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September 7, 1989

89-128

Cooperative Program receipts  
2% ahead of last year's pace

N-CO

NASHVILLE (BP)--Eleven months into its fiscal year, the Southern Baptist Convention's unified budget has received \$125,855,794, reported Harold C. Bennett, president and treasurer of the SBC Executive Committee.

The Cooperative Program's year-to-date total represents a \$2,478,005 -- or 2.01 percent -- increase over the total for the first 11 months of 1987-88, Bennett said. That compares to a U.S. inflation rate of 5.0 percent.

"Regretfully, the national Cooperative Program received only \$10,632,761 in August," he noted. "That amount was \$829,472 -- or 7.24 percent -- less than receipts for August 1988.

"If our September receipts are equal to the amount we received in September 1988, we would exceed total receipts for last year by \$2,478,005, or 1.84 percent.

"That still means we would fall \$344,452 short of our \$137.61 million basic operating budget."

To reach the basic operating goal, the Cooperative Program needs \$11,754,206. The budget's monthly receipts have eclipsed that mark eight times.

"September usually is a very good month," Bennett said. "I hope we will receive a larger amount this month than we did in September last year."

If the Cooperative Program has a month equal to September '88, it would end the year \$8.3 million -- or 5.72 percent -- below its \$145.61 million overall goal, he pointed out. However, Southern Baptists have reached the total Cooperative Program goal three times out of the past 15 years.

The budget needs \$19,744,206 to reach the overall goal. The record for monthly receipts is \$15.5 million, set in January 1988.

The Cooperative Program is the convention's unified ministry budget that supports missionary, evangelistic and educational endeavors worldwide.

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Missionary appointments down;  
FMB boosts enlistment drive

By Eric Miller

N-FMB

Baptist Press  
9/7/89

RICHMOND, Va. (BP)--Appointments of new Southern Baptist foreign missionaries are in a four-year downward spiral, raising questions about whether the denomination can reach its goal of having 5,000 missionaries overseas by the year 2000.

Missionary appointments topped 400 for the first time in 1982, with 406, and reached an all-time high of 429 in 1985. But they leveled off at 411 in 1986 and 407 in 1987, and dropped to 358 last year.

To stay on track for the goal, the Southern Baptist Foreign Mission Board needs to appoint 376 missionaries in 1989. But only 300 new missionaries are expected to get overseas jobs this year, said Lloyd Atkinson, director of the board's personnel selection department.

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Foreign Mission Board staff members -- and missionaries themselves -- are trying to reverse the downward trend through more face-to-face contacts with potential missionaries, board leaders said.

So far, 235 new missionaries have been appointed in 1989, about 10 fewer than this time last year, Atkinson noted. The October and December missionary appointment services are the only ones remaining in 1989.

The number of missionary appointments must average 480 annually from now until the year 2000 for Southern Baptists to reach their Bold Mission Thrust global evangelism goal of 5,000 missionaries in 125 countries, said researcher Jim Slack, a missionary to the Philippines currently working as scholar-in-residence at the board.

To meet that average, the board must appoint at least 394 new missionaries next year, reach the 500 mark by 1995 and surpass 600 annual appointments by the year 2000. These figures are based on an annual net growth rate that allows for projected missionary retirements, completions of service, resignations and deaths.

"I'm not on red alert yet," Slack said. Southern Baptists are now supporting 3,797 foreign missionaries in 116 countries, which is almost 200 more than necessary to stay on target, for Bold Mission Thrust, he explained.

"I feel like we can reach Bold Mission Thrust," Slack said. An encouraging statistic, he explained, is that the percentage of loss of missionaries through death and resignation is lower in the 1980s than in the 1970s. That may be due to improved living conditions in many countries and more advanced medical care for missionaries, he said.

But net growth in the total mission force is slowing down. It dropped from 4.68 percent in 1978 to 0.73 percent in 1988, Slack said, and "we don't feel good about anything that slows down -- not when we're trying to win a lost world to Christ."

"We track the appointment figures on an ongoing basis here at the board, and we always find some variation from year to year," said Harlan Spurgeon, vice president for mission management and personnel. "However, our concerns grew as the numbers of candidates presenting themselves for appointment decreased in a more dramatic fashion in the early part of this year."

Mission board staff members said some factors resulting in fewer appointments include: fewer college and seminary graduates, and thus fewer missionary applicants, as the post-World War II baby boom generation gets older; the Southern Baptist Convention theological controversy, which is resulting in misinformation about missions; more hard-to-fill, highly specialized jobs on the mission field, including those in restricted-access countries; and recent downturns in financial support for missions, resulting in tighter mission budgets overseas and less money for housing and other costs related to supporting new missionaries.

