Democratic) party has changed. It has left me. It has moved to the far left and has abandoned the principles which have made us a strong nation and a great people. For this reason, I can no longer remain in the Democratic party. It is with deep conviction that I join the Republican party in order to stand for those same principles which my former party once stood."

At that time, Pressler also told Baptist Press that with the victory of conservative SBC President Jerry Vines in the summer of 1988, conservatives had gained control of the denomination.

"For the past 12 years (since the conservative effort began), I have not been able to pay attention to anything but family, work and the SBC," he said. "Now, I am free to look at some other things I want to do."

Pressler's daughter, Anne Csorba, works in the Office of Personnel Management's public affairs office. Her husband, formerly a member of the Southern Baptist Public Affairs Committee and the Baptist Joint Committee on Public Affairs, works in the White House Personnel Office.

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Southern Baptists lack faith
in God, not in Bible, Lewis says

By Mark Wingfield

N-HMB

Baptist Press
7/21/89

GLORIETA, N.M. (BP)--Southern Baptists are powerless to oppose Satan because they lack faith in God, not because they lack faith in the Bible, Larry Lewis said.

Lewis, president of the Southern Baptist Home Mission Board, spoke to about 1,230 missionaries and missions leaders attending the annual Home Missions Conference at Glorieta (N.M.) Baptist Conference Center.

"I think the problem among Southern Baptists is not a problem of our belief in God or his word," he said.

Instead, Southern Baptists have the same problem as Jesus' disciples when they were powerless to cast out demons, Lewis declared: "Their problem was they didn't have faith in what they could do through God. Our faith problem is what God could do through Southern Baptists."

Such faith will not come through taking another seminary course or reading another book, Lewis said, noting, "This will only come by heart-breaking prayer and fasting."

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He called on Southern Baptists to deny "worldly comforts and fleshly desires" and oppose Satan as the enemy.

"If you're ministering anywhere in America today, you are dealing with a devil who is alive and well like perhaps never before," Lewis said.

He decried ministers who can help a man with his lunch but not with his life: "What this world needs is something more than another loaf. Real ministry comes when you can face a man in God's power and help him find victory."

During the week, participants attended a variety of conferences about home missions. Preacher for the evening services was Harper Shannon, associate to the executive director of the Alabama Baptist Convention. Bible study leader was Capt. Larry Ellis, a Southern Baptist Navy chaplain stationed in Tennessee.

In addition to 1,230 people attending the home missions conference, another 322 attended the annual Southern Baptist Conference of the Deaf, held concurrently.

The conference for the deaf included an unusual baptism in Glorieta's prayer garden.

Mark Mitchum, minister of music and youth at Austin Baptist Church of the Deaf, baptized Janice Hottle, who attended the conference with a group from the Texas church. Hottle made a profession of faith in Christ during the conference and requested to be baptized at Glorieta.

After receiving permission from the Texas church and from Glorieta administrators, Hottle was baptized in the knee-deep waters of the prayer garden fountain.

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Stop fighting or stop growing,
chaplain tells Southern Baptists

By Mark Wingfield

N-HMB

Baptist Press
7/21/89

GLORIETA, N.M. (BP)--If Southern Baptists do not start fighting Satan rather than each other, they will face demise similar to other denominations stunted by infighting, a Navy chaplain said.

"History teaches that every (religious) movement which has restricted and narrowed and purified itself has been destined to become irrelevant to the issues of its day," said Capt. Larry Ellis.

Ellis, a Southern Baptist chaplain from Memphis, Tenn., taught morning Bible studies during the annual Home Missions Conference at Glorieta (N.M.) Baptist Conference Center.

With tears trickling down his cheeks and his voice breaking, Ellis said: "For 21 years, I have been your man in what has been many times a hostile environment. I have represented you and I have loved you, and I have identified myself with you when that was not the neat thing to do.

"But being out there away from where you are, I have a different perspective on what's been going on for the last 10 years," he said, referring to the 10-year-old theological and political conflict within the denomination.

"The controversy over how one views holy Scripture is to people out where I am incomprehensible," Ellis said. "They don't understand it. To them all Southern Baptists are right-wing evangelicals.

"Most Southern Baptists have never met a true liberal. And I tell you, if they did, he would be offended if they thought he was a Southern Baptist.

