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September 1, 1989

89-126

Southeastern plans workshop;
profs want hiring delayed

By Marv Knox

N-10

WAKE FOREST, N.C. (BP)--Southeastern Baptist Theological Seminary faculty and trustees will hold a joint workshop this fall, seeking to alleviate the school's accreditation woes.

Meanwhile, the faculty has called for a moratorium on selecting new teachers until the faculty-selection procedure is "modified to conform" to accreditation standards.

The proposals are included in documents filed this summer with the Southern Association of Colleges and Schools, one of two accrediting agencies examining the Wake Forest, N.C., school.

The other accrediting agency, the Association of Theological Schools in the United States and Canada, has asked Southeastern to "show cause ... why it should not be placed on probation."

Controversy engulfed the seminary almost two years ago, when a new conservative majority took control of its trustee board, saying they intended to turn the school in a more conservative direction.

Subsequently, at least 18 faculty and administrators -- including the president and faculty dean -- have resigned or retired. Former President W. Randall Lolley and some others who left said they could not live with a new faculty-selection process, which they said ensured that only biblical inerrantists could be hired.

Enrollment has fallen about 43 percent, from 1,046 students in the fall of 1987 to perhaps 600 this fall.

Both accrediting agencies launched their investigations more than a year ago. Both have issued reports critical of the seminary. The American Association of University Professors also has censured the seminary.

In March, Southeastern trustees ratified their responses to the agencies in similar documents with more than 100 pages each. They countered the agencies' charges point by point.

Trustees also approved a process for developing an "institutional response" requested by the Southern Association. That response was drafted this summer by Southeastern President Lewis A. Drummond after meeting with selected trustees, faculty, staff, students and alumni, as well as a "facilitator" suggested by the Association of Theological Schools.

A faculty committee wrote its response and submitted it to the Southern Association, as well as the administration and trustees.

Both the presidential/institutional and faculty responses are organized around issues raised by the accrediting agencies: institutional effectiveness/image, faculty selection, perceptions of academic freedom and seminary governance.

Parties involved in the accreditation process have been reserved in their comments on the matter.

Both Drummond and James T. Rogers, executive director of the Southern Association's commission on colleges, have declined to comment on the case.

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Leon Pacala, executive director of the Association of Theological Schools, likewise declined to discuss at length how Southeastern's responses to the Southern Association might affect his organization's deliberations.

"I can anticipate that any significant response to the concerns of the Southern Association would be significant, at least in part, in responding to our own commission," Pacala said.

L. Russ Bush III, the seminary's academic vice president and dean of the faculty, said: "We have to make a serious response, and I think we're doing that. The institutional report set up a plan or procedure by which we would attempt to arrive at satisfactory solutions to the problems -- not setting forth answers to the problems but setting forth a procedure. We're well on our way toward that, because we have this plan in place that puts everybody talking to each other.

"I hope we won't be put on probation, but that we will be able to show we are making progress. I think what we're doing is well within the stated guidelines for accreditation."

The faculty's document "is setting forth what they feel to be the solution to the situation," he said.

Richard Hester, professor of pastoral care and one of three faculty members who drafted the faculty's response, said: "The faculty understands the standards of accreditation and what is required to put the school into compliance, and that's how we wrote our report. We wrote out concrete steps we need to take to stay accredited. If the school takes these steps, accreditation will be maintained."

Drummond's institutional response and the faculty's document are not mutually exclusive, he said and noted: "The faculty cares very much about accreditation. Accreditation is helping schools maintain established standards for higher education. We're committed to those norms and our school upholding them. If not, we're committed to telling the truth about that and doing what it takes to comply with those norms."

Trustees offered varying views on the subject.

Mark Caldwell, pastor of University Baptist Church in College Park, Md., and a member of the trustee minority who opposed the 1987 changes, said: "We should say to ATS and SACS, 'We have no intention of allowing our present faculty sufficient say in the selection of their peers to meet your criteria. When, however, our faculty has a controlling majority of inerrantists, we will re-apply for accreditation, because at that time we will give faculty a voice in keeping with your standards.' "

Chairman Robert Crowley, pastor of Montrose Baptist Church in Rockville, Md., noted: "I have always felt -- because there has to be justice in the world and because the people in the academic accrediting associations can see the facts and evaluate them -- that we are not in any trouble at all. This especially is true when you consider that some things said about us are untrue and some things we have done have been changed back to the way they were."

Upcoming developments include a trustee-faculty committee meeting in early September to plan the Oct. 11 workshop between the two groups, a visit by Southern Association representatives Sept. 25 and announcement of the Southern Association's accreditation decision Dec. 12.

