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March 16, 1990

90-39

Southeastern approves
faculty-selection plan

By Marv Knox

N-CO

WAKE FOREST, N.C. (BP)--Trustees adopted a compromise faculty-selection process for Southeastern Baptist Theological Seminary March 13.

Faculty selection has been the core of controversy at the Wake Forest, N.C., seminary since October 1987, when the trustees' new conservative majority changed the way the school picks professors.

Those changes reduced the faculty's influence and gave more power to the president, who reports directly to the trustees. Trustees spoke of a need to make faculty additions reflect the conservative nature of the Southern Baptist Convention. Faculty expressed concern for academic freedom.

Subsequently, at least 18 faculty and administrators resigned or retired. Both of Southeastern's accrediting agencies launched investigations, which still have not determined the fate of the school's academic standing. The agencies have cited faculty selection as one area of concern.

The newest selection process restores some of the faculty's influence. It begins with presidential/faculty determination of a faculty vacancy and its job description.

A focal point of the plan is provision for a search committee -- comprised of the president, vice president for academic affairs, three faculty members and one trustee -- to propose candidates for each faculty vacancy. A nominee must get a two-thirds vote of the committee to make the final list of candidates given to the president.

Trustees ultimately elect the new faculty member, based on the president's recommendation. The president is not required to recommend someone from the search committee's list and/or someone endorsed by the faculty. But if he does not, he must tell trustees the faculty does not concur and provide them with the faculty's objections.

The process will be implemented for a year and evaluated at the trustees' March 1991 meeting. Vacancies already have been declared for four positions: one in Christian education, one in New Testament studies and two in Old Testament studies.

The process represents "a compromise where generous concessions were made on both sides," said President Lewis A. Drummond. "It gave faculty a very significant role in faculty selection, where their input is taken seriously. But it preserved the trustee and administration's prerogative of the election.

"It is a document completely permeated with 'shared governance.' We strove for that. It will satisfy our accrediting agencies, we hope."

"There was a swap-out -- a spirit of conciliation," added trustee Chairman James R. DeLoach, an associate pastor from Houston. "The accrediting agencies and faculty have said we (trustees) do not need to be involved in the process too early, but we do need to be represented.

"There was a spirit of cooperation. We have our differences of opinion, but this is something we can live with. In the long run, it will be good for the seminary."

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The faculty met the following day and affirmed "the work of the trustees in adopting the faculty-selection process." They also approved creation of a committee to draft a response to the process, to be considered at the next faculty meeting, April 18.

"I feel confident it will be a positive response," said G. Thomas Halbrooks, president of the seminary's American Association of University Professors chapter. He was a member of the seven-member special committee -- three faculty, three trustees and Drummond, aided by an outside facilitator -- who drafted the new selection process.

"The faculty may be moving toward the sense that this is the best we can get and that we should cooperate and make it work," Halbrooks said. "A lot of faculty have concerns ... because of our recent past."

He referred to the March 1989 election of L. Russ Bush III as academic vice president and faculty dean, despite the faculty's unanimous objection. Trustees raised similar points during a discussion of the new selection process, asking about the possibility of an impasse, should Drummond and faculty members of a search committee disagree on candidates.

"This whole proposal says we have a process, and nobody will be elected to the faculty by executive fiat," said Jesse P. Chapman, a retired surgeon from Asheville, N.C., and former trustee chairman. "The faculty is to be consulted, and trustees are to be notified if the faculty dissents. At least they (faculty) will be involved."

"The issue is persistence and staying in the process," added Richard Hester, a faculty member on the committee that drafted the new process. Persistence already has been proved by the way faculty, trustees and Drummond worked to develop a suitable proposal, he said.

"I concur," agreed Drummond. "We're talking about a (negative) scenario we hope will never occur. We're going to work, work, work with this process."

To be successful, the plan must help the seminary overcome bitterness of the recent past, said Robert D. Crowley, a pastor from Rockville, Md., and past trustee chairman.

"An enormous amount of mistrust has been generated over the past three years. The fact of the matter is, we don't trust each other," he noted. "This process gives us the potential for rebuilding trust. If an impasse occurs, we will lose trust."

However, qualified scholars are available so that the seminary can choose professors who are competent enough to satisfy the faculty and conservative enough to satisfy the administration and trustees, members of all three groups agreed.

The faculty will stress qualifications but will not quibble over whether candidates are biblical inerrantists or not, Halbrooks predicted: "I don't think the faculty will raise that as an issue. We're concerned about competency and qualifications. ... We're out for the most qualified faculty."

"We've already brought that type of scholar," Drummond said. "I'm going to strive not to have an impasse, as much as humanly possible."

"All we have to do is look at the competent scholars who are here already," echoed DeLoach. "There are many Southern Baptist men who hold to the inerrantist position who could not find (teaching) positions but have cried to come back into Southern Baptist life. There are competent scholars. They're going to be producers at this seminary."

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Seminary trustees focus
on doctrinal statements

By Marv Knox

N-CO

Baptist Press
3/16/90

WAKE FOREST, N.C. (BP)--Doctrinal statements dominated several segments of discussion during Southeastern Baptist Theological Seminary's spring trustee meeting March 12-13.

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Ultimately, the trustees affirmed the primacy of the 131-year-old Abstract of Principles as Southeastern's "sole doctrinal statement." But they also affirmed the Baptist Faith and Message, which has been the Southern Baptist Convention's primary doctrinal statement since 1963.