The missionary force usually shows a net annual growth of about 100, but "we are 63 missionaries less than we were the first of the year," board President R. Keith Parks told trustees during their Aug. 7-9 meeting.

Parks later said the actual figure concerned him less than the fact that "this may be symptomatic of Southern Baptists' commitment to reach a lost world -- a weakening in commitment."

"Right at the point where we need to make a strong push to share the gospel with the world, the key ingredient of the number of missionaries is faltering."

Another concern, Parks said, is "the uncertainty as to whether the board will continue to be a channel of missions for all Southern Baptists or tighten and be a channel for only part of our convention, and whether the financial support will be there."

The denominational controversy has caused some candidates to hesitate during the appointment process and others to choose short-term missions rather than career service, Atkinson said.

A more subtle factor that may be affecting missionary appointments is what some describe as a "me generation" of "people who are not looking at being called as much into servant-type work," Atkinson said. But the quality of missionaries being appointed, he added, "is tremendous -- some of the finest people I've ever known."

Stepping up enlistment efforts, the board's personnel selection and missionary enlistment departments have increased the number of missionary candidate conferences and missions information conferences from 56 in 1988 to more than 125 in 1989, Atkinson said. These are conferences in which staff members meet with potential missionaries in their home states and in Richmond, Va., home of board offices.

The board also is calling on the help of some of missions' best salespeople: missionaries. Since 1984, about 20 missionaries per year have spent their U.S. furloughs asking preachers in their home states to consider missionary service. Now these enlistment assistants are increasing their face-to-face contacts with many of the 8,000 potential missionaries whose names appear on lists provided by local Baptist associations.

The enlistment department is planning to assemble furloughing and retired missionaries in key states to serve on global evangelism search committees to seek out potential missionaries, much like a church search committee hunts for a new pastor.

The board's ethnic church relations department is assigning additional furloughing missionaries to meet with Hispanics, Asian-Americans and other Southern Baptist ethnics. A video about missions opportunities is being prepared for distribution to some of the 5,700 ethnic Southern Baptist churches.

Sixty-eight Southern Baptist ethnics are now missionaries. Six have been appointed in 1989, and several more are on track for appointment, said Jerry DeOliveira, director of ethnic church relations. DeOliveira is urging ethnics to go on two-week volunteer mission trips.

Victor Davis, director of black church relations at the board, is conducting an enlistment effort among black students at Southern Baptist seminaries to stimulate more missionary applications. Currently, five blacks are career missionaries and three are journeymen, but no blacks are in the appointment process.

The SBC controversy affects blacks interested in missions very little, said Davis. "Black Southern Baptists don't feel a part of the controversy; they see it as a white man's controversy," he explained.

What does hurt missionary enlistment of blacks is that most of them see America as their priority mission field. "Much of the black community is plagued by poverty, crime and drugs and sometimes it's hard to see beyond our own problems," Davis said. But he hopes to expand blacks' vision by encouraging them to go overseas on short-term volunteer mission trips.

Overall, about 48 Southern Baptists currently in the missionary appointment process have written their life histories -- a 10-page confidential document. Completion of a life history represents a serious step toward appointment.

Not all 48 will reach appointment, at least not in 1989, Atkinson said. They must be matched with overseas jobs, and some may need to take seminary classes.

"We have a good number of people waiting for jobs," said Tim Brendle, associate vice president of mission personnel. Some are specialists, such as seminary teachers, religious education consultants, musicians, women's workers and student workers, he said. The mission field has a place for each of these specialties, but some candidates want to work in a specific country.

To aid the job-matching process, the personnel selection department has started compiling lists of all qualified missionary candidates who have specialized skills and want to work in a particular country, said Wendy Norvelle, the department's associate director. These lists, which now include 50 to 60 candidates, go to missionaries overseas, who consider whether they need someone with the skills listed.

Missionaries might see someone listed with skills not considered previously, but now needed. Board staff then challenge the missionary candidate to consider the country where the need exists, Brendle said.

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(BP) graphic mailed to state Baptist newspapers by Richmond bureau of Baptist Press  
NOTE TO EDITORS: Please correct the caption on the BP graphic mailed Sept. 6 entitled "The March to AD 2000: Foreign Missionary Growth Needed." The last line should read "3,797 on the field now" instead of "3,825 on the field now."

Gannon urges seminarians:  
'tell gospel with freshness'

By Brenda J. Sanders

N- CO  
(FMB)

KANSAS CITY, Mo. (BP)--How does a minister share the gospel message in a fresh way with an audience that is intimately familiar with its theme?