SEBTS president, faculty
address accreditation

By Marv Knox

N- CO

Baptist Press
9/1/89

WAKE FOREST, N.C. (BP)--Southeastern Baptist Theological Seminary's president and faculty have addressed issues raised by its accrediting agencies.

The Wake Forest, N.C., school is being investigated by the Southern Association of Colleges and Schools and the Association of Theological Schools in the United States and Canada.

The investigations follow two years of turmoil, marked by disagreements over the direction the seminary should be taking.

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Both accrediting agencies have issued statements critical of the seminary.

The Association of Theological Schools has asked Southeastern to "show cause" why it should not be placed on probation. The Southern Association has asked for an institutional response to its criticisms, pending a hearing on the fate of the school's accreditation.

After conferring with representatives from the faculty, trustees, students, staff and alumni, President Lewis A. Drummond drafted the institutional response this summer. The faculty has submitted its own response.

Both documents are arranged according to four areas of criticism levelled by the Southern Association:

-- Institutional effectiveness/image.

Drummond's institutional plan calls for using the seminary's "Statement of Purpose," developed almost 40 years ago, "seriously and on a wide scale." It also suggests developing "some means of positive input to the media," including employment of a full-time public relations officer.

It proposes a faculty-trustee workshop, set for Oct. 11, in which "we can sit down face to face, discuss our differing opinions and hopefully find ways to achieve reconciliation."

The faculty statement endorses "a day of work together," but it also calls for development of community on campus.

"Theological education can only be properly done within the setting of community," it notes. "Community, and with it institutional effectiveness, can only be restored as all constituent groups in the life of the seminary recognize and fulfill their proper role in the life of the school. This can be done only as the institution properly addresses ... faculty selection, academic freedom, and organization and administration."

-- Faculty selection.

The president's institutional response says: "The technical issue that caused much of the present concern was the changing of the 'new faculty' election process by the trustees in October of 1987. Much has been done to alleviate this problem. We believe that we are operating in conformity" with accreditation criteria.

"Trustees in their March 1989 meeting discussed and voted to revise the procedure to leave the responsibility for 'new faculty' selection in the hands of seminary administration and faculty, with only final approval in the hands of the governing board."

The document also notes the trustees have removed themselves from selection of adjunctive and part-time faculty, another component of the 1987 policy changes.

The faculty statement maintains that faculty-selection procedures still "have inappropriately reduced the role of the faculty and have given the (trustee) committee on instruction a role in the process that exceeds their proper function."

It calls for a moratorium on hiring faculty "until the procedure for faculty appointment is modified to conform" to accreditation standards.

It proposes a 14-step selection process that involves the faculty from the first step, recommending vacancies to the president, and includes them in drafting position descriptions for the vacancies, designating candidates for the jobs, and evaluating and recommending the candidates. The proposal brings trustees into the process at the 13th step, evaluation of prospective faculty members, and the 14th step, appointment.

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A professor who helped draft the proposal explains: "The process of electing faculty is a joint responsibility of administration and faculty. The faculty is most qualified to assess the curriculum needs of an institution and to evaluate the abilities of candidates for the faculty to meet these needs. Trustees are not appointed to staff the school, but to see that educational staff are qualified."

The faculty document also suggests a similar procedure for electing a president or dean.

-- Perceptions of academic freedom.

Drummond's institutional response notes, "Trustees have pledged to protect the faculty from undue intrusions by groups." It cites faculty tenure and procedures for due process as protections against "any false or unfair accusations."

"The current administration holds high the principle of responsible academic freedom within stated -- and agreed-upon -- confessional boundaries and has pledged to maintain the integrity of the classroom," the document states. "Teachers subscribe to the school's confessional documents as a condition of their employment and thus are knowledgeable about the reasonable limits on their classroom freedom. ... We are aware of no instance where academic freedom has been denied in the classroom."

The document calls for a faculty-trustee task force on academic freedom. It also urges "all parties to recommit themselves to the protection of responsible, confessionally based academic freedom."

The faculty document proposes that no additional doctrinal norms -- other than the Articles of Faith, which has been used since the school was founded in 1951 -- be applied to the faculty, formally or informally.

Among several recommendations, it also calls for "an official trustee statement of commitment to a pluralistic community within the scope of the institution's purpose and confessional statements." And it urges clearly defined roles for trustees, administrators and faculty; reiterates its call for new faculty-selection procedures; and asks for a "trustee statement guaranteeing academic freedom."

-- Seminary governance.