The issue had been placed on the agenda by actions taken at recent SBC annual meetings.

In 1987, the SBC Peace Committee report affirmed the Baptist Faith and Message "as the guideline by which all of the agencies of the Southern Baptist Convention are to conduct their work." It called on trustees to "determine the theological positions of the seminary administrators and faculty members in order to guide them in renewing their determination to stand by" the BFM, the seminary presidents' "Glorieta Statement" and "their own institutional declarations of faith."

In 1988, the SBC referred to the trustees a motion calling for SBC seminaries whose articles of faith are other than the BFM "to replace their articles of faith with the 1963 document." Four of the six SBC theological seminaries -- Golden Gate, Midwestern, New Orleans and Southwestern -- use the BFM. Southeastern and Southern use the Abstract of Principles, and Southern's faculty voluntarily embraced the BFM.

Southeastern trustees tabled a response to the doctrinal statement issue during their meeting last October. It surfaced again in March through four recommendations:

-- Baptist Faith and Message. Trustees voted "that the trustees affirm the Baptist Faith and Message of 1963 and that the administration continue to publish the statement that first appeared in 1978 in the seminary catalog."

The statement in the catalog says: "Since its founding in 1950, each member of the faculty at Southeastern Seminary has subscribed to and publicly signed the Articles of Faith (Abstract of Principles) at the beginning of his or her teaching career at the seminary. Doctrinally, Southeastern is guided by the Baptist Faith and Message statement, adopted by the Southern Baptist Convention in 1963."

Deciding how to handle the BFM has been troublesome for the seminary, noted Robert D. Crowley, a pastor from Rockville, Md., and past trustee chairman. "One of the issues that has been so divisive is what we're going to do with the Baptist Faith and Message," he said. "I think it's providential we deferred this two years ago. I would have voted to replace (the abstract with the BFM) two years ago."

But the proposed response -- which affirms the BFM but does not require faculty to sign it along with the abstract -- "would be continuing what we've done since 1978," Crowley said. "We would instruct the administration to continue, and in so doing, we would be answering the convention" referred motion of 1988.

-- Abstract of Principles. Trustees affirmed "that the Abstract of Principles be continued as our sole doctrinal statement and that it not be supplemented, amended or replaced and that Basil Manly's 'The Bible Doctrine of Inspiration, Explained and Vindicated,' c. 1888, interprets the article on Scripture in the Abstract of Principles."

Basil Manly Jr., a founder of Southern Baptist Theological Seminary, now in Louisville, Ky., wrote the abstract as a faith statement for that school's faculty when the seminary was started in 1859.

Trustees defeated an amendment by Mark Caldwell, a pastor from Hyattsville, Md., now moving to Nashville, that would have dropped references to supplements, amendments and replacements and would have deleted the reference to Manly's book. The book "will not solve your problems," he said, noting it does not use the term "inerrancy," which has become a primary word used in Southern Baptists' discussion of Scripture.

Defending the proposal, trustee Chairman James R. DeLoach, an associate pastor from Houston, asked, "Who better to interpret the original intent of the Abstract of Principles than the author?" DeLoach also said the concept behind the recommendation was taken from a paper, "Faculty Position Regarding Our Doctrinal Standard," adopted by the faculty Feb. 28.

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That paper notes, "We believe that the board of trustees can assure the SBC that ... continuance of the Abstract of Principles as our sole doctrinal standard best serves the needs of the institution and at the same time fully serves the needs of the SBC." It says Manly's "stand on the full authority and trustworthiness of Scripture has never been questioned," and it recommends that the abstract "be continued as our sole doctrinal standard and that it not be supplemented, amended or replaced."

The affirmation of the abstract is beneficial, but the use of Manly's book could be restrictive, G. Thomas Halbrooks, president of the seminary's chapter of the American Association of University Professors, said after the vote. "Manly recognized the Southern Seminary faculty didn't all have the same view that he did. He wrote the abstract broader, to encompass the views of all who hold a high view of Scripture. But to go back and cite a book written 30 years later is not in the spirit of the document."

-- Peace Committee response. Information regarding the original response, which was tabled at the October 1989 meeting, took almost two pages in the trustees' notebooks. It noted the president will "stand by" the BFM, the seminary will "seek to implement the Glorieta Statement" proposed by the six SBC seminary presidents in 1986, the seminary will continue to use the abstract "as guidelines to teach students in preparation for gospel ministry," and the president and trustees will "carry out diligent efforts" to implement the Peace Committee's recommendation regarding seminaries.

But the trustees approved a substitute statement, offered by William D. Delahoyde, an attorney from Raleigh, N.C. The statement says, "Southeastern Baptist Theological Seminary will endeavor to attract faculty candidates who reflect the viewpoint that where the Bible speaks, the Bible speaks truth in all realms of reality, and to all fields of knowledge and that the Bible, when properly interpreted, is authoritative to all of life."

That language is almost identical to a section of the Peace Committee's report that interprets what "a great number of Southern Baptists" believe about the BFM's article on Scripture.

-- Temporary faculty. Trustees approved a recommendation "that adjunctive faculty and teaching fellows be required as a part of their contract acceptance to affirm the official documents of the school, including the Statement of Purpose, Articles of Faith (abstract) and any other academically relevant documents that have been adopted by the board. That visiting professors be exempt from this requirement but that the administration develop ways to satisfy itself that a visiting professor will teach in accordance with the theological purpose of this school."

Trustees noted the recommendation makes guidelines regulating employment of temporary faculty consistent with policies for the permanent faculty.

