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News Service of the Southern Baptist Convention

NATIONAL OFFICE  
SBC Executive Committ  
901 Commerce #7  
Nashville, Tennessee 372  
(615) 244-23  
Alvin C. Shackelford, Direc  
Dan Martin, News Edi  
Marv Knox, Feature Edi

**BUREAUS**

ATLANTA Jim Newton, Chief, 1350 Spring St., N.W., Atlanta, Ga. 30367, Telephone (404) 873-4041  
DALLAS Thomas J. Brannon, Chief, 511 N. Akard, Dallas, Texas 75201, Telephone (214) 720-0550  
NASHVILLE (Baptist Sunday School Board) Lloyd T. Householder, Chief, 127 Ninth Ave., N., Nashville, Tenn. 37234, Telephone (615) 251-2300  
RICHMOND (Foreign) Robert L. Stanley, Chief, 3806 Monument Ave., Richmond, Va. 23230, Telephone (804) 353-0151  
WASHINGTON 200 Maryland Ave., N.E., Washington, D.C. 20002, Telephone (202) 544-4226

May 3, 1990

90-62

Part of minority report  
out of order, Vines says

By Dan Martin

N-CO

NASHVILLE (BP)--Messengers to the annual meeting of the Southern Baptist Convention will not be able to see sections of a proposed minority report objecting to the recommended budget allocation for the Baptist Joint Committee on Public Affairs.

SBC President Jerry Vines has ruled that about a third of the proposed minority report is "out of order" and will not be printed in the Book of Reports or the SBC Bulletin.

The entire report, however, will be included in the May issue of the Baptist Program, the publication of the SBC's Executive Committee, and will be available in pamphlet form from the Executive Committee.

During its February 1990 meeting, the Executive Committee adopted a proposed SBC Cooperative Program unified allocation budget which cut funding for the Washington-based BJC from \$391,796 in 1989-90 to \$50,000 in 1990-91. The Executive Committee also adopted a revised program statement for the Southern Baptist Christian Life Commission which shifted major responsibility for representing Southern Baptists in religious liberty, separation of church and state matters to the CLC from the BJC.

It adopted a rationale statement, titled "Some Reasons for the Southern Baptist Convention 1990-1991 Budget Allocations to Support Religious Liberty and Separation of Church and State."

It instructed the document be published in the Baptist Program, the SBC Book of Reports, the daily SBC Bulletin and in pamphlet form. The committee, after hearing a proposal to allow a minority report and subsequently determining it did not need to authorize a minority report, also authorized the publication of the minority report.

However, in mid-April, Vines telephoned Harold C. Bennett, president and treasurer of the Executive Committee, to note "some problems" with inclusion of the minority report in the publications.

He followed it up with a letter, dated April 20 and sent to all members of the Executive Committee, which noted "granting permission to give a minority report is a privilege that only the convention has the right to grant, and therefore, ... the Executive Committee acted improperly to grant permission to offer a minority report."

Vines told Baptist Press the Executive Committee authorized the minority report "in an effort to be gracious to the minority, a sentiment which I totally share. But, actually, they (the Executive Committee) acted improperly."

He said he discovered the problem "while reading Robert's (Rules of Order, the parliamentary authority of the SBC). I had been reading Robert's relative to minority reports, when I received a copy of the proposed minority report of the Executive Committee.

"According to Robert's, a minority report is not a right but a privilege granted by the assembly," he said, indicating the messengers to the convention will have to decide for themselves if they want to hear the minority report.

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In recent years, rulings have gone both ways on whether the assembly wanted to hear a minority report. In 1987, messengers heard a minority report from 12 of the 31 members of the Christian Life Commission, but in 1988, messengers, in a ballot vote, decided 14,978 to 13,175 not to hear a report from a member of the Committee on Nominations.

Vines, in addition to commenting on the nature of minority reports, also ruled that about a third of the proposed minority report is "out of order" and will not be allowed to be printed in the Book of Reports or the Convention Bulletin.

"The proposed minority report, as written, violates Robert's Rules of Order in several places," Vines said. He noted the report "made several references to the majority, and Robert's is very specific that the reference should be to the committee report, not the majority report."

The minority report, he added, "also made allusions about the proceedings of the committee and in several paragraphs went into detail concerning the committee's work. That is a clear violation of the rules, which say there may be no allusions to the proceedings of the committee."

Vines therefore ruled out of order several paragraphs, cutting the Book of Reports and the Convention Bulletin versions from 1,754 words to 1,183.

The deleted sections relate to the claims of the minority about the votes of the Executive Committee on the proposed budget and questions about how the "Some Reasons ..." document came into being.

Vines said: "In making the ruling, I in no way wanted to stifle the opinion of the minority. The very fact I voted as a member of the Executive Committee to allow a minority report would indicate it is not true that I am attempting to control the information available to messengers.

"The fact that I voted for the minority report is indication I wanted to give the minority every opportunity to express themselves."