That was the question posed to students at Midwestern Baptist Theological Seminary during the school's fall convocation. Guest speaker was J. Truett Gannon, chairman of the seminary's board of trustees and pastor of Smoke Rise Baptist Church in Stone Mountain, Ga.

Gannon referred to I Corinthians 14:16 as his focal text, reading, "How shall anyone say, 'Amen,' to you when he does not know what you are saying?"

"Most of us will not have the privilege of telling the gospel story for the first time to anyone except children," Gannon noted. "How to tell that story for the second and third time, and yet bring freshness to the familiar, is the challenge that confronts every preacher and teacher of the gospel."

An audience must have some familiarity with the gospel story before the message can hold any meaning, Gannon noted: "How shall anyone say, 'Amen,' to you if there is nothing familiar in what they hear you saying? The familiar must be there."

Christian ministers should realize "we live in a generation for which biblical familiarity must be recreated," he added.

"You and I must recreate enough biblical familiarity for our people ... so that as we speak, they will be able to say, 'Amen,' to the story we proclaim."

Bringing freshness to the familiar gospel message involves staying current with the way the story is told, Gannon pointed out: "We do not change what is being said; we stay current with how we say it. That's how you relate eternity to today. ... Good preaching is anchored to what God did in Jesus, authenticated by our knowledge of how that occurred through our study of the Scriptures, and finally tuned to each changing need so that in every presentation of the gospel, it speaks to the people who are listening,"

In addition, a minister of the gospel must learn to listen to people, seeking to learn their deepest needs through their words and even their silences, Gannon said.

"How can they say, 'Amen,' to you when you do not even know what they want?" he asked. "If it meets needs, people will hear the story again and again."

Preaching "the same old story, to the same old people, Sunday in and Sunday out" doesn't have to be a frustrating experience, Gannon concluded. Bringing freshness to that story "is the gospel's greatest opportunity for shared redemption."

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Samford's Marquez named  
top Spanish teacher

N- CO  
(Ala.)

Baptist Press  
9/7/89

BIRMINGHAM, Ala. (BP)--Grace Ezell Marquez, Samford University foreign language professor, has been named the nation's outstanding college Spanish teacher.

Marquez received the award at the national meeting of the American Association of Teachers of Spanish and Portuguese in San Antonio, Texas.

She was nominated by the Alabama chapter of the national organization. Nominees were judged on classroom ability and participation in international activities as well as their efforts to promote global understanding and motivate critical thinking among students.

Marquez began her teaching career at Samford in Birmingham, Ala., in 1945 as an English instructor. She then taught Spanish in Tennessee and Alabama, serving on the Samford faculty during 1955-70.

She taught English at the university level in Mexico during the early 1970s, returning to the United States to teach Spanish at Birmingham-Southern College during 1978-88.

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This fall, Marquez has returned to the Samford classroom to teach advanced Spanish literature.

She has been editorial department director and Spanish materials editor for the Southern Baptist Woman's Missionary Union. She also has been an interpreter for the state and federal court system and the Birmingham Chamber of Commerce.

Since 1976, she has taught English as a second language for internationals in Birmingham. She and her husband, Francisco, a former professional announcer and actor in Mexico, have offered Bible study classes in Spanish for the community. They are members of Baptist Church of the Covenant.

Marquez is a graduate of Samford, the University of North Carolina at Chapel Hill and the Inter-American University in Mexico.

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Communication said to smooth  
potential ministerial pitfalls

By Jim Lowry

N-SSB

Baptist Press  
9/7/89

GLORIETA, N.M.(BP)--Ministers who move to a new church can discover a rocky path if they make drastic changes or move too fast without looking at what has gone before, according to pastoral ministry specialist Charles Belt.

Every year, about 5,000 students graduate from Southern Baptist seminaries, colleges and universities, many of whom expect to begin a ministry in a local church, Belt noted. Add to this the usual annual turnover of pastors and other staff members being called to different churches, and it totals hundreds new ministries started every year.

Belt, pastoral ministry consultant in the church administration department at the Southern Baptist Sunday School Board, led a conference on Beginning Your Ministry in a New Church during Bible Preaching-Administration Week at Glorieta Baptist N.M. Conference Center Aug. 5-11 on Beginning Your Ministry in a New Church.

Building relationships, examining leadership styles and maintaining communication with church leaders can be time well invested, Belt said.

When a pastor or other staff member begins the process to move to a ministry location, the minister should get personal expectations out in the open and simultaneously inquire about the expectations of the church.

"If you don't deal with expectations up front, they will come up later and you will have to deal with them then, probably in a conflict situation with challenges to your leadership," Belt warned. "No church relationship is perfect, but the potential is always there for a healthy, growing relationship that moves the church toward the accomplishment of its mission," he added.