"Our differences are so minor, and yet we have created untold grief. We have consumed our energies on things that do not profit."

Ellis lamented that because of the controversy thousands of men and women have not been converted to faith in Christ. "Have we lost sight of who our enemy is? It's not our brothers and sisters. Our enemy is Satan."

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Ellis recalled similar controversies in the former Northern Baptist Convention earlier this century. After several splits and name changes, the two major remnant groups are the American Baptist Churches and the Conservative Baptist Convention.

At the beginning of its troubles, the National Baptist Convention was about the same size as the SBC, he noted. Today, American Baptists number 1.5 million and Conservative Baptists 250,000. In contrast, Southern Baptists have grown to 14.8 million members.

"I believe we grew much larger because we remained intentional. We didn't get too comfortable," Ellis said.

"No doubt those who broke away (from the National Baptists) were much more comfortable because they no longer had to associate with people who were in violation of what their understandings of the Bible were about. They were happy that only the true gospel was preached in their midst.

"But we wouldn't be better off if we were all one kind or another. We need each other. Both parts of our convention are complimentary.

"The quest for homogeneity, so that all of us are alike, is not only doomed for failure, but were it to succeed, would rob us of the kind of tension that makes us whole.

"The moderates desperately need the fundamentalists to call them back to the faith. The fundamentalists desperately need the moderates to remind them that God is in the practice of putting new wine into new wineskins."

Southern Baptists experienced their best days when they overcame differences for the greater cause of the kingdom of God, Ellis said.

"The enemy we oppose is Satan. We are marching to Jerusalem not for our own will or our own way, but because we are engaged in a great spiritual warfare, and the whole of humankind is at stake," he said.

To oppose Satan, Southern Baptists must regain humility and toleration, Ellis said.

The Pharisees were the ones who allowed Jesus' death, although they were the strongest defenders of the faith, he noted: "But they had one blind spot -- their pride in what they were. Because of their blind spot they became unteachable. They became interested in position and power."

"The Pharisees, the ones who most zealously sought to do God's will, were the ones who lost their birthright. They became a backwater in the affairs of the kingdom of God."

To illustrate toleration, Ellis referred to the biblical account of Jesus rebuking his intolerant disciples. They wanted to punish another man who was casting out demons in Jesus' name.

"Please note that Jesus did not suggest that they send a committee down to examine this man as far as his credentials were concerned. It wasn't important what his doctrinal position was. It wasn't important even that he was teaching no error," Ellis said.

"The only issue was, 'Is he opposing Satan and is he identified with Jesus?' That's the rule.

"I'm earnestly waiting for the day when rank and file Southern Baptists are going to look around them and say: 'Enough is enough. We have too much to do.'"

"We do not want to miss our destiny. We are the only evangelical group in the world with a large enough membership disciplined in giving, organized and with the zeal and biblical message to reach the world.

"I tell you truly, Satan himself is absolutely thrilled that we have become a house divided against itself.

"I'm just a chaplain. I don't even know who to talk to. I ask you to join with me in prayer. Let's ask God to raise up some leaders who will be characterized not by their power but by their humility and their willingness to serve.

"We don't want to be as the Pharisees and lose our birthright."

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Standard poll reveals
opinions about abortion

By Toby Druin

N-60
(Texas Std.)

Baptist Press
7/21/89

DALLAS (BP)--What do Texas Baptists think about abortion? Be assured they have opinions about the controversial issue, and the Baptist Standard learned they are eager to share them.

Almost 1,200 people clipped and mailed a form that appeared in the July 12 issue of Texas Baptists' weekly newsjournal that asked readers, "What Do You Think?" about abortion in light of the recent Supreme Court decision.

They not only clipped, marked and mailed in the form, they duplicated it and gave it to other family or church members. They wrote opinions on the form. Some included poems, cartoons and clippings from other publications, and some wrote letters enlarging on their opinions.

A majority signed the forms or noted their names on the envelope or material that accompanied the form, indicating they are not shy about the opinions they held.

Several -- 20 to 30, plus four who called the Standard office -- said they didn't like the options offered. They said they would prefer that the second option permitting abortion in cases of rape or incest or if the mother's life is in jeopardy be divided into two parts, allowing them to check that they would permit abortion if the mother's life is in jeopardy.