The institutional report drafted by Drummond notes, "The immediate problem at SEBTS is that the trustees are perceived as overstepping their role and intruding in the administration and faculty areas of involvement in governance."

It responds that the president will help faculty and trustees "clarify their respective roles"; the trustees already have clarified "their view concerning the perception that they are guilty of mismanagement"; the faculty-trustee workshop will deal with governance; trustees and administrators "will make clear to all parties that there are no hidden agendas and that commitment to avoid undue outside influence will be honored"; trustees will be faithful to convention responsibilities and still recognize their autonomy; faculty and administrators will realize their roles and "zealously honor one another's position."

The faculty offers 12 recommendations regarding shared governance. Five are directed to trustees noting, "The board should make its decisions as a body and speak as a body, ... see that all financial matters are kept in proper order, ... refuse to be subject to pressure from external groups and should protect the administration and faculty from such pressures, ... act to assure that there will be no more board intrusion into the school's administrative affairs or academic processes." And "board committees should not act for the board and then refuse to give the board information."

Other recommendations urge that trustees use an Association of Theological Schools representative or consultant to help them understand their role; orient new trustees "into the meaning of trusteeship"; give administrators and faculty further training in governance. The faculty document calls for a task force to create a "process for the implementation of shared governance."

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The faculty also asks that a representative from the Association of Theological Schools work with the seminary through the March 1992 trustee meeting "to monitor the implementation of the adopted process of shared governance, to assure that all will abide by the plan until a basic level of trust has been restored."

The faculty document urges that the seminary's response be enlarged to include the Association of Theological Schools as well as the Southern Association, thus speaking to both accrediting agencies.

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Convocation stresses partnership
role of associations in SBC missions

By Jim Newton

N-HMB

Baptist Press
9/1/89

RIDGECREST, N.C. (BP)--Associational directors of missions affirmed their increasing role in helping Southern Baptist agencies shape global missions strategy during a National Convocation on the Baptist Association.

The six-day convocation at Ridgecrest Baptist Conference Center attracted 1,137 participants, including 633 associational directors of missions. It was the fourth such convocation sponsored by the SBC Home Mission Board in the last 16 years.

In a summary statement affirmed by a standing vote, the participants expressed their commitment to a full and equal partnership in missions involving all state conventions, all SBC agencies, and the 1,207 Baptist associations in the SBC.

"This calls for joint planning and participation in resources and leadership," said the summary statement. "We need to respond to our local churches and grass-roots initiation to implement this partnership."

Participants also approved five recommendations as part of a "Message to Southern Baptists."

The directors urged that associations make prayer a priority, increase involvement of laity in leadership, educate Baptists about tithing and mission support, initiate the planning of mission strategy with state conventions and SBC agencies, and encourage networking of churches and associations in joint mission endeavors.

Throughout the meeting, participants grappled with such issues as coping with future shock, threats to the denomination's Cooperative Program support of world missions, increasing urbanization of America and the world, diversity within the denomination, the increasing importance of the association in a society where decentralization is a major trend, and their own emerging role as global mission strategists.

Much of the discussion of issues confronting Baptist associations took place in response groups in which participants divided into 27 small group sessions for dialogue and sharing each day. In addition, they attended workshops covering 78 topics.

Like a golden thread woven into the convocation tapestry, almost every major presentation stressed the role of the association as an equal partner in missions.

Carl Duck, director of missions for Nashville Baptist Association and a former president of the national fellowship of associational directors of missions, called for partnership in missions involving individual Southern Baptists, the local church, the Baptist association, the 37 Baptist state conventions, and all national Southern Baptist Convention agencies.

SBC Foreign Mission Board Executive Vice President Bill O'Brien urged the directors of missions to see themselves as global mission strategists. "The association must see itself in a global mosaic, one of interdependence and partnering, for the last frontier for world evangelization lies in collaboration," he said.

He added that Baptists must be willing to cooperate with other "Great Commission Christians" in global evangelization, noting that "Southern Baptists can never do it alone."

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O'Brien stressed that associations must find a way to help reach with the gospel the 530 "people groups" around the world who have never heard the name of Jesus Christ. Those groups represent 2 billion of the world's 5 billion population.

Coping with future shock may be one of the most difficult issues associational directors of missions face in the next decade, said Larry Rose, associate director of the SBC Home Mission Board's metropolitan missions department.

Rose identified six trends he felt would create the greatest stress. The trends included globalization, technological domination of education and employment, a new rural lifestyle, urbanization, shifts in age structure of the population, immigration and migration.

"We live in a global community," Rose said. "What happens in Tokyo has impact on Wall Street and Main Street. Isolation and nationalism are not major issues of the future. How we shall live, work and survive are the major issues of the future."