Seminary President Lewis A. Drummond said the trustee actions struck a balance between the needs of faculty and trustees. "We have dealt with the Baptist Faith and Message; we made the statement that it has been in our catalog 12 years as an official statement," he said. "But we retained the abstract as the document the faculty signs."

"I think concession and compromise have characterized this trustee meeting without giving up basic convictions."

Halbrooks expressed a similar view. "What trustees struggled with is on the one hand maintaining unchanged our doctrinal statement and on the other being sensitive to the concerns of the SBC," he said. "That leads to some paradoxical things."

The trustees also approved several measures designed to strengthen the seminary's relationship with its accrediting agencies and develop long-range plans. They included:

-- Shared governance. A resolution ratified by trustees states: "The operating principle and philosophy of the ... seminary are set forth in the school's primary documents. Our primary documents recognize the principle of 'shared governance' in expressly assigning various responsibilities to the principal component parts of the institution: the board of trustees, the president and the faculty. ..."

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In a related action, trustees recommended that the president inaugurate the writing of new faculty, trustee and student handbooks, as well as a revision of administrative policies, all "based upon the principle of shared governance."

"Shared governance" has been a key principle advocated by the seminary's accrediting agencies, which have been investigating the school in the wake of policy changes and administration/faculty resignations more than two years ago.

-- Faculty selection. Trustees approved a new faculty-selection process that gives faculty more involvement and trustees direct representation in the process for choosing professors. The selection process has been the core of controversy at the seminary since it was changed in October 1987, and the accrediting agencies have cited it as one of their concerns. (Editors: See related story above.)

-- Faculty/trustee retreat. Noting "that the trustees recommend that we do all possible to develop collegiality in the entire seminary family," the trustees authorized a faculty/trustee retreat for next fall.

"Collegiality" also has been a principle advocated by the accrediting agencies.

-- Accreditation response. President Drummond was authorized to "proceed to bring together various constituencies of SEBTS to prepare responses to our two accrediting agencies." Trustees selected Delahoyde and Cecil D. Rhodes Jr., a retired physician from Wilson, N.C., to represent them, and the faculty later selected Halbrooks and Richard Hester, a former AAUP chapter president, to represent them.

Responding to one of the accrediting agencies, the Southern Association of Colleges and Schools, the trustees also voted to reaffirm the general principles of the school's document on academic freedom and to ask the administration "to review the institutional policy on academic freedom after receiving appropriate input from faculty and from trustees so that the resulting document may reflect current institutional concerns." And responding to another Southern Association concern, they also asked the administration to review the faculty committee structure and function.

-- Purpose statement. Trustees asked the administration to review the seminary's Statement of Purpose, consult with the school's various constituencies and draft a new statement for presentation and possible adoption by the trustees.

-- Long-range plans. They adopted Drummond's "Dreams and Goals" statement, which he presented to them last fall, and the school's 1984-2000 long-range plan and instructed the president to form a long-range planning committee to implement goals. They also instructed the long-range planning committee to "develop means for significant input from each aspect of seminary life."

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NOTE TO EDITORS: One or more photos relating to the following story may be sent to Baptist state newspapers when film is received by BP foreign bureau.

Cuba allows first Baptist
evangelism drive in decades

By Mary E. Speidel

N-FMB

Baptist Press
3/16/90

HAVANA, Cuba (BP)--For the first time in more than 30 years, the government of Cuba has allowed Baptists to conduct a national evangelistic campaign in the country.

A team of Hispanic Southern Baptists conducted simultaneous revivals March 2-13 in 38 Baptist churches in eight Cuban provinces, according to trip coordinator Bob Sena, pastor of First Spanish Baptist Church in Atlanta.

"The word needs to get out that there's a revival in Cuba. People are being saved. There's a hunger for the gospel," said Sena.

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More than 825 people accepted Jesus Christ as savior during revivals led by 11 Hispanic Southern Baptists from California, Florida, New Mexico, Georgia, Texas and Virginia. About half of the volunteers are native Cubans. Volunteers worked in cooperation with the Baptist Convention of Western Cuba, the Southern Baptist Foreign Mission Board and the National Hispanic Southern Baptist Fellowship.

Statistics do not reflect other professions of faith in Christ made during evangelistic outreach the government allowed in the streets and in homes, Sena said.

The group had "no restrictions whatsoever" in preaching the gospel, said Daniel Sotelo, president of the national Hispanic fellowship and pastor of Templo Bautista in Fresno, Calif. "It was an incredible thing."

Jose Sanchez preached in his homeland for the first time since leaving Cuba in 1962. "I feel it's a historic time in Cuba. We're now having more freedom than ever before in Cuba to preach the gospel," said Sanchez, a Southern Baptist home missionary in Albuquerque, N.M.

"I have been in revivals in Mexico, Honduras and Panama, and I haven't seen anywhere more hunger for the Word of God than I saw in Cuba," he added.

Several volunteers presented Cuban authorities with a Bible to give to President Fidel Castro, who responded with a thank-you note to Sotelo. The Bible was the Reina-Valera Actualizada, a revision of the Bible widely used among Spanish-speaking evangelicals. The revision, the first in 30 years, was published by the Foreign Mission Board's Baptist Spanish Publishing House in El Paso, Texas. Sotelo is president of the board of trustees there.

Sotelo also told of preaching at a month-old Baptist mission at Boca de Jaruco. Sixty-four people packed into a 15-by-20-foot room where 15 people made professions of faith in Christ.