Editor Presnall H. Wood said such a change probably would have clarified the results, but he said that he interpreted the poll "as revealing that Baptist Standard readers by a rather large percentage oppose abortion except in some circumstances, such as when pregnancy is a result of incest or rape or when the life of the mother is in jeopardy."

Several added comments on when life begins, some charging that Baptists who take the "life begins at conception" stance are adopting a Roman Catholic stance and rejecting the belief that children have to reach the "age of accountability" to be responsible for their sins.

Others raised the issue of child abuse, stating it is better to have an abortion than to bring an unwanted child into a life of abuse.

One woman wrote that she believed in abortion because a relative had been raped; she added she also believed in capital punishment. Another said she had been the victim of incest, adding that she had not become pregnant because of it but would protect a woman's right to an abortion in such a case.

An attorney wrote that the three choices offered were not real choices. He said God himself performs many abortions through miscarriages. The third choice, he said, implies a girl or woman having an abortion "desires" it. "I doubt any female having an abortion truly 'desires' it," he said.

A law enforcement officer expressed his belief that life begins at conception and his opposition to abortion, but added that bombing abortion clinics or blocking access to them in defiance of the law is not "Christlike." God has ordained government, he said, and the way to change is through the ballot box.

Some who registered their opinion on one of the three options questioned why the information was sought about male, female, age, etc.

And some noted that on the back of the form was the story about another Supreme Court ruling, this one forbidding the display of a nativity scene with the words "Glory to God in the Highest" in a public building. They didn't like that court decision.

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And some thanked the Standard for giving them the opportunity to express themselves. "Thanks for not assuming you know how every Baptist feels on this issue," one wrote.

Results of the poll are consistent with the most recent actions of both the Southern Baptist Convention and the Baptist General Convention of Texas.

Last month in Las Vegas, Nev., before the most recent Supreme Court decision giving states authority to control abortion practices, SBC messengers passed a resolution urging state legislatures to enact legislation to restrict the practice of induced abortion. The resolution affirmed opposition to legalized abortion and supported state and federal legislation or constitutional amendment to prohibit abortion except to prevent the imminent death of the mother.

The last action by the Baptist General Convention of Texas on abortion was a resolution passed at the annual meeting in El Paso in 1986 that asked Texas Baptists to communicate Christian understanding of sexual responsibility and the sanctity of life, urged counseling, housing, adoption placement services and appropriate health care for women in crisis pregnancies, "emphasizing a reconciled relationship with Jesus Christ."

The Texas resolution urged convention agencies and institutions to provide leadership for churches by preparing literature that takes a "clear and biblically strong stand against abortion, and to inform and motivate our members to action to eliminate abortion on demand" and supported public policy and work "toward the passage of legislation to address the tragedy of abortion."

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Baptists answer questions
raised by abortion poll

By Toby Druin

N- CO
(Texas Std.)

Baptist Press
7/21/89

DALLAS (BP)--Almost 1,200 Texas Baptists, and a few from other states, responded to the "What Do You Think?" questionnaire in the July 12 Baptist Standard, registering their opinions about abortions.

Texas Baptists' weekly newsjournal asked them to respond to three statements:

- Abortion should never be permitted.
- Abortion should be permitted when pregnancy is a result of rape or incest or when the life of the mother is in jeopardy.
- Abortion should be permitted whenever the mother desires it.

Responses to the questionnaire were to be returned to the Standard office by July 19.

A total of 1,114 had been received by the deadline. Of that number:

- 228, or 20.5 percent, said abortion should never be permitted.
- 720, or 64.6 percent, said abortion should be permitted when pregnancy is a result of rape or incest or when the life of the mother is in jeopardy.
- 166, or 14.9 percent, said abortion should be permitted whenever the mother desires it.

All of the questionnaires received by the deadline that registered an opinion are included in the totals, even those which did not include information on the gender, age group, or pastor, staff or lay status, hence the difference in the total response and the totals in each of those categories.

Opinions registered by gender were relatively comparable, according to percentages, to the totals.