"If you are starting a ministry in your first church or in a new location, beginnings are exciting times when expectations are high. There is a honeymoon period of 12 to 24 months when church members are waiting and ready to follow a minister's leadership. Personal trust, however, is low because you don't know each other.

"If you have shared expectations early in the relationship, they can become shared visions of a dream for the church"

A minister going into a new situation should first examine his or her own leadership style, Belt said. Then take the time to get to know the church. The history, traditions and personality of the church are important in understanding expectations for the new minister.

"One essential in building a long, healthy tenure is getting to know the members of the congregation," he said. "Relationships become the foundation for tenure."

As relationships are built, communication between the staff member and congregation must continue, because churches and ministers change, and they learn through experiences, Belt said.

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"When communication is continuous, differences can be dealt with gradually," he explained. "I would encourage periodic, planned renegotiation between the church and the pastor to look at things again.

"Get feedback and talk about the rough spots with a pastor-church relations committee. Take risks early to share yourself, because building relationships involves many feelings and a wide range of emotions and experiences."

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Counseling offers  
'healing ministry'

By Jim Lowry

N-SSB

Baptist Press  
9/7/89

GLORIETA, N.M. (BP)--As many as one-fourth of all church members face some degree of depression that often can be helped through the ministry of pastoral counseling, according to a pastoral leadership consultant at the Southern Baptist Sunday School Board.

"At any given time, probably between 10 and 25 percent of the members of a congregation could be diagnosed as depressed," explained James Hightower, a consultant in the board's church administration department, adding that counseling can help church members of all ages.

"The pastor is really the only one left in most communities who is permitted by society to ask if a person needs help," said Hightower, who led a seminar on pastoral counseling during Bible Preaching Administration Week at Glorieta New Mexico Conference Center.

"One reason depression is increasing in our society is that young professionals are moving up and getting what they thought they wanted -- and it's not enough," he said. "When you have success and it's not enough, what do you do then?"

Before pastors can counsel successfully with church members who are depressed, they first must face their own humanity and failures, Hightower said. "If pastors would use their humanness to benefit other people it would be a wonderful gift to church members," he added. "Depressed church members will identify more quickly with a pastor who admits he also has battled with depression, expectations and failures.

One minister Hightower cited as a good example for balance in pastoral ministries is Dean Register, pastor of First Baptist Church of Gulfport, Miss.

Register estimated he spends 10 to 12 hours each week counseling with church and community members. This may be too much, he said, but each pastor must evaluate church and community needs.

"There has to be a transparency on the part of the pastor which shows he is vulnerable," Register said. "Admitting vulnerability removes the deity mantle and leaves a person who is committed to Jesus Christ. There is no 'sinners anonymous.' We are all subject to failure, sin and emotional ups and downs.

"The stigma which lingers for persons who are depressed and seek counseling is because of the image of the super-Christian. Perfectionism is a peril that will slay us all.

"Real Christians have real struggles. I think pastors have take the risk and get involved because it is a risk Jesus would take. Pastors don't take risks because of what's right but because of love which compels us to do things reason would tell us not to do."

Hightower said the pastoral initiative could be as simple as walking up to a church member and saying he or she has been on his mind.

"Be aware of changes in people from the norm by looking for distinctive changes in their behavior," he cautioned pastors. "Also, don't be afraid to take the initiative. When you think a person is depressed or even suicidal, take it seriously. "Most suicidal persons let others know what they are going to do."

Pastors who try to deal with church members experiencing depression need to be honest about their personal situations before entering a counseling situation, Hightower said. For instance, a pastor must understand how he handles depression before he can counsel someone else effectively.

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Hightower said he has seen both extremes in pastors with whom he has consulted regarding their skill development in pastoral ministries and counseling. Some say they do not have time to counsel with church members, and others permit counseling to overshadow all other areas of work.

Register said he views counseling as a form of discipleship for church members, where he equips believers to overcome barriers to grow in Christ.

Hightower said counseling should not be all-or-none of the pastor's time and ministry, because neither is an ideal model for pastoral ministries.

He also said pastors should encourage depressed church members to have a thorough physical examination before beginning extensive counseling, because if a physical problem exists, no amount of counseling will help.

"Pastors can use their emotional journeys just like spiritual journeys," Hightower said. "A pastor who is willing to help people will add to his credibility as a minister."

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Invitations require  
member participation

By Jim Lowry

N-55B

Baptist Press  
9/7/89

GLORIETA, N.M. (BP)--A successful invitation is not just three verses of a familiar hymn at the end of a church service, Richard Jackson told preachers from across the Southern Baptist Convention.

Instead, it is an atmosphere built over time through studying, witnessing and involving church members, according to Jackson, pastor of North Phoenix Baptist Church in Phoenix, Ariz.