Home Mission Board President Larry Lewis said Baptists will never be able to reach America for Christ unless they learn to cooperate with each other more effectively, despite diversity. "Cooperation is not an option, it is an imperative," Lewis said.

He called for more involvement of associations and churches in areas of the SBC where Baptists are strong, linked with associations and churches in new work areas of the nation, and for more partnership relationships between "mega" churches and smaller congregations.

To help associations in rural areas of the nation, Lewis announced the launching of a new "Town and Country Thrust" that will provide assistance in strategy planning to the 900 associations in rural settings.

In an address that promoted a standing ovation, Bill Pinson of Dallas expressed the need to strengthen the partnership between associations and the national and state conventions by stressing appreciation based on mutual respect and trust, cooperation and deliberation.

"We are not to be competitors, but cooperators, in helping the churches advance our Lord's work," he declared. "If we allow turfdom, selfish interests, and pride to prevail, we will be fragmented and ineffective in our service to the Lord," said Pinson, executive director of the Baptist General Convention of Texas.

Both Pinson and Lloyd Elder, president of the SBC Sunday School Board, warned that the denomination's Cooperative Program system of financial support is being threatened by direct fund raising efforts among the churches.

Pinson suggested the possibility of negotiating formal agreements to reduce the overlap between associations and the state and national conventions, and to reduce the number of direct appeals for funds among the churches. "Agreement should be reached on this issue. The number of appeals is causing frustration and resentment. The partnership is in danger of being dismantled."

Elder urged Baptists to return to their heritage of missions support and to the purpose on which the Southern Baptist Convention was founded. "Our Southern Baptist roots are firmly embedded in a missions past," he said. "You and I must be good bridges to our mission future."

Warning that Baptists seem to have lost their motivation for missions, Elder said Baptists must "jump-start the dead battery of Bold Mission Thrust and provide our missions future with a missing dimension. We may call this missing dimension motivation, or dedication, or power, but it must be of God."

Three speakers called for a new wave of volunteerism among Baptists. "We will never be able to pay enough missionaries to meet all the needs," said Don Hammonds, director of the volunteer division for the Home Mission Board. The future is calling for strong bivocationalism, not just for pastors, but in all areas of missions, said Hammonds.

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Baptists would create a great missions team if they could be more like Canadian geese, Hammonds said. "When Canadian geese fly in formation, they travel 70 percent faster than when they travel alone." He added that the goose on the point of the inverted "V" formation is in the most buffeted position, catching the full force of air currents. When the lead goose tires, another goose moves up. The geese behind honk to encourage those in front. "We (Baptists) need to do a little more honking" to encourage one another, he added.

James Smith, president of the SBC Brotherhood Commission, and Bobbie Sorrill, associate executive director of Woman's Missionary Union, SBC, assured the directors of missions that their organizations want to work in partnership with associations in the recruitment, training and involvement of volunteers in missions.

D.L. Lowrie, executive director of the Tennessee Baptist Convention, appealed for missions leaders to recommit themselves to intercessory prayer for missions. Lowrie spoke five times to the convocation, leading daily Bible studies providing spiritual foundations for the conference.

The convocation closed with a sermon by Joel Gregory, pastor of Travis Avenue Baptist Church in Fort Worth, Texas, who warned the missions leaders they are involved in spiritual warfare with a secular world. The only way to win the war is by using spiritual weapons, he said.

"We will not change the world because we are sharper thinkers, harder fighters or bigger spenders," he warned. Instead, Christians must use the weapons of purity, understanding, patience, kindness, sinless lives, truthful speech, and depend on divine power through the Holy Spirit, he said.

The convocation, sponsored by the associational missions division of the Home Mission Board, was a follow-up to similar meetings held in 1963, 1974, and 1981. -- 30 --

Also contributing to this story were Karen Benson, Joe Westbury and Mark Wingfield.

(Photos mailed to state Baptist papers by Atlanta bureau of Baptist Press.)

Survey: DOMs favor some input
on missionary appointments

By Mark Wingfield

N-HMB

Baptist Press
9/1/89

RIDGECREST, N.C. (BP)--Nearly three-fourths of associational directors of missions believe Southern Baptist mission boards should "solicit and abide by" recommendations of the association in some missionary appointments.

That finding was among the results of a survey conducted by Baptist Press during the National Convocation on the Baptist Association at Ridgecrest (N.C.) Baptist Conference Center in late August. The convocation's 1,137 participants included 633 associational directors of missions from across the nation.