Among the 751 females who indicated an opinion, 142, or 18.91 percent, said abortion should never be permitted; 495, or 65.91 percent, said abortion should be permitted when pregnancy is a result of rape or incest or when the life of the mother is in jeopardy; and 114, or 15.18 percent, said abortion should be permitted when the mother desires it.

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Among the 281 males registering an opinion, 64, or 22.77 percent, said abortion should never be permitted; 175, or 62.25 percent, said abortion should be permitted when pregnancy is a result of rape or incest or when the life of the mother is in jeopardy; and 42, or 14.98 percent, said abortion should be permitted when the mother desires it.

Of those responding, 776 indicated they were females and 292 said they were males.

Almost half, 514, said they were 60 years or older; 296 were 46 to 60; 246 were 26 to 45; 26 were 18 to 25; and 14 were under 18, with 7 from the same church.

Each age group for both men and women showed a majority favoring the second option, with the percentage favoring that option for the most part increasing with age. For instance, 46.8 percent of women 26 to 45 years of age checked that option, while 69.7 percent 46 to 60 checked it, and 73 percent 60 or over chose it.

Of the men 26 to 45, 56.6 percent chose the second option to permit abortion in case of rape, incest or if the life of the mother is in jeopardy. The percentage dropped to 55.1 percent among men 46 to 60, but it climbed to 76.4 percent for those 60 and over.

Eighty-five indicated they were in church-related vocations as pastor or staff member, including one who said he was retired and another who said she was a pastor's widow and checked the pastor, church staff box. Of that total, 77 registered opinions, with 25 saying abortions should never be permitted; 45 permitting abortions in cases of rape, incest or the mother's life in jeopardy; and seven saying the mother should be able to get an abortion if she chooses to do so.

Of the male pastors or staff members, 19 said never, 40 said yes in the event of rape, incest or if the mother's life is endangered and five said yes when the mother wants an abortion. Among the women, six said never, five said yes to the second option and two said yes to the third.

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Churches must deal with AIDS,
medical missionary says

By Mark Wingfield

N-HMB

Baptist Press
7/21/89

GLORIETA, N.M. (BP)--Every Southern Baptist church should prepare to face the AIDS crisis, a medical missionary said.

"If you haven't studied and prayed about how your church should respond to AIDS, you're behind. Eventually, your church is going to be affected by AIDS," said Fred Loper, an Oklahoma City medical doctor and Southern Baptist home missionary.

Loper addressed a group of church-and-community ministries workers during the annual Home Missions Conference at Glorieta (N.M.) Baptist Conference Center.

AIDS, the common name of Acquired Immune Deficiency Syndrome, is a virus that attacks a person's immune system, damaging its ability to fight off other diseases. In America, AIDS is most common among homosexual men, IV drug abusers and hemophiliacs.

As he travels the country assisting churches, associations and state conventions, Loper encounters pastors eager for information about AIDS, he said: "Pastors are sitting up and paying attention everywhere I go now. They know people who are affected by AIDS.

"If Jesus were here, would he care for people with AIDS? Of course he would. And so should we.

"There's a significant number of people in Southern Baptist life who are interested in dealing with AIDS. They seem to be wanting permission to minister."

In light of this concern about AIDS, Loper suggested five actions churches could take:

-- Learn about AIDS.

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By learning basic facts, Southern Baptists could overcome their fear of AIDS and discover ministry opportunities, Loper explained.

"Begin to consider the issue. Pray about it and talk about it," he said. For example, church members need to understand that AIDS is not transmitted by touching an infected person or by breathing the same air, Loper said: "AIDS is a fragile virus. It does not live on the backs of church pews or on toilet seats. It is killed very easily when exposed to the environment."

The only known means of transmitting the disease are through sexual contact with an infected person, IV drug abuse or injection of tainted blood, Loper said.

A period of prayer and study in a church should also include assessing the needs of the local community related to AIDS, he added, noting, "If you're going to minister to people, you need to know who they are."

-- Be prepared to face AIDS within the church.

As AIDS spreads, most churches will encounter church members or prospects infected with the disease, Loper predicted, adding that by talking through the issues in advance, churches can develop a positive attitude.

For example, a prepared church will not be alarmed when an infected infant is brought into the church nursery, Loper said.

After studying the facts, churches will realize accepting such a child offers no risk, he said: "Since you don't get AIDS by casual contact, taking care of little babies isn't going to give you AIDS."