Jackson addressed a session of the National Conference on Preaching at the Bible Preaching Administration Week at Glorieta (N.M.) Baptist Conference Center. The session was designed to help pastors understand the dynamics of the invitation.

For instance, Jackson, said 11 adults participating in an evening worship service at his church came forward to accept Christ as their savior after hearing a sermon from the book of Proverbs on being kind to animals.

"Those persons came because church members were witnessing," Jackson said. "The witness of the people, the prayer of the people and the concern for people by church members establishes an atmosphere of evangelism. I try to communicate that there is something God wants to say and do in the life of every person present."

North Phoenix Church has been an evangelism leader in the Southern Baptist Convention for several years, baptizing more than 1,000 people each year for the last 10 years.

One way Jackson attempts to focus the attention of church members on non-Christians is to ask every Wednesday night how many people are praying by name for a lost friend or family member.

Only two or three people lifted their hands when Jackson first posed the question 22 years ago, he said. The next Wednesday night, however, almost half of the people present indicated they were concerned for the salvation of someone they knew.

Now, Jackson estimates about 80 percent of the 2,500 people who attend Wednesday night prayer meetings raise their hands saying they are praying for someone's salvation.

"That keeps evangelism on a personal basis," Jackson said.

"Every Wednesday night after we pray for our sick and bereaved members, we pray for someone to be saved.

"I expect something to happen every time I walk into the pulpit I expect something to happen to everyone in the congregation.

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"Everyone is not going to walk down the aisle. But you can preach the Bible and know God is going to speak to everybody there."

On the mechanics of the invitation, Jackson recommended that the pastor have others in the church greet and counsel people as they come forward so the pastor can continue to direct the invitation. The deacons and staff members of North Phoenix Church are trained so they can help receive and counsel people who make spiritual decisions.

"The atmosphere of evangelism in a church is caught," Jackson said. "It is a commitment that we are here to help people have a relationship with God."

"Be sensitive to the leadership of the Holy Spirit when giving an invitation. And be sensitive when to say something and when not to say something."

Jackson's session on how to give an invitation was part of a five-day conference for pastors and worship leaders on enhancing the worship experience in a church.

James C. Barry, preaching consultant in the church administration department at the Southern Baptist Sunday School Board, was director of the conference. Barry will retire Oct. 1, after 35 years at the Sunday School Board.

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In-service guidance must  
match age, Chaney says

By Breena Kent Paine

N-10  
(NOBTS)

Baptist Press  
9/7/89

NEW ORLEANS (BP)--In-service guidance must take a stand in an age that is pretentious, permissive and pluralistic, said Charles L. Chaney, vice president for the extension section of the Southern Baptist Home Mission Board.

Chaney addressed in-service guidance, or "field education," directors from throughout the country during a conference at New Orleans Baptist Theological Seminary.

Americans are in a pretentious age, entertaining a "plastic culture," Chaney said. "What we do publicly is one thing; what we do privately may be something else entirely."

"A 'me-first' philosophy has developed and is maintained and supported by all forms of the media. Responsibility to spouse and children can be cast aside for personal pleasure and fulfillment. Unborn children can be sacrificed on the bloody altar of personal convenience. This new vanguard disowns all eternal authority in practice and orients life according to individual and personal desires and dispositions.

"The only antibiotic for pretense is honesty. ... Sham must be renounced. Facades must be torn down. Masks must be taken off. Openness and the clean air of truth must pervade all that we are or do. Braggadocio must cease. Humility must be recovered."

In such an age, "in-service guidance must not only be concerned with practical experience, but the development of the spiritual life of the students; practical ministry without spiritual reality and power produces death in the one who ministers and the one ministered to," Chaney said.

America also faces a permissive age, where anything goes and the movie industry produces "barometers that measure a particular aspect of the moral climate," he noted.

"Permissiveness demands that we rediscover the Christian moral imperative," he said, stressing that people who profess Christianity too often designate Christian precepts as a lifestyle to be followed only by the pastor or "separated" Christians.

These precepts decrease in importance as the professed Christian descends the scale of the church's "holiarchy," Chaney said: "By the time the common pew-sitter is reached, there are no great expectations.

"Personal, moral living cannot be guided by what is acceptable. Our personal moral life must be submitted to the lordship of Jesus Christ. Churches must return to discipline.

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"Christian colleges must send teachers into classrooms that will both live and teach biblical moral principles. They must send businessmen into the marketplace who are honest and fair to a fault, who would rather be right than rich. ... The Christian college must send pastors into the pulpit who love God and his word above all else, who will not compromise the word of God by false doctrine or moral impurity."