He added the expurgated version deletes only those sections he found parliamentarily objectionable. "The proposed minority report, as amended, includes the matters which are most germane to the concerns of the minority. Matters relative to the proceedings of the committee are not germane and are therefore out of order."

Vines also said the minutes of the February Executive Committee will reflect that he announced he did not vote on issues relating to the funding of the BJC, but "I did vote on matters of making information available to the convention."

The president said he "sought the advice of the chief parliamentarian (Barry McCarty of Cincinnati) and asked if he would look at the report. I asked him to recast the offending portions. In some cases this was done, but other paragraphs contained such specific and intricate details of the proceedings that they could not be recast."

He said his only concern was "to go by the rules. In those areas where I have the responsibility, I must insist that we go by the rules. I would be derelict in my duties as president if I did not insist on going by Robert's Rules of Order.

"Southern Baptists have already experienced one unfortunate lawsuit relative to the convention going by the rules. With the help of God, I am not going to allow our convention to be put in that kind of position again. So, I am going to insist we go by the rules; it is my responsibility to protect the convention from any hint of suspicion that we are not abiding by them."

Vines had objected to the inclusion of the offending paragraphs in the Baptist Program, a 65,000-circulation magazine published by the Executive Committee and sent to all churches plus church and denominational workers in the SBC.

However, convention attorney James P. Guenther of Nashville, noted the Baptist Program is a publication of the Executive Committee.

"It is appropriate for Dr. Bennett to defer to the direction of the SBC president and SBC bylaws as a higher authority on the subject of printing the proposed minority report," in the Book of Reports and Convention Bulletin, Guenther wrote in an opinion circulated to Vines and all members of the Executive Committee.

However, he noted the Baptist Program "is simply a publication of the Executive Committee ... (which) has sole control over its contents. It would not be proper for the president of the SBC to tell the Executive Committee what to print and what not to print in that publication."

It "would appear inappropriate for Dr. Bennett to decline to publicize the proposed minority report in the other ways directed by the Executive Committee (in the Baptist Program)," Guenther wrote.

Frank Lady, an attorney from Jonesboro, Ark., and one of the drafters of the proposed minority report, said he was disappointed the full text will not be printed in the Book of Reports or the Convention Bulletin.

"In order to understand what went on in the (Executive) committee, it appears to me to be necessary that messengers get the full text (of the report). I am hoping that it will be available to a large number of people who attend the convention, not only through the Baptist Program, but through some other means of circulation," Lady said.

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Documents differ  
over BJCPA role

By Dan Martin

N-CO

Baptist Press  
5/3/90

NASHVILLE (BP)--Documents which differ on the role of the Baptist Joint Committee on Public Affairs and its budget allocation were published in early May by the Southern Baptist Convention's Executive Committee in Nashville.

The two documents were published in the May issue of Baptist Program, the magazine of the Executive Committee and mailed to its 65,000 subscribers, including all churches of the 14.9-million-member denomination.

One is titled "Some Reasons for the Southern Baptist Convention 1990-1991 Budget Allocations to Support Religious Liberty and Separation of Church and State."

The other is a proposed minority report to the action of the Executive Committee, which recommended a Southern Baptist Cooperative Program unified budget allocation which cuts funding to the Washington-based BJC from \$391,796 to \$50,000 per year.

In its February meeting, the Executive Committee instructed that the "Some Reasons ... " document be printed in the May issue of the Baptist Program. It also authorized publication of the minority report in the same issue, along with instructing that pamphlets be prepared and made available to those who request it.

The "Some Reasons ... " document carries a subhead that it was "adopted by the Executive Committee on February 20, 1990, which consists of 77 members."

The proposed minority report questions whether the document was, in fact, adopted by the Executive Committee.

The "Some Reasons ..." document is broken into five sections.

The general section notes the 1990-91 budget "includes a basic change in the way we approach the programming and funding of the issue of religious liberty and separation of church and state," but says funding religious liberty issues is the same as in the 1989-90 budget, plus the 1.89 percent increase granted each SBC agency.

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It says the Executive Committee "wishes neither to take away from missions and evangelism nor to retreat from our historic support of religious liberty and separation of church and state. We strongly support both."

It adds the budget is not presented "as perfect," but "rather as the best possible under the circumstances . . . ."

"The proposed budget," it says, "funds three approaches to religious liberty and separation of church and state, the BJC, the PAC (Southern Baptist Public Affairs Committee, the 18-member standing committee through which the SBC relates to the BJC), and the CLC (the Christian Life Commission, the moral and social concerns agency of the SBC)."

In the section relating to the BJC, the statement says the allocation of \$50,000 to the BJC "is sufficient to maintain our 18 voting members on the BJC," and adds the contribution is "far more than that of any other member denomination and almost equal to the combined total requested gifts from all other member denominations."

It also notes the Washington office of Baptist Press, the denomination's news service, has been operated from BJC offices.