The mission meets in the home of a Baptist woman killed in a fire in January. Two weeks after her burial, her husband and 17 children helped start the Baptist work with the government's permission. "Her death drew them to the Lord, and they are reaching the community for Christ," said Sotelo.

At a Baptist church in Santa Clara, Sena preached to an overflow audience made up mostly of university students. "They were listening intently with a hunger that would blow your mind," he said.

"This is the most beautiful experience any human being can have -- preaching the gospel in a communist country," added Carlos Ansaldi, a lay minister at Fresno's Templo Bautista.

On the streets, Baptists spread the gospel informally. "No one I talked with turned me away," said volunteer Jerry DeOliveira, director of ethnic church relations at the Foreign Mission Board. The group had thought they would not be able to hand out tracts, so they had not taken many, he said. But they gave away all they had.

The group also was permitted to go into Cuban homes. Sena visited families of some Cuban members of his Atlanta church. "They couldn't go, but I was able to be their incarnation of what they'd like to say" about the gospel to family members in Cuba, he said.

Sanchez shared his faith with his late wife's family. She had talked to them about becoming Christians on 10 previous trips to Cuba. On this trip, four of her sisters and a niece accepted Christ as savior. "It was one of the most beautiful experiences of my life," he said.

The campaign was one of several projects planned since the Foreign Mission Board officially began relating to Cuban Baptists in 1989. Earlier, the Southern Baptist Home Mission Board related to Baptist work there. The Foreign Mission Board has conducted a stewardship conference for Cuban Baptists and plans to ship Bibles and hymnals there, officials said.

The evangelistic emphasis is building on "what the Home Mission Board's been doing all along" with Cuban Baptists, said Bill Damon, FMB associate area director for Brazil and the Caribbean. The evangelism project was born in 1989 when Cuban Baptists presented the idea to the Foreign Mission Board, Damon said.

Also, during the 1989 Southern Baptist Convention meeting in Las Vegas, Cuban Baptist leaders visiting the Hispanic Baptist fellowship meeting challenged its members to visit Cuba.

"God is alive and well and working in Cuba," Sena said.

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Paul Powell installed as
Annuity Board's 6th president

By Ray Furr & Tim Tune

N-CO
(A.Bd.)

Baptist Press
3/16/90

DALLAS (BP)--Saying he believes in prayer, people and progress, Paul W. Powell was installed as the sixth president of the Southern Baptist Annuity Board March 15.

Powell pledged to lead the Annuity Board to the "great mission and great purpose" of God's calling.

His decision to become the chief executive officer of the denomination's pension board was "born out of prayer without knowing why," he said. Trustees unanimously elected Powell after a trustee search committee selected him from a list of 41 possible nominees.

Powell said he believes one of the greatest resources in America is its people, Powell said: "IBM paid a consulting firm \$300,000 to find out what made America tick. Their answer was people.

"We don't intend to undersell ourselves as the people of God. I believe in the gifts, abilities and talents of people. Under God's direction, we can do whatever we need to do."

Praising the leadership of his predecessor, Darold H. Morgan, Powell said that history will record that Morgan was one of the denomination's great statesmen in a time of crisis and change.

Powell noted that progress is necessary to an organization's vitality: "You can be on the right track, but if you just sit there long enough, you are going to get run over. We (the Annuity Board) are on the right track, but we don't intend to sit here."

In a challenge to the new president, Herbert Reynolds, president of Baylor University in Waco, Texas, noted the board's "profound influence and effect on the lives of so many" Southern Baptists it serves.

The board's "greatest assets are not ... tied up in plant and equipment; the assets of this institution are tied up in people," said Reynolds. This is a characteristic of all great institutions, including nations, he said.

In reaching this conclusion, Reynolds cited several sources, including author/futurist John Naisbitt, whose most recent book, "Megatrends 2000," predicts patterns for the next decade. He projects that organizations will recognize "the richness of human resources."

"Heterogeneity must be recognized by our institutions," said Reynolds. "God has put the United States together the way he has with all of these various ethnic and racial groups for us to be able to demonstrate -- under him -- that it's possible for people to live together regardless of racial group, ethnic background, socioeconomic background. We are blessed as a nation to have the kind of diversity of people that we have.

"And in our institutions and organizations, we must try to achieve all that we can with the richness of our human resources."

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However, the nation must first control crime, violence and fear and strengthen the family and home, he said: "This will enable us to fully develop our human resources. This will make us more competitive.

"We can transfer this to the present situation" in the denomination, Reynolds said. He alluded to the denominational controversy of the past decade, noting: "Warfare has prevented us from having the worldwide missions impact that we might have had. We are blessed with diversity and must learn to use this rich resource."

In summing up his challenge, Reynolds admonished Powell: "Don't fret about criticism. Keep one foot solidly in present pursuits, but with the other step beyond" and explore possibilities.

"The first and last job of leadership is to inspire hope," Reynolds reminded Powell. "Depend on Christ to guide you."

The installation was held at the Annuity Board's home office in Dallas, with nearly 400 guests and employees attending.

Powell served 37 years in pastorates, including 17 years at Green Acres Baptist Church in Tyler, Texas. He is a graduate of Baylor University and Southwestern Baptist Theological Seminary in Fort Worth, Texas.

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Alliance resolution
repents of slavery

By Dan Martin

N-CD

Baptist Press
3/16/90

ST. LOUIS (BP)--The Southern Baptist Alliance formally and publicly repented of the "sin of slavery" during its fourth annual convocation in St. Louis, March 10.