"Should you wear gloves when you change diapers in the nursery? Yes. But you should have been doing that a long time ago because of the potential infection of Hepatitis A and B, which are far more common than AIDS."

-- Donate blood.

In the last decade, supplies at U.S. blood banks have decreased, Loper explained. At the same time, a need to ensure that blood supplies are safe has existed.

Since most church members are not among the high-risk groups for infection, they are good donors to keep the nation's blood supply safe and adequate.

Churches could begin a ministry of donating blood, he said, noting that there is "absolutely no risk of being infected by donating blood."

-- Be a friend.

"AIDS patients have become isolated from society because of the stigma of their disease," Loper said. "The ministries that AIDS patients need most are the things we as Southern Baptists already do well."

Loper cited hospital visitation, providing transportation and listening as examples of these ministries.

Even though Southern Baptists strongly oppose the homosexual lifestyle that is closely identified with AIDS, church members must overcome fear with love, he said: "You have to get to the point where Jesus' love comes through and laps over any fear. Be willing to get involved because Jesus loves these people."

-- Educate people in the church about sexual behavior.

"AIDS is not the only problem we face," Loper said. "We need to educate the people in our churches -- especially our teen-agers -- to be responsible in their sexual behavior."

"If people were dying from adultery in our congregations, we'd be a lot more willing to deal with this problem."

Multifamily housing called
'frontier' in church starting

By Mark Wingfield

N-HMB

GLORIETA, N.M. (BP)--"The new frontier for church starting is in multifamily housing," a Southern Baptist home missions leader declared.

David Bunch, associate vice president of the Southern Baptist Home Mission Board's extension section, made the statement during the annual Home Missions Conference at Glorieta (N.M.) Baptist Conference Center.

"If we're ever going to reach our nation for Christ, we're going to have to get out of the four walls of our churches and into places like multifamily housing," added Barbara Oden, a layperson and multifamily housing ministry coordinator for Houston's Union Baptist Association.

Multifamily housing is a zoning term mission strategists have adopted to describe residential areas with six or more living units per acre. This includes apartments, condominiums and mobile homes.

At least 35 percent of the U.S. population lives in multifamily housing, Bunch reported. Christian churches currently reach only 3 percent of those people, he said, compared with reaching 50 percent of single-family housing residents.

"To this point we have not seriously addressed the concept of multifamily housing," Bunch said. "This is a major turning point in church extension."

"Church people are generally single-family housing dwellers, and they don't understand multifamily housing people," added David Beal, HMB national consultant in multifamily housing. "Many times churches do not want 'that kind of people' in their congregation."

Southern Baptists and other evangelical groups have had a "paternalistic attitude toward multifamily housing" by launching isolated ministries from the outside, Bunch noted.

Such ministries require great amounts of energy and money and do not build any support system for discipling people reached with the gospel, he said.

The next step, Bunch said, is to begin congregations within the apartment complexes and condominiums.

"If you drove by a town in Texas with 1,000 residents and no church, you'd start one there immediately," he explained. "Yet every day we drive by multifamily housing areas with thousands of residents that have no church."

Bunch introduced Oden as an example of one person who has started congregations successfully in multifamily housing.

Working with Houston's First Baptist Church, Oden became the city's first volunteer apartment activities coordinator and chaplain. She developed a range of activities at Springbrook Apartments, including English classes, aerobics, Big A Clubs for children, Bible studies for adults and weekly worship.

The key is to work from the inside through ministries that lead to evangelism, Oden explained: "We didn't know we were doing something new. We just saw a need and met it.

"What we're doing is lifestyle evangelism, only we do it according to the residents' lifestyle, not ours."

In the first five months, Oden led 72 residents to profess faith in Jesus Christ. Now her concept of starting multifamily housing congregations has been duplicated in 45 apartment complexes throughout the association.

Starting multifamily housing congregations requires sponsoring churches to re-evaluate what constitutes a church, Bunch said.

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"Congregations in multifamily housing will create a new style of Southern Baptist church," he said. "This will be a different style just like the congregations where we worship are different from the congregations of the early church."