"The Executive Committee strongly feels that the Baptist Press Washington office should be with a Southern Baptist Convention agency. Thus, \$155,500 of the \$365,328 additional funds given to the CLC is to allow the CLC office to house and operate the Baptist Press Washington office," it says.

Also, in the section on the BJC, the statement says: "Problems with the BJC have caused much trouble among Southern Baptists with strong feelings both pro and con. Three separate studies have been undertaken by the Executive Committee in recent years. Although great concerns about the BJC have been expressed to its staff, changes have not been made which have lessened the conflict."

It alleges the "personnel of the BJC have demonstrated that they are out of the mainstream of the Southern Baptist Convention," says the BJC "has not followed the best interests of Southern Baptists on a number of legislative matters," and adds that "there has been a notable lack of accountability to the SBC members of the BJC."

In the section supporting the allocation of \$25,000 to the PAC, the statement notes the allocation "will be well spent by the PAC and is a minimum amount necessary for it to fulfill the responsibility given to it by the SBC."

In the section supporting the increased allocation to the CLC, the statement specifies the CLC will be "a" religious liberty advocate for the SBC, but not "the" advocate.

It said sufficient funding to operate a full Washington office was not contained in the 1989-1990 budget but the 1990-91 budget "does contain funds" to operate a full Washington office.

The statement adds: "Being exclusively Southern Baptist, the CLC would be a proper agency from which the Baptist Press could be operated in Washington. The CLC has expressed a willingness to work with the Baptist Press in providing its Washington office. Such an arrangement would be in the best interest of the SBC."

In the proposed minority report, the 16 signers question way in which the "Some Reasons . . ." document was developed and used, as well as questioning whether the document was, in fact, adopted by the Executive Committee.

"It is our understanding that the Feb. 19-21, 1990, minutes . . . show only that the body voted to put the document in the minutes along with the action to approve the 1990-91 budget," the report says.

They also claim the document was written by the officers of the Executive Committee and "therefore does not represent the views of many, specifically the one-third of the members voting to oppose its publication."

The minority report says 38 members voted to publish the "Some Reasons ..." document, 20 voted against publication and 18 members were either absent or abstained.

"We believe a document so prepared and received with such mixed feelings obviously lacks in balance," the minority wrote.

It notes the "unusual (if not unprecedented) procedure of publishing after the fact a rationale for the action of the Executive Committee."

It said the "Some Reasons ..." statement was not presented at the January budget planning meeting of the Executive Committee's program and budget subcommittee although five of the six officers of the Executive Committee participated in that meeting.

"Although it was in hand at the opening of the ... (program and budget) meeting Feb. 19, it was not distributed then, nor at the meeting of the program and budget subcommittee the next morning.

"When the Executive Committee reconvened in plenary session at 4 p.m. on Feb. 20, the document was on our desks. The only reference to the document during the lengthy process of debate and action on the budget was a question regarding its origin. That question was answered after the budget was adopted.

"It is not accurate, however, to indicate that the document itself was instrumental in the decision made, or that it represents a balanced view of how Southern Baptists should support those entities representing us in the matters of religious liberty and separation of church and state."

The minority report says all of its signers "do not necessarily agree with all of the actions taken by the BJC or its executive director," but "all ... do agree that the BJC has not been treated fairly in the document."

"No credit is given for their significant accomplishments for more than 50 years. There is a lack of appreciation regarding the justifiable proportionate support given by Southern Baptists. Being the largest of the Baptist bodies we should expect to carry the largest responsibility."

It focuses attention on 12 areas in which the BJC has provided services: liaison with the U.S. State Department; relationship with other Baptist bodies; filing friend-of-the-court briefs; dealing with public officials in legislative and judicial branches;

Working to establish equal-access legislation; working to avoid double taxation on overseas missionaries; transmitting SBC resolutions; giving testimony before Congress; working on avoiding taxation of ministerial pension plans; helping restore ministerial housing allowance;

Successfully resisting IRS interpretation of "integrated auxiliaries;" and working with the IRS to promote better relations.

In the report, the signers say "the minority desires to contribute to the spiritual and financial harmony of the convention," but add they believe "an extreme reduction in the BJC allocation can only contribute to division and confrontation."

Montoya announces  
minority nominations

By Dan Martin

N-10

GRAVETTE, Ark. (BP) -- A minority report containing 32 "alternate nominations" to the report of the 1990 Southern Baptist Convention Committee on Nominations has been released by committee member David Montoya.

Montoya, the Arkansas clergy representative on the 66-member Committee on Nominations, announced following the March meeting of the group he would challenge some of the 132 people nominated to serve on the boards trust of the 24 entities of the SBC.

The pastor of First Baptist Church of Gravette, Ark., said: "I decided to make this challenge while serving as a member of the Committee on Nominations. As a member, I heard and observed things which saddened my heart. Throughout the meeting I saw evidence of a political machine using the system to reward and control.