And, the present age is pluralistic, with many options available in terms of religious preference, Chaney said.

"Pluralism demands that we recover the apostolate (mission) of the New Testament church" and lead others to Christ, he said. "We should see America as it really is, a nation that is searching, a nation that is open to the Christian alternative. This viewpoint will change pluralism from a threat to be resisted into an opportunity to be embraced."

He called for "a rebirth of serious Christian apologetics on one hand and for theologically sound, Spirit-filled evangelism on the other," noting: "There are signs today of a new moving of the Spirit of God in America. However, what is local and limited must become general and extensive. We need a spiritual revolution of the same proportions as the Reformation and the evangelical revival. Anything less will not be sufficient."

"Whatever it will involve, there must be a return to honesty on the part of God's people. ... We must rediscover obedience to Christ rather than reluctant compliance to the mores of our culture as the standard of moral conduct. We must recover and restore the New Testament pattern of the church's apostolate."

Christians must restore "New Testament patterns to break the chains of culture that bind us to crippling, often un-Christian and non-biblical ethical positions, and to foster a full, fresh experience of the Spirit-filled life," he said.

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Military chaplain wears  
different stripes

By Jim Burton

F-10  
(Bhood)

Baptist Press  
9/7/89

NEW YORK (BP)--Bernie L. Calaway can relate to a zebra named Herman who was a "trifle bit on the weird side."

Although at first glance he had the appearance of being a full-fledged, card-carrying zebra, he had a tragic flaw. In the life of this fabled character: Instead of being black with white stripes, Herman was white with black stripes. Herman was different.

Calaway created the fable about Herman and has a few stripes of his own. He is a U.S. Navy captain serving as command chaplain on Governor's Island, a Coast Guard installation which sits in New York Harbor in view of the Statue of Liberty and the Manhattan skyline.

Although raised, educated and ordained a Southern Baptist, more than 22 years as a Navy chaplain makes him feel a little like a white zebra with black stripes.

"There are military chaplains on active duty and in the reserves at home and abroad," said Calaway. "Unfortunately, I firmly believe it is not that well known in our convention."

"We feel sometimes like the forgotten minority because it is so atypical of what a Southern Baptist pastor or missionary does."

What Calaway and 1,032 other Southern Baptist military chaplains do every day around the world is minister to thousands of military personnel with a witness that often permeates the community or region the military serves, observers have said.

Chaplains are endorsed by the Southern Baptist Home Mission Board. They must be ordained, graduated from an accredited seminary and have several years of pastoral experience. Although they are tied to their denominations, military chaplains are employees of their branch of service.

Because Navy chaplains serve the Marine Corps, Coast Guard and Merchant Marine Academy, Calaway has worked in several capacities.

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"I consider myself lucky because I've had service in the Navy, submarine Navy, air Navy, Marine Corps, and Coast Guard," he said. "They are all challenging and unique."

Calaway has seen no foxhole conversions. Yet chaplaincy has provided plenty of drama for the laid-back Texan with a keen sense of humor.

Domestic disputes, personal injuries, child abuse and distraught people suffering from loneliness have been cause for many middle-of-the-night responses.

"Some of them dangerous; all of them interesting," said Calaway.

Navy personnel take on extended tours of duty that separate families. The stress often pushes family members and military personnel beyond their limit. "There comes a point when some folks can't cope. If they have no spiritual resources, it is almost impossible to cope."

Consequently, Calaway sees the dark side of life without setting foot on a battlefield.

"I don't think I could go back into a local parish, community-type pastorate and function ... and be as excited as I am here because it would seem rather tame," he said. "There's one thing you have to say about military service, it's never dull."

Part of Calaway's challenge is ministering in one place to a broad spectrum of people alongside chaplains of other denominations. Military chaplains call it pluralism, and in the Navy the motto is "cooperation without compromise."

Said Calaway: "I consider myself a Southern Baptist at heart and contend to be that. I'm happy to be that. But I'm also inclusive of all faiths."

"I have my personal convictions, and I preach them without hindrance. There is no difference in my preaching and any Southern Baptist preacher you might encounter any Sunday."

The only difference might be his uniform and wit. His book, "Forty-Four Fun Fables", is evidence of a sense of humor that has given Calaway the edge for ministry in one of life's tough corners.

"If it's not fun, why do it?" he asked. "That goes for your job and life itself. It ought to be worthy and noble, but your life should also be entertaining and fun."

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(BP) photo mailed to state Baptist newspapers by the Brotherhood Commission 8/23/89

Mission Service Corps vital  
to reaching California students

By Mark Wingfield

F- HMB

Baptist Press  
9/7/89

SAN FRANCISCO (BP)--Had they attended any major university in the Bible Belt, Ted Koppel and Corazon Aquino likely would have encountered the witness of a Southern Baptist campus ministry.