A total of 171 directors of missions responded to the voluntary survey, which included four questions. Not all respondents answered all four questions.

The first two questions dealt with the relationship between associations and national SBC agencies.

A total of 70.3 percent responded positively to the question, "Should the home and foreign mission boards solicit and abide by recommendations of the association concerning appointment of missionaries who are members of churches in that association?"

Out of 155 responses, 53.5 percent, or 83 people, answered "in certain cases." Another 16.8 percent, or 26 people, answered "always."

Only 46 respondents, or 29.7 percent, said agencies should "never" solicit and abide by the recommendations of associations on missionary appointments.

But on a similar question stated in terms of polity, the directors of missions nearly reversed themselves. A total of 72 percent said associations should have little or no influence in the decision-making of national agencies.

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To the question, "To what extent should Baptist associations influence the decisions of national SBC agencies?" 131 responses indicated:

-- 18 percent, or 23 respondents, believe "associations and national agencies should operate with complete autonomy";

-- 54 percent; or 71 respondents, believe "national agencies should take note of the opinions of associations but should make final decisions independently, based upon the opinion of the convention as a whole";

-- 22 percent, or 29 respondents, said "national agencies should pay strict attention to the resolutions adopted by associations, especially in areas where the association has special knowledge and expertise";

-- Only 6 percent, or eight respondents, said "national agencies should be required to follow the advice of local associations in certain cases."

The two questions have a direct bearing on a recent controversial decision of a trustee committee of the Foreign Mission Board. After receiving critical letters from Oklahoma's Enon Baptist Association, the committee overruled the recommendation of FMB staff and declined to appoint Greg and Katrina Pennington as missionaries.

The Penningtons both serve on a church staff in Enon association. Mrs. Pennington was ordained to the ministry by that church despite protests from the association.

However Charles Chaney, vice president of the HMB's extension section, cautioned that the directors of missions could have responded to the survey with something different in mind.

"A lot of this is coming out of feeling rather than thought," Chaney said, explaining that associational directors of missions feel frustrated by a perceived lack of consideration from national agencies on many issues, especially programming.

Also, the directors of missions could have been reacting to appointment of trustees more than appointment of missionaries, he said. The affirmation of Baptist polity but the desire for more input could reflect a frustration at "wondering who is in control" because of the denomination's current controversy.

In a space on the survey form for additional comments, some respondents explained they are tired of seeing individuals who do not participate in associational missions appointed trustees of SBC boards and agencies. "We have men and women named to boards who are not active in their associations and whose churches give very little to the Cooperative Program," one director of missions wrote.

Answers to another question on the survey indicate directors of missions do not favor associations having direct input in the selection of state convention board and committee members.

Out of 158 respondents, 64 percent, or 101 people, answered "no" to the question, "Should nominees for state convention boards and committees be determined by majority vote of associations, which would send the trustees as their representatives?"

The remaining 36 percent, or 57 respondents, answered "yes."

Although most state conventions currently do not receive direct input from associations on nomination of board members, some do. In Mississippi, for example, the state board is composed of one person from each county, nominated by the corresponding association. In Kentucky, each association nominates two candidates from which the state board selects one.

The survey also revealed a majority of associational directors of missions believe partnership missions projects have boosted giving to the Cooperative Program, the denomination's unified finance plan.

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The question stated, "Do you think the increase in partnership mission endeavors between individual churches, associations and state conventions has helped or hurt national Cooperative Program giving?"

In reply, 64 percent, or 98 respondents, said partnerships have helped Cooperative Program giving; 27.5 percent, or 42 people, said partnerships have had no effect on giving; and 8.5 percent, or 13 people, said partnerships have hurt the offering.

Most partnership mission projects are financed with contributions independent of the Cooperative Program.

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Honeycutt cites 'cannibals,'
affirms Baptist freedom

By Pat Cole

N-CO
(SBTS)

Baptist Press
9/1/89

LOUISVILLE, Ky. (BP)--Warning there is "no end to legalism's appetite," Southern Baptist Theological Seminary President Roy L. Honeycutt said Southern Baptists live in an era with little room for differences of opinion.

In convocation services opening the fall semester at the Louisville, Ky., school, Honeycutt said the 10-year-old Southern Baptist Convention controversy has resulted in an increasing demand for uniformity of beliefs among Southern Baptists.

"It is not enough to have a proper theory about the Bible," he said. "We must also have a proper interpretation of the proper theory about the Bible." Many Southern Baptists are engaged in the "unbaptistic" practice of disallowing dissent from majority opinions, he added.

Some Southern Baptists are further extending legalism by calling for a "uniform application" of the Bible that would force people to apply the Bible identically in every social situation, he noted.