"The challenges I am making to the committee recommendations are based upon information obtained from individuals in places of leadership throughout our convention who wish for nothing else than to see this political perversity stop.

"The individuals being challenged are either currently involved in the takeover tactics which have introduced precinct-type political machinery into our convention, or else have been openly supportive of such activity.

"There is no motive of retaliation or theological exclusion in these challenges. The purpose is to offer an opportunity to truly carry out the spirit of the Peace Committee call for fairness and inclusiveness."

Montoya, who said he is acting as a minority of one, said he will try to present the report as a substitute motion to the report of the Committee on Nominations.

"I may be prevented from reaching a mike. If I cannot do this, I pray someone else will," he said.

He added if the chair rules the effort out of order, the convention can appeal the decision and call for a ballot.

If those approaches fail, Montoya said the alternate nominations can be introduced from the floor.

Montoya said he had written SBC President Jerry Vines "and informed him of what I intend to do."

Vines told Baptist Press he had received a letter from Montoya. "I believe it would be inappropriate for me to discuss private correspondence in the public media," Vines said. "I assure Southern Baptists that with the help of the Lord and their prayers, I will make every effort to treat every messenger fairly and equitably under the rules."

ALTERNATE NOMINATIONS

## SBC Executive Committee:

John McClanahan, pastor of First church, Pine Bluff, Ark., replacing Ronnie Floyd of Springdale, who was nominated for a second term; Charles Horton, pastor of College Park church, Orlando, Fla., replacing J.C. Mitchell, of Winter Park, who was nominated to fill an unexpired term, to end in 1992;

Tom Black, a retired businessman and member of First church, Columbus, Ga., to replace Lee Roberts of Marietta, who was nominated to a full term; Betty Gilreath, a homemaker and member of Providence church, Charlotte, N.C., to replace Steve Choplin of Wilmington, N.C., who was nominated to a full term;

Fred Miller, pastor of St. Andrews church, Columbia, S.C., to replace James L. Oliver of Moore, who was nominated to a full term; and Lee Roy Daniels, a businessman and member of First church, Wichita Falls, Texas, to replace Joe Reynolds of Houston, who was nominated to a full term.

## Foreign Mission Board:

Phillip Wise, pastor of First church, Dothan, Ala., replacing Ronnie Marshall of Eufaula, Ala., who was nominated to a full term; John McFarland, a layman and member of First church, Selma, Ala., replacing N. Rob Martin of Auburn, who was nominated to fill an unexpired term, to end in 1992;

Bob Browning, pastor of First church, Somerset, Ky., to replace James Garland of Hazel, Ky., who was nominated to fill an unexpired term, to end in 1991; David Spencer, pastor of First church, Long Beach, Miss., to replace Randy Davis of Van Cleave, who was nominated to a full term;

John Hewett, pastor of First church, Asheville, N.C., to replace Mike Minnix of Cherryville, who was nominated to a full term; Bill Bruster, pastor of First Church, Abilene, Texas, replacing Bill Sutton of McAllen, who was nominated to a full term as a new representative from Texas; and F.E. Bobo, a layman and member of First church, Gainesville, Ga., replacing Roy Scarborough of Augusta, who was nominated to a full term.

## Home Mission Board:

William E. Poe, an attorney and member of First church, Charlotte, replacing Kenneth Pollard of Glen Alpine, who was nominated to a full term.

## Sunday School Board:

Richard Maples, pastor of First church, Bryan, Texas, to replace William Bennett of Spring, Texas, who was nominated to a full term; Leon Smith, pastor of First church, Goldsboro, N.C., to replace Robert M. Tenery of Morganton, who was nominated to a full term; Frank Hawkins, pastor of First church, Kingsport, to replace Jerry Sutton of Nashville, who was nominated to a full term as a local member.

## Southern Seminary:

Carl Kell, a faculty member at Western Kentucky University and member of First church, Bowling Green, to replace Wayne Gaunce of Glasgow, who was nominated to an unexpired term to end in 1992; and Alvin Wheeler, a faculty member at Morehead State University and member of First church, Morehead, Ky., to replace Ron Meredith, who was nominated to an unexpired term -- to end in 1991 -- as a local member.

## Southwestern Seminary:

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Van Gauthe, pastor of Calvary church, Dothan, Ala., to replace Paul Balducci of Montgomery, Ala., who was nominated to a full term; and Jack Averall, pastor of First church, Bethesda, Md., replacing Byron Ramsey of Temple Hills, Md., (both in the District of Columbia Baptist Convention), who was nominated to an unexpired term, to end in 1994.

New Orleans Seminary:

J. Randall O'Brien, pastor of Calvary church, Little Rock, Ark., replacing Arnold Burk of Russellville, Ark., who was nominated to fill an unexpired term, to end in 1992; and George Satterfield, a self-employed jeweler and member of West Columbia (S.C.) fellowship, replacing Ron Jackson of Gaffney, S.C., who was nominated to a full term.