Bunch identified five types of multifamily housing Southern Baptists should target for new congregations:

- Low-rise, contained communities as found in modern suburban apartment complexes.
- High-rise buildings of apartments or condominiums that often are inaccessible because of security systems.
- High density residential areas such as found in New York City, San Francisco and Boston.
- Public housing.
- Manufactured housing, such as mobile homes and marinas.

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Alliance seminary names
Goare to head development

N-10

Baptist Press
7/21/89

RICHMOND, Va. (BP)--Frank Y. Goare of Wake Forest, N.C., has been elected director of development for the Southern Baptist Alliance-sponsored Baptist Theological Seminary at Richmond, Va.

Goare, 29, will assume the new position Aug. 14.

Currently director of admissions at Southeastern Baptist Theological Seminary in Wake Forest, Goare will join BTSR Acting President Morris Ashcraft in the effort to develop a financial base for the new school, which the Alliance approved in March during the organization's annual convocation, Alliance leaders said.

Goare has headed Southeastern's admissions office for the past year. He was assistant director of admissions for one and one-half years before being named director last August. He earned the master of divinity degree at Southeastern in 1987 and the bachelor of science degree in accounting from the University of North Carolina at Charlotte in 1981.

A certified public accountant, Goare previously was employed by Davidson & Jones Corp. and Price Waterhouse & Co. in Raleigh, N.C., and by the accounting firm of Seidman & Seidman in Charlotte.

Goare's duties will include identifying individuals and churches friendly to the Richmond project and enlisting their support, Ashcraft said.

Goare and Ashcraft are in the process of planning a series of meetings with pastors in key cities, Goare said.

Goare said he hopes sufficient funds are available to open the new school in the fall of 1990.

A native of Morganton, N.C., Goare is married to the former Gail Jackson of Charlotte. The Goares have one child, Titus Yates, who will be 1 in September. They plan to move to Richmond as soon as their house in Wake Forest is sold.

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High School Baptist Young Men
experience Wyoming missions

By Tim Seanor

F- CO
(B'hood)

JACKSON, Wyo. (BP)--Twenty members of the High School Baptist Young Men organization and their sponsors from five states participated in a week of missions and recreation during the second annual High School Baptist Young Men's Adventure Week in Jackson, Wyo.

Sponsored by the Southern Baptist Brotherhood Commission, the young men, ages 14-18, worked as clowns, puppeteers and carpenters with Randy Foster, a Southern Baptist Home Mission Board missionary, and six summer missionaries in children's day camps, outdoor construction projects and a hospital nursing home. They also took on the challenges of white-water rafting, rappelling, horseback riding and hiking.

"This is a unique program where half of the time volunteers help me and half of the time I help the volunteers by teaching them outdoor skills and personal soul-searching," said Foster. "It's kind of a two-way street -- they come to help and to be helped.

"I want these young men to know missionaries personally. As they see different missionaries, they see how God uses different skills, abilities, and perspectives all to his glory. They might see themselves involved in a full-time missionary setting someday. Some of these guys will be more serious about their personal walk with the Lord because they've come here."

The young men were involved in a variety of missions projects, ranging from direct personal ministry to children and senior citizens; to indirect missions projects, such as making a grave marker for an abandoned stillborn infant, constructing foot bridges and developing outdoor campground amphitheatres for worship services.

Many of the participants viewed the week as a way to develop new missions skills and apply the skills they learned to prepare for the event.

"I'm planning to be a missionary when I grow up," said Mike DeRosier, 16, of Elton, La. "I've committed my life to missions, and I felt like if I have chances to do a lot of this kind of stuff then I would know if that's really what God intends for me to do. This (missions experience) can help me with my future goals."

Adventure recreation activities each afternoon challenged the young men to overcome fears and struggle with physical obstacles to achieve personal goals.

"It was something else," said Tony Benz, 16, of Jefferson City, Mo., when asked for his reaction to rappelling from a mountainside. "At first I was really scared, I could hardly breathe. Once you get over the edge it's all right. Just leaning back over the edge is quite a spooky feeling."

"We want to see High School Baptist Young Men grow spiritually, mentally, and physically through this project," said Kenny Rains, national director of High School Baptist Young Men. "Adventure Week provides a way for young men to discover who they really are and determine what they can do in missions.

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(BP) photos mailed to state Baptist newspapers by Brotherhood Commission