A resolution, presented by James Strickland, pastor of Heritage Baptist Church in Cartersville, Ga., noted that following World War II, the "people of Germany publicly repented of the sins of Adolph Hitler, and of their own sins, against Jewish people"

"In the summer of 1988, the USSR Communist Party in like manner publicly repented of the sins of Joseph Stalin, and of their own sins against the Soviet people and against the people of the world," it said.

"These acts of confession have reminded Southern Baptists that there is a significant sin in our own heritage for which we have never publicly repented. One of the precipitating factors in the formation of the Southern Baptist Convention was the protection of the institution of slavery and of slave owners in the South.

"The sins of slavery and of condoning slavery committed by Southern Baptists are a spiritual blight upon the relationships between African-Americans and whites in the south which has lasted unto this generation. The time is long overdue for Southern Baptists to repent of these sins."

Strickland's resolution, adopted without opposition during the SBA business meeting, says that members of the SBA, "as members of the Southern Baptist family, publicly repent and apologize to all African-Americans for condoning and perpetuating the sin of slavery prior to and during the Civil War."

"We reject the racism, segregation and prejudice in our past and the continuing pattern of racism, segregation and prejudice which has persisted throughout our history as a Christian denomination, even unto this present day," it continued.

The resolution, as adopted, calls on the SBC, at its annual meeting in New Orleans June 12-14, "to help cleanse our denomination of the blight of racism by adopting a similar statement of confession and repentance."

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It also notes the SBA pledges "to work to remove all forms of racism, segregation and prejudice from our Southern Baptist family. We acknowledge with regret that at the present time, our Alliance has few members or participating churches from among African-Americans.

"We pledge ourselves to seek out such participation in ways that are sensitive to African-American church concerns. We urge all Southern Baptists to do the same."

One other resolution, presented by Steve Watkins of Arkadelphia, Ark., commended former President Jimmy Carter and his wife, Rosalyn, for their "servant lifestyle," for work in Habitat for Humanity and for contributions he has made toward peace in Ethiopia and Nicaragua.

During the business session, SBA members elected Richard Groves, pastor of Wake Forest Baptist Church in Winston-Salem, N.C., as president, succeeding Anne Thomas Neal of Wake Forest, N.C.

Other officers are Betty McGary, president of Southern Baptist Women in Ministry and minister to adults at South Main Baptist Church in Houston, vice president; and Bill Puckett, a travel agent in Raleigh, N.C., secretary.

The SBA adopted a 1991 budget of \$304,697, up from the current budget of \$299,529.

Finance Committee Chair Henry Crouch of Providence Baptist Church in Charlotte, N.C., reported the organization is studying a proposal to change the dues structure whereby member churches pay \$1 per year per resident member.

"We need real money (for the Alliance), and a dollar a year per member won't do it," he explained.

Crouch also reported the SBA's Global Ministries Offering, which was launched this year, has received about \$18,000. "We hope we will receive about \$20,000 to \$25,000 for this offering," he said.

Member churches also were urged to send their contributions for the Baptist Joint Committee on Public Affairs, which the SBA funds with \$12,000 annually, directly to the SBA.

"We hope to get representation on the board of the BJC," he said.

In addition to electing officers and adopting a budget, the SBA also heard reports on theological education, including the new Baptist Theological Seminary in Richmond, Va., and on plans for publishing literature for Alliance churches.

Morris Ashcraft, acting dean of the new seminary, said the BTSR board has voted to push back the opening date of the school from September 1990 to September 1991 in order to give more time for fund raising.

Ashcraft, former dean at Southeastern Baptist Theological Seminary, an SBC seminary in Wake Forest, N.C., said the school has raised about \$480,000.

"We are within \$50,000 of opening in 1990, but we wanted to have funds to have assurance for the second and third years. I will not agree to start the school unless we have money in cash or sound pledges to assure students who come that we can operate a second and a third year," he said.

He estimated it will cost \$400,000 to operate the first year, \$600,000 for the second and between \$800,000 and \$1 million for the third.

Ashcraft admitted the planned seminary "might fail, but things look too good for us to back out. We have some loyal supporters; just not enough of them."

Even if the seminary does not make it, he said, "I would rather fail with you (the SBA) than succeed with some others I could mention."

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Tom Graves, pastor of St. John's Baptist Church in Charlotte and chair of the theological education committee, said the SBA is working to establish houses of Baptist studies at Duke University, Durham, N.C.; Emory University's Gandler School of Theology, Atlanta; and Vanderbilt University Divinity School, Nashville.

The organization also passed a resolution affirming plans to establish a divinity school at Wake Forest University, Winston-Salem, N.C.

Members of the Alliance also were told the organization will begin a test project to develop Sunday school curriculum, based on the liturgical calendar and running from Advent 1991 to Easter 1992.

Bob Fullbright, minister of education at Kirkwood Baptist Church in suburban St. Louis, said the material will feature the biblical treatment in the student's materials rather than in the teacher's quarterlies, as is done by the Southern Baptist Sunday School Board.

"We have chosen a six-month period to test our ability to do this and the marketability of such material," he said.

The SBA, during its board meeting, also discussed the inclusion of foreign missions projects supplied by the Southern Baptist Foreign Mission Board in its missions budget and special mission offering.