Southeastern Seminary:

Charlie Womack, pastor of First church, Pea Ridge, Ark., replacing Dale Thompson of Rogers, who was nominated to fill an unexpired term, to end in 1992.

Midwestern Seminary:

Bruce Morgan, pastor of First Church, Griffin, Ga., replacing William Haynes Jr., of Stone Mountain, Ga., who was nominated to a full term.

Christian Life Commission:

W.W. Walley, a medical doctor and member of First church, Waynesboro, Miss., replacing Curtis W. Caine of Jackson, Miss., who was nominated to a second term.

Stewardship Commission:

Charles Weston, a layman and member of First church, Clayton, Ala., replacing Thomas D. Beaty Sr. of Clayton, who was nominated to fill an unexpired term, to end in 1992.

Public Affairs Committee:

Mrs. Billie Sharpe, a homemaker and member of First church, Benton, Ark., to replace Roy Gean Jr. of Fort Smith, who was nominated to a second term.

Order of Business Committee:

Gary Burton, pastor of Pintlala (Ala.) church, to replace O.S. Hawkins of Fort Lauderdale, Fla., who was nominated to a full term. Also, that Burton be named chairman of the committee rather than Danny Watters of Douglasville, Ga.

Baptist World Alliance:

Lee Burg, pastor of West Oaks church, Houston, replacing Bailey E. Smith of Atlanta, who was nominated to a second term; Jack R. Jones, a layman and member of First church, Alexandria, Va., restored to the board in place of Erle Cocke of Washington, D.C., who was nominated to a full term in place of Jones; and Carolyn Weatherford Crumpler, retired executive director of the Woman's Missionary Union and member of Carmel church, Cincinnati, Ohio, replacing S. Truett Cathey of Jonesboro, Ga., who declined to serve a second term.

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'Recapture future,'  
SBC Forum to urge

N-CO

Baptist Press  
5/3/90

NASHVILLE (BP)--"Recapture the Future" will be the theme for the Southern Baptist Forum when it convenes in New Orleans this summer.

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The Forum will meet at 9 a.m. and 2 p.m. June 11 in the Saenger Theatre at 143 Ramparts St. in downtown New Orleans. It is among at least 15 meetings held in conjunction with the Southern Baptist Convention annual meeting in New Orleans June 12-14.

"The theme of recapturing the future means we have a challenge to recall the past as we embrace the future," said Jon Stubblefield, pastor of First Baptist Church of Shreveport, La., and chair of the Forum steering committee.

"We need to return to our roots and ponder the genius of our denomination's founding fathers. Moreover, we need to reclaim the vision of Bold Mission Thrust (the SBC's global missions/evangelism campaign). The decade of the '90s is a time to recapture the future."

The Forum will feature six major addresses, presented by Randall Lolley, pastor of First Baptist Church of Greensboro, N.C.; Herbert Reynolds, president of Baylor University in Waco, Texas; Carolyn Weatherford Crumpler of Cincinnati, retired executive director of the SBC Woman's Missionary Union; John Killenger, distinguished professor of religion and culture at Samford University in Birmingham, Ala; and Frank Pollard, pastor of First Baptist Church of Jackson, Miss.

"Recapture the Future" also will be interpreted by five 10- to 15-minute worship segments, called "Recounters," that will include special music and Scripture reading, Stubblefield said.

Based on the third and fourth chapters of the biblical book of I Corinthians, the Recounters will focus on "Partners Together with God," "Christ, the Foundation," "God's Spirit in You," "You Belong to Christ" and "Giving Yourself Fully to the Work of the Lord."

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Blind to organize  
in New Orleans

N-LO

Baptist Press  
5/3/90

NEW ORLEANS (BP)--An organization for blind Southern Baptists will be formed in conjunction with the Southern Baptist Convention annual meeting this summer in New Orleans, planners have announced.

In addition, Braille programs for the annual meeting will be available for the second year, they said.

Blind SBC messengers, their sighted guides and other interested people will meet Sunday, June 10, at 10 a.m. in the Louisiana Superdome to organize the Southern Baptist Conference of the Blind, said organizers Charles Couey, consultant for blind ministries for the Tennessee Baptist Convention and director of ministries with the blind at Park Avenue Baptist Church in Nashville, and Charles Melton, professor of Bible and religious education at Clark Bible College in Newton, Miss.

The meeting will feature worship at 11:15, led by Melton. It also will include a discussion of registration and voting at 12:15, led by SBC Registration Secretary Lee Porter, and a tour of the Superdome. Ann Putnam, the SBC Home Mission Board's national consultant for disabled people, will participate in the meeting, Couey said.

Arrangements have been made for reserved seating in the Superdome for SBC messengers who are blind, deaf or in wheelchairs, Couey noted. He requested that people who need Braille copies of the SBC program contact him so that he can know how many copies to make.