Advocates of legalism are "spiritual cannibals" who historically have tended to "eat up their heritage," he said. "It's always been that way, and it's that way today."

Rather than conform to the wishes of the "exponents of legalized religion," Honeycutt said, individuals still can choose to be free in Christ. Yet he predicted that "harassment and intimidation" will follow those in the SBC who differ from the opinions of the majority.

Honeycutt, who has reckoned with the convention controversy since assuming the presidency of Southern Baptists' oldest seminary in 1982, said he has discovered a renewed sense of freedom in the midst of the conflict. In his prepared manuscript, he noted:

"Circumstances and criticisms have become of less and less concern for me in recent years. I truly believe my life is hid in Christ whose life is hid in God. I have experienced a freedom in Christ which I never knew to exist. Nor does the world know it endures. Nothing any longer matters ultimately except to live in Christ, to manifest him through personal relationships, to serve him faithfully and to rest in him when life concludes."

Honeycutt also emphasized the need for free Christians to live responsibly. "Freedom means that God came to make you free, but freedom also means that God came to make you responsible," he said.

Prior to Honeycutt's address, James D. Williams, executive vice president of the Southern Baptist Sunday School Board, presented a plaque recognizing the establishment of the J.M. Frost Sunday School Board chair of Christian education at the seminary. The professorship, funded by the Sunday School Board, was approved by the seminary's trustees in April. R. Michael Harton, a Southern faculty member since 1978, is the first professor to hold the chair.

In another event related to a professorial chair, Honeycutt announced the establishment of the Mildred and Ernest Hogan chair of New Testament. The Hogans, who live in Boca Raton, Fla., provided funding for the chair. A professor will be named later to fill the chair, Honeycutt said.

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Also during convocation services, nine professors who were granted tenure by the school's trustees last spring signed the original handwritten copy of the Abstract of Principles, Southern Seminary's 131-year-old statement of faith. They were John H. Dickson, assistant professor of church music; Lloyd L. Mims, assistant professor of church music; Patricia L. Bailey, assistant professor of social work; Donoso S. Escobar, assistant professor of social work; Dan R. Stiver, assistant professor of Christian philosophy; Charles B. Bugg, the Carl E. Bates professor of Christian preaching; David F. D'Amico, the Billy Graham professor of evangelism; John P. Dever, professor of church and community; and John W. Landon, professor of social work.

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'Curse of Christianity'
described by Leavell

By Breena Kent Paine

N-10
(NOBTS)Baptist Press
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NEW ORLEANS (BP)--"The curse of 20th-century Christianity may well be half-filled churches occupied by half-filled Christians," Landrum P. Leavell II, president of New Orleans Baptist Theological Seminary, told the seminary's new and returning students.

He added: "The majority of even those who gather for worship on the Lord's day have no intention of following Jesus Christ on a daily, hourly basis. Christianity has become something far less than discipleship, they're really not involved.

"Jesus said (to) bear much fruit -- not a little piddling pile, not a short crop--much fruit. We are under mandate to reach the crowds. But I do hasten to say that we must not forget that the mandate of Christ is to make disciples, not mere converts."

Leavell compared the Tabernacle in Exodus with the modern-day church building as "a physical reminder of a spiritual transaction that had been made."

"Think of that building, standing symbolically on a particular piece of ground as a testimony made between certain people and God, both individually and collectively. Why was that church built? It was built because the people that built it paid for it, established it, believed that they were under mandate from God to do particular things as kingdom citizens," he said.

God is present in that building and in the Christian's daily life, but the only way to have an "unforgettable worship experience" is for that Christian to look within himself and feel the "purging and forgiveness for his sin," causing a "radical change" in his life.

"Our people have come to the conclusion -- and maybe we've brought them to that point -- that you experience worship sitting in quietude, and then you silently file out and go your way and stack the sermon into the little intellectual compartments of (your) mind," Leavell said.

"The whole worship experience is designed to bring us to a point of surrender to the will of God. When we genuinely worship, God's going to get a volunteer. Somebody's going to stand and say, 'Here am I, Lord, send me.'

"It's my conviction that the presence and glory of God fills any house where God's obedient children are present. You don't have to have a big crowd to have that, but you have to have a pure crowd.

"When we come into this place with sin on our hands, and sin in our minds, and sin in our hearts, when we have a lack of forgiveness in our souls, God will not crown our gathering with His glory, His presence, or His holiness. It's only when we come to Him with humble and contrite hearts, confessing who we are and who He is and what our need is (that) God will honor us with His presence and glory.