Lee Gallman, vice chairman of the SBA and acting missions committee chair, said the projects picked had centered on meeting human need and were on the FMB's "wish list" of projects that would not otherwise have been funded.

Gallman, pastor of Columbia Drive Baptist Church in Decatur, Ga., admitted there "is some ambivalence about the SBA working with the FMB."

Bill Link, of Liberty, Mo., asked whether the Alliance could require receipts from the treasurer on the mission field to make sure all of the contributions got to where they were intended.

"I no longer give to the Cooperative Program," the SBC's unified budget, said Link. "I designate and send the money to various causes. In each case, I have asked that the treasurer on the field send me a receipt for the entire amount. This is the only way I can personally give in good conscience."

Rob James, a faculty member of the University of Richmond, Richmond, Va., noted that he was "favorable toward working with the Foreign Mission Board."

Graves remarked that if the SBA "continues to be an organization that funds SBC causes, I am not sure we have a reason for existence."

The next meeting of the board will be Nov. 29-Dec. 1 in Washington, and the next convocation will be held in March 1991 in Richmond.

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Former WMU executive
nominated by NABF

N-CO

Baptist Press
3/16/90

McLEAN, Va. (BP)--Carolyn Weatherford Crumpler, recently retired executive director of the Southern Baptist Woman's Missionary Union, has been recommended by the executive committee of the North American Baptist Fellowship as its next general secretary.

Crumpler's selection was announced by V. Simpson Turner, president of NABF, during the March 7 meeting of the executive committee of the Baptist World Alliance in McLean, Va.

Crumpler was selected by the NABF executive committee and will be presented to a meeting of the NABF general council in Nashville May 20-22.

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According to BWA spokesmen, selection of Crumpler marks a break from tradition, which has been to place a staff member of the BWA in the NABF general secretary post.

If she is elected, Crumpler would succeed Archie Goldie, director of Baptist World Aid and general secretary of NABF, who is retiring this year. If the revised arrangement is adopted, it would not be a full-time post for Crumpler, nor would she have to move to the Washington, D.C., area.

If she is elected, she then will be presented to the August meeting of the BWA General Council in Seoul, South Korea, for election as a BWA regional secretary.

According to Goldie, selection of Crumpler for the post will better help NABF express its separate identity as a regional fellowship.

"The NABF has long struggled with its identity and purpose because there is no felt need" for the organization, Goldie said. In contrast to the five other regional fellowships, the NABF is located in the region of the world where Baptists are richest and strongest, he added.

The other regional fellowships are the Caribbean Baptist Fellowship, the All-Africa Baptist Fellowship, the Asian Baptist Federation, the European Baptist Federation and the Union of Baptists in Latin America.

The 11 Baptist organization comprising the NABF represent a combined membership of 29,496,834 in 90,802 churches in the United States and Canada.

Members are Canadian Baptist Federation; American Baptist Churches, USA; Baptist General Conference; General Association of General Baptists; Lott Carey Baptist Foreign Mission Convention, USA; National Baptist Convention of America; National Baptist Convention, Inc.; North American Baptist Conference; Progressive National Baptist Convention, Inc.; Seventh Day Baptist General Conference, USA and Canada; Southern Baptist Convention; and the Union of Latvian Baptists in America.

Crumpler retired as executive director of the WMU in August to marry Joe Crumpler, pastor of Carmel Baptist Church in Cincinnati. She spent 15 years as head of the national woman's organization.

In January, she announced she would be nominated as first vice president of the SBC, the running mate of moderate presidential candidate Daniel Vestal, pastor of Dunwoody Baptist Church in suburban Atlanta.

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CLC's annual seminar
focuses on addictions

By Louis Moore

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(CLC)

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BIRMINGHAM, Ala. (BP)--Americans are addicted to everything from alcohol to drugs, from sex to money, from gambling to work, and Christians need to deal with their own addictive behaviors and to help others recover from their addictions, speakers at the Southern Baptist Christian Life Commission annual seminar in Birmingham, Ala. said.

The seminar, which drew 222 registrants March 12-14, was titled "Addictions & Family Crises."

"Sexual addiction is alive and well in the Southern Baptist Convention," said Dallas sex therapist and counselor Nancy Badgwell.

"Sexual addiction is the hidden addiction, the most shameful and guilt-producing of all the addictions," she said. She defined sex addiction as an "obsession and preoccupation with sex, in which everything is defined sexually or by its sexuality and all perceptions and relationships are sexualized."

"Sexual addiction is destructive to the self, to others and to relationships," she said.

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Paul Hegstrom, an ex-abuser who now operates a ministry for other abusers, said spouse abuse is an addiction that is not being addressed properly by the church.

"It (spouse abuse) is a pervasive problem, and yet many pastors when brought face to face with the issue tend to bury their heads in the sand," he said.

John Drakeford, writer-in-residence at Southwestern Baptist Theological Seminary in Fort Worth, Texas, said pornography can become an addiction. The flood of pornography available in society today indicates the existence of a "large number of people who are willing and anxious to purchase pornography," he said.

Sara Hines Martin, a former Southern Baptist missionary, said, "The ministry is set up for workaholics."

Workaholism, like alcoholism and other addictive behaviors, is a product of and a perpetuator of dysfunctional families, producing a pattern that repeats itself through several generations, she said.

Martin, a Smyrna, Ga., therapist whose specialty is working with adult children of alcoholics, said alcoholism creates a sense of shame in the alcoholic's family.