For more specific information about the exact time and location of the meeting, and to notify Couey about the need for Braille programs, contact Couey at 103 Brenda Ln., Antioch, Tenn. 37013. He can receive mailed messages in Braille, print or on tape. His home telephone number is (615) 331-6098, and he may be reached between 8 a.m. and 4:30 p.m., Central time, at (615) 741-4991.

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2 Small-church pastors  
named outstanding for 1990

N-SSB

NASHVILLE (BP)--Pastors Richard Wright in Warwick, R.I., and John Richards in Jordan Valley, Ore., have been named outstanding small-church pastors in the Southern Baptist Convention for 1990.

The pastors were selected for noteworthy and meritorious achievement in pastoral ministries and denominational service, reported to Joe Stacker, director of the church administration department at the Southern Baptist Sunday School Board.

Wright, a graduate of Midwestern Baptist Theological Seminary in Kansas City, Mo., went to Faith Baptist Church in Warwick in 1983 at a time when attendance was in the 20s.

With a concentrated outreach effort over the first several months through the Sunday school and the Continuing Witness Training program, the church started growing. Today, average attendance has grown to 160 in Sunday school and 225 in morning worship.

The Canada native presently is leading the church in a building program for a new sanctuary and educational space, at a cost of \$600,000. Faith Church also sponsors a mission in East Providence, R.I., and plans to sponsor another in the near future.

Richards is the bivocational pastor of Village Baptist Church in Jordan Valley, a town with a population of 340 in the mountains 80 miles west of Boise, Idaho.

Besides serving as pastor of the church for the last 10 years, Richards supports himself on the church field as a "powder monkey" for a mining operation. He sets the explosive charges.

The closest Southern Baptist church to Jordan Valley is more than 60 miles away. According to Louis Demster, the director of missions for the area, Richards has become the unofficial pastor of the community because of his tenure there.

The average attendance on Sundays at Village Baptist is about 50.

As part of their recognition, Wright and Richards will be honored at Ridgecrest (N.C.) and Glorieta (N.C.) Baptist conference centers, respectively. Both will receive expense-paid trips to the conference centers as well as a plaque, a Bible and other study helps during recognition services.

Stacker, who leads the board's program for pastoral ministries, said nominations were received from all of the state Baptist conventions. Two pastors of small Southern Baptist churches from every state convention will be honored in their annual meetings.

The outstanding small-church pastor nominations and honors are part of the board's response to a request from messengers to the 1987 Southern Baptist Convention. To be eligible for nomination in the outstanding small-church pastor recognition program, the pastor must be in a church with fewer than 300 members.

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Chaplaincy 'vital, fruitful,  
HMB president says

By Mark Wingfield

N-HMB

Baptist Press  
5/3/90

COLUMBIA, S.C. (BP)--Chaplaincy is one of Southern Baptists' "most vital and fruitful" ministries, Larry Lewis said at the end of a four-day tour of chaplaincy ministries this spring.

Lewis, president of the Southern Baptist Home Mission Board, made the statement after visiting chaplains at 15 sites in South Carolina.

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Although chaplains are not paid or appointed as missionaries, they must be endorsed for service by the Southern Baptist Convention Chaplains Commission, which is housed at the board.

During the four-day tour, Lewis preached to Marine recruits at Parris Island Marine Base, participated in a Clinical Pastoral Education seminar, rode the night watch with a police chaplain and observed "war games" at Shaw Air Force Base.

"Probably as many people are won to Christ by chaplains as by any program of work we have," Lewis said in an interview at the conclusion of his tour. "Chaplains go places no pastor or missionary could ever go. They have opportunities to witness and minister that no one else in the Southern Baptist Convention will have."

As an example, Lewis cited the role of chaplain Norman Drummond, who is stationed at Parris Island, the East Coast training station for Marines. Because of the high stress level of basic training, most of the 3,000-5,000 recruits on base attend weekly chapel services.

"To stand every week before those recruits and share Christ is an opportunity unparalleled in Southern Baptist life," Lewis declared. "There may have been at times an image among some Southern Baptists that chaplaincy is not vitally related to evangelism. I don't think that's true. Our chaplains are on the front lines, dealing one-on-one with people's needs. Chaplaincy is evangelism."

"I am also impressed with their ministry of presence. Their real witness is not in the Sunday morning chapel, but in the opportunities they have for ministry day by day."

The awareness tour was organized by the board's chaplaincy division and led by division Director Huey Perry. The South Carolina sites illustrate the broad scope of chaplaincy ministries performed by 2,132 endorsed chaplains worldwide, he said.

An overview of some of the ministries Lewis saw during the tour includes:

-- Hospital chaplaincy. Riley Eubank, director of pastoral care at Baptist Medical Center in Columbia, S.C., is one of 703 hospital chaplains and pastoral counselors endorsed by Southern Baptists.

The role of the hospital chaplain differs from the role of the pastor because of the training they receive, Eubank said. "People in crisis need somebody who knows how to listen. That's what chaplaincy is about," he explained.