"The requisite for holiness is obedience. Then when the people are filled with the glory of God through obedience to God's will, it isn't going to be long until the house is going to be full -- full of people who are coming to see what is taking place under the hand of God.

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"Don't miss the glory of God. God is not reluctant to fill His house; we've got to meet His conditions," Leavell concluded. "The more a congregation comes to its soul-winning heritage, the larger the congregation, the warmer the fellowship, the sounder the orthodoxy, the greater the liberality, and the mightier the mission spirit."

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Photo available from New Orleans Seminary.

Southwestern president urges students
to rise above world's expectations

By Chip Alford

N- (O)
(SWBTS)

Baptist Press
9/1/89

FORT WORTH, Texas (BP)--To a world expecting the worst from Christian ministers, students at Southwestern Baptist Theological Seminary have the privilege of becoming "God's pleasant surprise," the school's president said during the opening chapel service of the 1989-90 academic year.

With the fall of prominent pastors and the crumbling of televangelism empires, Southwestern President Russell Dilday said, the public is growing increasingly skeptical of Christian ministry. He quoted a newspaper columnist who reported that government investigations show Americans are being taken for millions of dollars each year by people selling religion.

"There is that possibility of the ministry becoming a laughingstock," Dilday said during the Aug. 29 service on the seminary campus in Fort Worth, Texas. "That possibility led our faculty in their annual retreat to talk about the importance of spiritual formation at the seminary ... so that ministers of the gospel in the future can be as (the apostle) Paul said, 'people commended.'"

Many pastors and church leaders are failing today because they are unprepared for the "illogical paradoxes" of the ministry, such as glory and dishonor, evil report and good report, deception and truth, and sorrow and rejoicing, Dilday said.

"The ministry, Paul is saying, is not for persons who can only live with neat, compatible categories without contradiction or ambiguities," he noted. "They're there, and those of us who follow Jesus Christ as Lord and master are going to have to face a ministry that is characterized uniquely by paradoxes."

Dilday also reminded students of Paul's warning about the "unfriendly environment of the ministry." Too many ministers fail because they are not prepared for the adversities and hardships they inevitably will face, he said.

But Dilday also shared Paul's secret of success in ministry -- irresistible power. Purity, knowledge, patience, kindness, unfeigned or unhypocritical love, the Holy Spirit and the power of God all are equipment and qualities of character ministers need to fight the spiritual battles they will encounter, he said.

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Southeastern's Drummond
has malignant colon tumor

N- (O)
(SEBTS)

Baptist Press
9/1/89

WAKE FOREST, N.C. (BP)--Lewis A. Drummond, president of Southeastern Baptist Theological Seminary in Wake Forest, N.C., is recovering well after doctors found cancer in his colon in late August, a seminary official reported.

Doctors at Duke University Medical Center in Durham, N.C., discovered a malignant tumor in Drummond's colon, said Paul Fletcher, the seminary's vice president for internal affairs.

Doctors believe the tumor is confined and has not spread, Fletcher added, noting Drummond has begun chemotherapy and radiation treatment and is responding well to his medication.

A decision concerning whether to remove the tumor will be made later in the fall semester, Fletcher said.

Drummond is expected to be released from the hospital Friday, Sept. 1, and plans to be back in his office Tuesday, Sept. 5.

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Author-theologian
Killinger joins Samford

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(A12.)

BIRMINGHAM, Ala. (BP)--Author-theologian John Killinger, who holds earned doctorates in both English and theology, will join the Samford University faculty this fall as distinguished professor of religion and culture.

The Harvard and Princeton-educated Killinger -- author of more than 40 books on literature, preaching and church leadership -- will teach English and religion courses in the Birmingham, Ala., university's Howard College of Arts and Science and Beeson Divinity School. He also holds degrees from Baylor University and the University of Kentucky.

Killinger's appointment is part of a strategy by Samford to enlarge and strengthen its academic resources, university leaders said. The school announced this summer that more than 40 new faculty members would be added during the 1989-90 academic year. Twenty-five new members are under contract for the fall term.

Killinger, 55, taught literature and preaching at Vanderbilt University in Nashville from 1965 to 1980. He also has been dean at Kentucky Southern College in Louisville and senior minister at First Presbyterian Church of Lynchburg, Va., and First Congregational Church of Los Angeles, Calif.

Active in the fight against illiteracy, Killinger recently was named co-chairman of National Clergy for Literacy, sponsored by the ABC and PBS television networks. He was a founding board member of Project Literacy Los Angeles.