But Koppel and Aquino -- and three Supreme Court justices, the first woman in space and the president who ushered in the Great Depression -- spent their formative college years out of the Bible Belt and out of the reach of Southern Baptists' strongest campus ministry programs. Along with dozens of other now-influential world leaders, Koppel and Aquino were educated in California.

Today, a handful of paid workers and dozens of Mission Service Corps volunteers are working to establish permanent ministries on California's 303 university campuses.

One of every seven college students in America studies in California. The state boasts 1.8 million students.

Yet only one of every 20 Southern Baptist campus ministers works in California. The majority of campus ministers serve in areas considered Southern Baptist strongholds, where Baptist state conventions have enough money to fund full-time workers. That is not the case in California.

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"Mission Service Corps is the lifeblood of our work here," explains John Woodfill, Baptist campus ministries director for the San Francisco Bay area. "We would not have a ministry here without volunteers."

Mission Service Corps is Southern Baptists' means of enlisting adult volunteers for long-term ministry assignments. The Southern Baptist Home Mission and the Sunday School boards work together in recruiting and placing volunteer campus ministers.

Mission Service Corps is the main strategy for campus ministry throughout California, says Dale G. Robinson, state director of Baptist campus ministries. Only seven of the state's 45 Baptist campus ministers receive a full-time salary from the California Southern Baptist Convention.

Television personality Koppel -- along with Supreme Court justices Sandra Day O'Connor, Anthony M. Kennedy and Warren E. Burger, astronaut Sally Ride and President Herbert Hoover -- attended Stanford University in Palo Alto, Calif. Mission Service Corps volunteer Margo McGregor is Baptist campus minister there.

Stanford is known as the "Harvard of the West" and recently was ranked as the top university in America by U.S. News and World Report.

"How dare we not have a ministry here where America is cranking out fantastic minds," McGregor said. Because Stanford graduates are likely to assume influential positions, "now is an opportunity we may not have later on."

Yet because of the intense academic pressure and training to be open to all ideas, professing evangelical Christianity is "probably the most un-cool thing you can do here," she explained.

McGregor has about 28 students involved in her campus program, which includes weekly Bible studies and a Friday night dinner club.

Across San Francisco Bay, Boyd Pelley is one of five seminary students serving as volunteer campus ministers at the University of California at Berkeley, whose graduates include Philippine President Aquino. Pelley attends classes at Golden Gate Baptist Theological Seminary in Mill Valley and commutes across the Richmond Bridge to Berkeley.

"The first time I stepped on the Berkeley campus, the only place I could relate it to was Nairobi, Kenya," says Pelley, who was a journeyman missionary with the Southern Baptist Foreign Mission Board before moving to California.

Berkeley is an international mix of 31,000 students. Sixty percent of Berkeley freshmen graduated from high school with 4.0 grade-point averages.

"Exchanging ideas is a very legitimate thing here," Pelley says. "I feel like students here are much more open to talk about religion than on some campuses. Three out of five students will talk to you. You're not likely to change their minds, but they'll talk."

"We're starting with people who have no biblical point of reference," adds Woodfill, who supervises the Berkeley ministry. "The message of Christianity is just one other thing for them to consider."

Because of the unique setting, campus ministers in California do not launch elaborate programs. They stick to the basics of one-on-one evangelism and discipleship.

"We have to shift our focus much more to evangelism," says Mike Riggins, area campus ministry director in San Jose. "Evangelism is the intent of everything we do."

Also, California campus ministers have had to redefine what determines success in ministry. "Tell somebody in the South that you have 13 people in your BSU and they'll say, 'Why don't you work?'" quips Woodfill.

Mike Purple, campus minister at San Francisco State University, explains: "Here, we don't put numbers on success. We put names. I can name each one of the students I've worked with over the last seven years."

Despite the slow progress, campus ministers believe the work with students is essential -- both for world evangelization and to ensure the survival of Southern Baptists in California.

The average age of Californians is 29, compared to an average age of 59 for Southern Baptists in California. "If we don't reach this generation of students and get them involved in our churches, we may not exist as a denomination in the future," Woodfill says.

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

'Pioneer' Aldridge's dream  
leads to ministry training

By Breena Kent Paine

F-10  
(NOBTS)

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NEW ORLEANS (BP)--Deep in the mountains of Kentucky, a man had a hope of training ministers to meet the needs of Appalachia. Forty-three years later, Dennis Merrill Aldridge has been recognized as a pioneer for in-service guidance.