By being present in the hospital, chaplains are able to work with patients on a more intimate basis than pastors or church members, who are usually hindered by lack of time, he said.

"We try to help patients realize that God is with them in their pain."

-- Military chaplaincy. Steve Gantt, staff chaplain at Fort Jackson near Columbia, is one of the 1,049 Southern Baptists endorsed as active-duty and reserve military chaplains.

Fort Jackson is the largest Army training center in the nation, processing 40,000 troops every year. As many as 600 new recruits are received in a single night.

At least 70 percent of those recruits attend the Protestant chapel each week, where chaplain Jay Kendall, a Methodist, presents the gospel. "I've made a commitment to God that no one will leave my service without knowing how to accept Christ," he said.

Kendall works alongside Southern Baptist chaplains Rick Rogers and Kim Norwood. Rogers and Norwood walk beside the recruits nearly every step, rising at 4:30 a.m. for physical training with them, eating in the dining hall with them and giving encouragement in times of difficulty.

"One of the things we try to model from their first day is that whether it is peacetime or wartime, they're going to see a chaplain wherever they go in the Army," Gantt said.

-- Mental Retardation chaplaincy. Charles Clary, chaplain at Dowdy-Gardner Nursing Home near Columbia, is one of nearly two dozen chaplains who specialize in ministry to the mentally retarded.

Dowdy-Gardner is "the last stop" in the South Carolina mental health system, Clary explained. The 289 patients there are all 65 years of age or older and have been transferred from other mental health facilities.

Clary faces a communication problem because more than 50 percent of the patients are non-verbal. In some cases he overcomes this barrier through music.

"They might not remember their own names, but they'll sing all four verses of 'Amazing Grace,' he said. "Just because they're old or confused or demented doesn't mean God can't make an impact on their lives."

-- Correctional chaplaincy. Mike Brown, chaplain at Broad River Correctional Institution in Columbia, is one of the 221 Southern Baptist chaplains who serve in prisons.

Warden George Martin described the two-year-old facility as a "big, terribly overcrowded institution." It was designed for 700 inmates but now houses 1,400 due to the burgeoning inmate population afflicting most states.

In addition to his personal ministry, Brown involves dozens of local laypeople as volunteer ministers. Their ministry benefits both inmates and staff in a tense environment.

"The personal relationship I share with these guys is what has kept me from taking a nose dive out the window," the warden said. "If it weren't for the volunteer involvement, we would have sunk a long time ago."

Southern Baptist chaplains also serve in business, industry, special events and as pastoral counselors.

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BP photo mailed to state Baptist newspapers by Atlanta bureau of Baptist Press

VA chaplain helps addicts  
restore faith in God

By Mark Wingfield

F-HMB

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DUBLIN, Ga. (BP)--When addiction steals the faith of veterans, chaplain Tim Brown extends a hand to draw them back to God.

Brown, a chaplain at the Veterans Administration hospital in Dublin, Ga., is a Southern Baptist endorsed by the denomination's Chaplains Commission.

Administration of the Southern Baptist Convention chaplaincy program is done through its Home Mission Board, which provides endorsement and support for 2,132 chaplains worldwide.

Brown specializes in treating patients with addictions to alcohol and drugs. As chaplain, he is part of a four-member team assigned to every patient who checks into the VA hospital for a 28-day treatment program.

"Because of addiction, the person begins to lose everything that's important in his life," Brown explains. "Spirituality is the first thing to go."

In his initial spirituality survey, Brown asks patients what spirituality means to them and what role it plays in their addiction and treatment. Most patients at the central Georgia hospital answer that if they trust God, he will help them overcome their problem.

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That answer reflects the religious upbringing most of the Bible Belt patients have experienced, Brown says. About 90 percent of all the hospital's patients are from evangelical Protestant backgrounds. More than half identify themselves as Baptists.

However, the damage of addiction is illustrated by another question on the survey, which asks how often the patient currently attends church. Most classify their attendance somewhere between never and seldom, he reports.

Because of their addiction, the patients usually have become shut out by the church, Brown says: "They feel condemned by society. There is a misconception that the church is being judgmental of them.

"I usually tell them, 'It's not that people have negative feelings toward you personally, but toward your addiction, and up to this point, your addiction has had control of your life.'"

Brown assures each patient, "You are a person of worth, and you can grow beyond this addiction." He bridges the gap between the church and the person who feels rejected by the church.

"As a representative of the church, I'm able to get the message of the church to people at a time when they need to hear it most," Brown explains. "I feel like the church has a responsibility to these people as a mission.

"Without a chaplain here, there would be a vacuum in their overall treatment program. Their chances of recovering would be diminished greatly."

Brown believes a patient's recovery is directly related to his spiritual growth. So without forcing a religion on patients, he encourages them to grow in honesty, purity, unselfishness and love.

"We give patients a chance to look at their spiritual values in a non-judgmental environment," he says. "Most come to a better understanding of their faith and commitment to it."