In addition to his books, several of which have been religious bestsellers, Killinger has written in such publications as Saturday Review, Christian Century and Modern Drama. His sermons have appeared regularly in Harper and Row publisher's "Best Sermons" and "The Minister's Manual," a book used by preachers of various denominations.

Killinger and his wife, Anne, are the parents of two adult sons.

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El Paso missionary
Wilson Ross dies

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Baptist Press
9/1/89

FORT WORTH, Texas (BP)--Southern Baptist missionary Wilson Ross died of cancer Sept. 1 in Fort Worth, Texas. He was 63.

Wilson was director of the management services division at the El Paso Baptist Publications Mission in El Paso, Texas. He had worked in that role since 1960.

He also worked for a time as interim general director of the Baptist Spanish Publishing House in El Paso. That organization, part of the publications mission, prints materials used in some 40 Spanish-speaking countries.

Ross also had been secretary of the training union --now called discipleship training-- department at the publishing house and editor of the adult training union quarterly.

Before going to the publications mission in 1953, he was a Southern Baptist representative in Mexico for two years. He was a field worker and director of a Baptist student home for boys in Chihauhau and later was a field evangelist in Terroeon.

Ross and his wife, the former Jimmie Meek of Wolfforth, Texas, were appointed missionaries by the Southern Baptist Foreign Mission Board in 1950. She is a publications worker at the El Paso publications mission.

Before his missionary appointment, Ross was pastor of Terrace Acres Baptist Church in Fort Worth. Earlier, he was pastor of First Baptist Church in Gene Autry, Okla.

He wrote several books in both Spanish and English, including a history of the Baptist Spanish Publishing House.

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Born in Lone Oak, Texas, Ross received the bachelor of arts degree from Hardin-Simmons University in Abilene, Texas; the bachelor of divinity and master of religious education degrees from Southwestern Baptist Theological Seminary in Fort Worth; and the master of arts degree from Texas Technological College --now Texas Tech University-- in Lubbock.

He is survived by his wife and three adult children.

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Photo mailed to state Baptist newspapers by Richmond (foreign) bureau of Baptist Press

Evangelical scholar notes
seriousness of SBC controversy

By Pat Cole

N - (O)
(SBS)

Baptist Press
9/1/89

LOUISVILLE, Ky. (BP)--Southern Baptists are embroiled in a "deadlier internal battle" than the modernist/fundamentalist controversy that swept American Protestantism in the 1920s, claimed a North American Baptist theologian.

Stanley J. Grenz, professor of theology and ethics at North American Baptist Theological Seminary in Sioux Falls, S.D., said Southern Baptists sidestepped the modernist/fundamentalist controversy only now to become involved in a controversy that "overshadows whatever squabbling is going on in other denominations."

The Southern Baptist Convention controversy could prompt many churches and people to leave the denomination or may produce a "wholesale schism," he said.

Grenz addressed the Pastors' School at Southern Baptist Theological Seminary in Louisville, Ky. The conference included a Southern Baptist/evangelical dialogue sponsored by a grant from Pew Charitable Trusts in Philadelphia.

Southern Baptists' non-participation in the modernist/fundamentalist controversy is "the most immediate reason" they failed to join the trans-denominational evangelical movement that began to emerge in the 1940s, he said.

Southern Baptists' dominance in the South, close ties to Southern culture, denominational loyalty and abundance of resources also led Southern Baptist "go it alone" rather than embrace the evangelical coalition, he added.

Although Southern Baptists experienced theological strife during the 1920s, their controversy differed from that experienced by other denominations, he noted: First, J. Frank Norris and others who "who carried the fundamentalist label" among Southern Baptists lacked the "intellectual erudition" of some fundamentalist leaders in the North. Second, the SBC was not "fertile soil for modernist thinking and in contrast to other denominations did not develop a sizable liberal faction." Finally, Southern Baptists, unlike other denominations, were able to avoid a major split, and SBC life "was not seriously disrupted."

Grenz said he believes Southern Baptists are evangelicals, noting they share much of the same piety and theology of other evangelical groups. Yet most Southern Baptists have never viewed themselves as part of the broader evangelical movement, he explained.

But the present controversy, combined with slowed membership growth, financial concerns and expansion outside the South, may lead Southern Baptist to undergo a "theological reassessment," he said. That reassessment could prompt Southern Baptist to re-evaluate their relationship with the other evangelical Christians.

Southern Baptists now stand at a "crossroad in their history" that might direct them toward greater involvement in the evangelical community, Grenz suggested.

"Perhaps the events of the last few years are a part of God's way of challenging this great body of the people of God to rethink who they are vis-a-sis the greater reality of the body of Christ," he concluded.

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