"Toxic shame makes a person feel shame for who he is as a person," she said. "The shame phenomenon says when parents do not resolve their shame it goes on from one generation to another. Shame produces addictions, which further perpetuate shame in families."

Evangelist Jay Strack, an ex-drug abuser, said the drug problem in America can be traced to the crumbling of the home, the coldness in the church and the crisis in the classroom.

"We will not win the war on drugs without the home and the church working hand-in-hand with schools," he said.

"Only 5 percent of the (drug and alcohol) addicts in America live on skid row," Nelson Price, pastor of Roswell Street Baptist Church in Marietta, Ga., said. "Many (addicts) attend our churches regularly. Addicts are good actors and actresses. And our congregations are filled with actors and actresses."

Curt Scarborough of the Christian Civic Foundation of Missouri said, "Drinking is America's most staggering family problem." Thirty-three percent of all cases of child molestation, child abuse, domestic violence, spouse abuse and incest are related to alcohol, he noted.

Dallas psychiatrist Frank B. Minirith described workaholics as obsessive-compulsive people who often are the first-born in their families. "They tend to be neat, orderly, clean, very conscientious, hard-working, punctual, organized, good students, disciplined, competitive, intelligent and intellectual rather than emotional," he said. Pastors who are workaholics are especially vulnerable to sexual sins, he added.

Richard Land, executive director of the Christian Life Commission, said the family in America today is "increasingly dysfunctional as it reels under the impact of societal blows and pagan parental behavior."

Land called for a reassertion of "the Christian family's unique value and place in society."

"Through the power available in Jesus, we must allow Christ to use us as instruments of healing in families and as instruments of healing for persons. As individuals, as couples, as families, as churches, we must allow our Heavenly Father to use us as the fathers, mothers, sons, daughters, husbands, wives, brothers and sisters that bruised spirits and wounded souls need so desperately," Land said.

Monsignor Joseph A. Dunne, former president of the National Council on Compulsive Gambling, said gambling is emerging as one of the most dangerous addictions.

Gambling is the "invisible addiction," he said but noted that while gamblers are not always physically identifiable they are "all around us."

As the 18 speakers focused on various aspects of addiction, they stressed the need for Christians to face the variety of addictive behaviors with theological depth as well as practical solutions.

Glen Stassen, professor of Christian ethics at the Southern Baptist Theological Seminary in Louisville, Ky., outlined these seven steps from the Sermon on the Mount that he said help individuals overcome addictions: admitting powerlessness; talking; taking transforming initiatives through the use of kind, courteous deeds; providing justice that produces peace within families; showing Christian love and seeing others with compassion; praying with an emphasis on "listening" to God; and practicing forgiveness.

Douglas L. Anderson, director of the family ministry department of the Southern Baptist Sunday School Board, recommended eight emphases for ministry to families with addictions.

"For this particular ministry, I would include the following items: enhancing self-esteem, developing self-confidence, teaching accountability, developing an inner sense of direction, encouraging self-reliance, teaching social skills, generating optimism and teaching self-discipline," he said.

Idolatry is the root problem of addictions, said C. Mark Corts, pastor of Calvary Baptist Church in Winston-Salem, N.C. Idolatry starts as an experiment, moves to an obsession and becomes an addiction, he said, noting, "Idols are not just representatives of God but the replacement of God."

C. Richard Wells, associate professor of divinity at Samford University's Beeson School of Divinity, said churches do not have a strong record of meaningful involvement in ministry that deals with addictive behavior.

"While most troubled persons still seek out a pastor for help first, this does not hold for chemically dependent persons and their families," he said.

Charles Carter, pastor of Shades Mountain Baptist Church in Birmingham, said Christians must work diligently to nurture and build healthy homes. Homes don't need to be perfect for God to use them, he said, and urged seminar participants to model their homes based on the kind of home Joseph and Mary provided for Jesus -- one of morality, faith, obedience and fellowship with God.

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(Also contributing to this article were by Susan Todd, Lonnie Wilkey, Mary Wimberly, Karen Lowery and Denise George.)

RTVC documentary
wins angel award

N-CO
(RTVC)

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FORT WORTH, Texas (BP)--The Southern Baptist Radio and Television Commission's television documentary "China: Walls and Bridges," which last year won an Emmy from the Academy of Television Arts and Sciences, has received a new award -- a Silver Angel.

The documentary was a winner in the 13th annual International Angel Awards presented by Excellence in Media, a non-profit Los Angeles organization that honors creators of media that are deemed to be outstanding and to have high moral, spiritual or social impact.

The documentary, produced by the RTVC staff in China, explores the re-emergence of Christianity in China. First aired over the ABC television network, it recently had its cable debut on the RTVC-sponsored ACTS television network.

Yue-Sai-Kan, who produces and stars in a television program that enjoys popularity in China, narrates the documentary.

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A native of China and now an American citizen and New York resident, she captures the essence of Christianity in "China: Walls and Bridges" with her words:

"It seems to many that it is the bridge ... not the wall ... which symbolizes China's current journey through time. The people of China are building bridges: from the past to the future, from one culture to another, from the things of earth to the things of heaven."
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Timely 'I love you'
stops woman's suicide

By Craig Bird

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BUKOBA, Tanzania (BP)--Anna Dunks was not a "fun friend."

The unmarried mother of four lived with her children in a cluttered 10-by-12-foot room. Arguing was the only thing that seemed to give her pleasure.

In fact, it was her quarrel with the local Catholic priest that brought her into contact -- and friendship -- with Betty Ann Whitson, a Southern Baptist missionary to Tanzania from Dallas.