One such patient is Billy Morgan, who successfully completed the VA's treatment program for alcoholism and now is artist-in-residence at the hospital.

Morgan served in both the Army and the Navy, with a tour of duty in Vietnam. After returning to Georgia from military service, he began a successful career as a painter. Some of his rural scenes hung in the White House during the Carter presidency.

But by the time Morgan was struck with a heart attack in 1985, he had hit bottom -- emotionally and spiritually. "I was like the prodigal son," he says. "I had wandered off."

After recovering from the heart attack, Morgan entered the addiction treatment program, where he met chaplain Brown.

"Chaplains are important for people like me who have strayed," Morgan says. "The reverends can come and pull them back to God. I just had to come back and grab God's hand again.

"I know I'm a Christian now. There's something between God and me. It's a power greater than life."

Through his search for spirituality, Morgan said, he was humbled to realize his dependence upon God. He believes he might have come to that point on his own with time, but he was helped along the way by Brown.

"You have to have someone to help you," he says, comparing the chaplain's role to that of a carpenter training an apprentice. "The chaplain will listen and help you."

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Chaplains take gospel  
where church cannot go

By Mark Wingfield

P-HMB

Baptist Press  
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ATLANTA (BP)--When U.S. troops were preparing to invade Panama last December, a 25-year-old Army lieutenant left his young wife a quickly scribbled note at home, explaining he had to leave on assignment but couldn't tell her where he was going.

Within a few hours, the soldier was preparing for airlift into a secret war that easily could cost him his life. Somehow that note didn't seem sufficient to express his love and concern. He was frustrated and afraid.

That situation is typical of the opportunities Southern Baptist chaplains have to share their faith every day, says Huey Perry, director of the Southern Baptist Home Mission Board's chaplaincy division.

"Can you imagine the opportunity for faith-sharing a chaplain has with troops in a time like that?" Perry asks. "Chaplains by their very role are able to go into places that no other representative of Christ can go. Once there, they are expected to share their faith. It's their job."

During the month of May, Southern Baptists nationwide observe Chaplaincy Ministries Emphasis Month, a celebration of the ministry and witness of 2,132 Southern Baptist chaplains worldwide. This year, the emphasis highlights the role of chaplains in evangelism.

Although not traditional evangelists, chaplains are among the denomination's most effective witnesses, Perry says. Last year, Southern Baptist chaplains led 18,622 people to profess faith in Jesus Christ -- an average of nine professions of faith per chaplain.

Those statistics don't illustrate the full impact of chaplaincy ministries, he adds. "More than being evangelists, chaplains are faith-sharers. They are able to represent Christ as they walk with people through the mundane situations of daily life and the crises that arise.

"There is no pastor or member of a local church who is able to be as involved in the lives of parishioners as chaplains. What pastor goes to war with his parishioners? What pastor goes to jail with his people? What pastor takes his parishioner's place on the assembly line?

"That's where chaplains are every day. Chaplains are able to go where the church cannot go or will not go."

This inevitably leads to evangelism.

At Baptist Village retirement center in Arizona, 32 senior adults have professed faith in Christ in the past eight years as the result of a compassionate ministry. The oldest convert was 98.

Statistically, only one of every 55,000 people make professions of faith after retirement, says chaplain Bill Stone. "The 32 conversions may not sound like a lot until you realize the average age here is 80."

At the Washington State Reformatory in Monroe, chaplain Dan Williams has seen 60 men trust Christ within the past year. One convert from the prison's chaplain ministry was a Muslim who observed the silent witness of Christians around him. He now is a pastor in Washington.

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At Fort Jackson, S.C., as many as 150 Army recruits make commitments to Christ every Sunday through the witness of chaplains.

At Baptist Medical Center in Columbia, S.C., chaplain Riley Eubank works through patients' physical ailments to address their spiritual needs.

Chaplains, particularly in hospitals, add a dimension to evangelism that cannot be recreated inside the stained-glass walls of a church, he says, noting, "One way we evangelize is by helping patients realize that God is with them in their pain."

Similar stories are told by the 2,132 chaplains and pastoral counselors under endorsement by the Southern Baptist Convention Chaplains Commission.

They serve in a variety of settings: active duty military, military reserves, Civil Air Patrol, National Guard, pastoral counseling, hospitals, mental retardation centers, police departments, race tracks, businesses, industries, prisons, flea markets, state fairs and other special events. Last year, they made 2.2 million visits, conducted 70,613 worship services and had formal counseling sessions with 434,776 people.

These ministries were accomplished with little direct expense to Southern Baptists, Perry notes. Chaplains are not appointed as missionaries, but they are endorsed for service by the Chaplains Commission, which is housed at the Home Mission Board. Their salaries are paid by the organizations that employ them.

"That represents a cost of approximately \$100 million in salaries and support, which is more than the total Home Mission Board budget," Perry says. "These are ministries Southern Baptists feel compelled to do but could never accomplish without chaplains."