During a recent banquet at New Orleans Baptist Theological Seminary in Aldridge's honor, in-service guidance directors from throughout the nation presented the former president of Clear Creek Baptist Bible College in Pineville, Ky., with a Pioneer Award for establishing the first known in-service guidance program.

Also called "field education" or "supervised ministry," in-service guidance trains students for ministry through both classroom instruction and on-the-job supervision. The program has developed into a cooperative effort of the Southern Baptist Home Mission Board's extension section and state Baptist conventions and schools.

Aldridge began his field education program at Clear Creek College in 1946. As a professor in a community laden with special needs, he felt the urgency for students "to really go out and put into practice what we were learning in the classes," he said.

He began by engaging them in street preaching, which "scared those boys to death." Aldridge would supervise them in their efforts, and as the students experienced missions in action, the fullness of their education came to life.

One year, Aldridge had the idea to hold 10 simultaneous Vacation Bible Schools led by his ministry students. The Bible classes for children were so successful that the next year he arranged 20 simultaneous Vacation Bible Schools, and an evangelistic rally. Planners were not prepared for the response to the rally, however. More than 300 people were left outside of the building, angry because they could not fit inside and they could not hear the preaching.

Aldridge's concern for the Appalachian people compelled him to plant churches. Once he had led several people to Christ and established a congregation of believers, he would ask one of his students to take over as pastor, and Aldridge would move on to start another church.

He supervised Clear Creek College students in their ministries, and requested weekly reports. Before long, Aldridge counted cumulatively in these reports between 1,450 and 1,700 people who were coming to Christ each year in the Appalachian community.

Since his retirement from Clear Creek in 1982, Aldridge has been a volunteer missionary to Lusaka, Zambia, teaching in Zambia Baptist Theological Seminary and pastoring International Baptist Church; director of missions for Rockcastle Baptist Association in Kentucky.; and a church-starter strategist for the Kentucky Baptist Convention.

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(BP) photo available upon request from New Orleans Seminary

Southern Baptist applies  
Scripture to 12-point recovery

By Mona Collett

F-10  
(TEAN.)

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NASHVILLE (BP)--The basic fundamentals of the 12-step recovery program used by addictive-behavior recovery groups can be found in the New Testament, says Southern Baptist Paul B. Doyle.

Recovery groups such as Alcoholics Anonymous, however, purposely avoid direct religious references.

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Addicts who seek spiritual guidance can fall between the cracks, since churches avoid dealing with addiction, and addictive-behavior recovery groups avoid addressing religion, says Doyle, a Nashville school principal and author of a new book on the relation of 12-step recovery to Scripture.

When churches might be perceived, and may prefer to be perceived, as a haven from social disease, Doyle affirms: "No one is immune."

But the church has ignored that fact, he says, adding, "Historically, the church has not responded to drug and alcohol addiction within the congregation."

The church's response to such social issues will change, he predicted, attributing a change in the past two decades to the medical profession's recognition of alcoholism as a disease.

Traditionally, churches have dealt with addictions as an issue of morality, he says, stressing the need to adhere to medical evidence and comprehend alcoholism as a disease.

When Alcoholics Anonymous initiated the 12-point recovery program in 1935, the premises were not new, as can be verified through New Testament references, he notes. However, when literature was developed for the self-help group, specific religious references were avoided. Literature refer generally to a "Supreme Being" to "God, as we understand him."

Many addicts try church and come away sensing hypocrisy among members, but the actions and attitudes of other people at church "has nothing to do with your personal relationship with God," says Doyle.

He points out the irony of church being the one place to deal with problems, while members are reluctant to bring personal problems, such as addiction, to church.

Most families are touched by alcoholism, if not directly, then indirectly by extended family and friends, he says, reporting, "Disfunctional families are becoming the norm."

He cites statistics revealing that 10 percent of the populations has a problem with alcohol. Another 4 percent to 5 percent are addicted to drugs. By the time this 15 percent of the populations is multiplied by at least three or four people most influenced by the addict, the rippling effects of addictive behavior are staggering, he says.

As a Southern Baptist, Doyle says he wants to help provide a point of reference for Christians who are seeking spiritual guidance through Scripture in their struggle with addiction. He has written his book on the 12-step method, not to replace materials already available, but to provide supplemental material from a Christian perspective.

"In Step with God" outlines the 12-step program and provides scriptural references. The steps outlined in the book are surrender, faith, commitment, examination, admission, readiness, humility, willingness, amends, maintenance, conscious contact and sharing.

Doyle, principal of Union Hill Elementary School, also teaches a graduate course on substance abuse as an adjunct professor. A graduate of Belmont College in Nashville, he has worked in the local school system while pursuing graduate degrees from Middle Tennessee State University and a doctorate from Peabody College of Vanderbilt University in Nashville.