"The priest wouldn't baptize her children since she was kind of the scarlet woman in town, so she accepted an invitation to visit Bukoba Baptist Church," remembered Whitson. "We became friends even though she was always on guard and enjoyed picking fights."

Over the course of two months, Whitson learned that Dunks, the daughter of a Tanzanian woman and a British man, had been reared and educated in Oxford, England. She returned to Tanzania after completing university studies but soon divorced her abusive husband, then moved in with another man who promised to marry her and take care of her two children.

That arrangement produced two more children, but no marriage license. And when Dunks found out the man already had a wife in another town, she struck out on her own again.

By the time Whitson met her, Dunks was barely surviving by tutoring students in English. She no longer could get jobs as a full-time teacher.

"She couldn't manage her time or her money. She was a mess," Whitson said. "That little room had two beds, two stools and a table jammed into it. Clothes and dishes were piled everywhere."

One Sunday afternoon, Whitson felt strongly compelled to visit Dunks. She found her nursing her 2-year-old child. The other three kids -- ages 4, 6 and 8 -- were asleep.

After visiting awhile, Whitson announced, "The real reason I came today is to tell you I love you -- I really do."

Whitson was surprised at her own boldness, because it was obvious Anna Dunks was not the type of person to be pushed.

"Me?" Dunks hurled back. "Nobody loves me. Nobody cares."

"I do, and God does," Whitson insisted, sharing Scriptures. "You are important. You have merit in God's eyes."

"I have nothing," came the reply.

"You have your children, and you're a gifted teacher -- that's something," Whitson pointed out. "Before I go, could we have a word of prayer, and will you come have tea with me tomorrow, maybe come to a women's meeting at church?"

Dunks came to church, still guarded, and she came back -- each time hungry to know more about this love Whitson told her about. Six months later, she publicly accepted Christ as her personal savior.

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The decision she had taken so long to reach did not calm all the storms raging inside her. "I don't understand everything it means to be a Christian," she told Whitson. "I have an emptiness inside. I want to know how to live." She began a weekly Bible study with Whitson and read books by C.S. Lewis, the famed British Christian apologist.

"It was a refreshing challenge to hear her, with her great intelligence, walk through the questions," Whitson said. "Prayer was a totally new concept to her -- to think that she could talk directly to God. And she had never had a conscience before; she let the priest worry about that. Now she wanted to live a life she was responsible for."

Dunks sought practical advice from Whitson, who pointed out that her children were not in school, her 8-year-old was rearing the three younger ones and her life was disorganized.

The missionary challenged Dunks to change a few things at a time, to set a goal for each month. "Slowly but surely you could see a difference," Whitson recalled. "I'll never forget the day she told me she was going to get curtains and hang a plaque on her wall."

The changes continued. Dunks prayed about a better house for her children and found one -- at triple the rent. But on faith she moved in and soon was hired for a regular teaching job.

But Dunks made one change even Whitson didn't know about for a long time.

When the missionary headed for the United States on furlough, a year and a half after Dunks' profession of faith, her friend gave her a note to read after the plane took off.

"The day you came to see me I was tired of living," Dunks had written. "And as we sat and visited I looked over your shoulder to a bottle of poison I was going to drink when you left. I had decided that nobody loved me, certainly not God.

"Then you told me you loved me and that God loved me, too."

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Tanzania construction crew
not 'board' by miracle

By Vicki Brown

F.F.M.B

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MBINGU, Tanzania (BP)--Perhaps it was the principle of feeding the 5,000 applied to building a church.

Seven Southern Baptist volunteers who paid their way to Tanzania to help missionary Calvin Brown build a church weren't looking for miracles, just hard work. They found both.

Weeks before the team arrived, Brown, of Abilene, Texas, made several 12-hour trips to the building site. He encouraged church members to complete the walls and make sure all materials for the roof would be available. On the final visit, he paid a local merchant for half of the needed lumber and contracted for the remainder.

But when he went to pick up a load of the second half, he discovered the shop owner had sold half of the promised wood. So while the volunteers began putting up the roof, the missionary unsuccessfully scoured Mbingu and surrounding villages for more lumber.

The next morning the wood was finished but the roof wasn't.

"Pray the Lord will provide the nine pieces we need," Brown grimly told the men as he climbed back into his truck. "If we don't find wood today, we'll just have to leave the project incomplete."

The search failed again that morning. At one point a villager stopped Brown and a Tanzanian Christian who was helping him. "He's an mchawi (Swahili for witch doctor)," the Tanzanian told the missionary. "Satan doesn't want us to finish our church."

Discouraged, Brown prayed as he drove back to the building site: "Lord, we know your power is greater than anything the devil tries. We trust you for the material we need."

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As he parked his truck, a man he had never seen before walked up. "I understand you need some wood," the man said. "I've got nine pieces I'd like for you to see." Nine pieces -- and of better quality than any they had already used, the volunteers noted.

Like the bread and fish in the biblical story of Jesus feeding the 5,000, the lumber exceeded the demand. Once the roof was completed, the men built seven pews and a podium from the scraps. Then they found another board and fashioned a communion table.

At the church dedication service the next evening, one villager professed faith in Jesus Christ and two others who had become Christians earlier requested baptism.

The following Sunday, nearly 900 people attended the morning service in the completed building. Ten people made professions of faith, and several others requested church membership.

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Vicki Brown is press representative for Southern Baptist missionaries in Tanzania.