



BAPTIST PRESS
News Service of the Southern Baptist Convention

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May 2, 1991

91-68

Miscellaneous info
for SBC Atlanta

N-CO

ATLANTA (BP)--An update on parking, an "as soon as possible" request for resolutions and a reminder about airline travel are offered in an update by officials for the Southern Baptist Convention annual meeting in Atlanta, June 4-6.

David Hankins, chairman of the Committee on Resolutions, has requested persons wishing to propose resolutions at the Atlanta convention to send them "as soon as possible" to the SBC Executive Committee, 901 Commerce St., #750, Nashville, Tenn., 37203, Attn: Resolutions Committee. They will then be disbursed to members of the committee.

Earlier reports had asked for the proposed resolutions 30 days in advance but Hankins said his committee would appreciate them "as soon as possible."

For those parking around the site of the meeting, the Georgia World Congress Center, Atlanta police will not enforce parking regulations after 6 p.m. and on weekends. Police officials said, however, if a special problem or exceptional situation is created the regulations will be enforced.

Unauthorized vehicles are impounded from loading zones during truck loading hours and vehicles from taxi stands when the space is needed for a taxi and at the request of a taxi driver.

Illegal parking charges range from \$10 for overtime parking to \$60 for parking in a handicapped space. Parking illegally in a restricted space or zone has a charge of \$25 and during rush hours this charge is increased to \$40.

For bus and RV owners who plan to park at Stone Mountain Park, east of Atlanta, the \$5 entrance/exit fee is per vehicle, officials said. The Park is a "first come, first served" basis at \$12.50 per night. MARTA provides bus/rapid rail service to the World Congress Center.

In addition, persons utilizing the special fare Delta Airlines has extended to those attending the convention may contact Delta directly and refer to File Number D0569. The discounted fares may also be made through WorldClass Travel, Inc., in Nashville, officials said.

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Baptists budget \$2.4 million
as Mideast relief gears up

By Art Toalston

N-FMB

Baptist Press
5/2/91

RICHMOND, Va. (BP)--Southern Baptist relief efforts for Kurdish refugees and other victims of war in the Middle East are taking shape -- at a potential cost of \$2.4 million or more.

A C-130 cargo plane left South Bend, Ind., May 1 carrying relief equipment, supplies and medicines to outfit four Southern Baptist feeding stations in Iran and two medical ministry posts along the Turkey-Iraq border.

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Four field kitchens shipped on the cargo plane will be manned by Southern Baptist volunteers in Iran to prepare two meals a day for 100,000 Kurdish refugees. Some one million Kurds fled to Iran fearing Saddam Hussein's forces after an unsuccessful rebellion against his rule. Their exodus has mushroomed into an international crisis of disease, malnutrition and exposure to cold in the mountainous region. More than half a million Kurds also fled toward the Turkey-Iraq border.

To date, Southern Baptist Mideast relief efforts have involved more than 100 missionaries, staff members of the Southern Baptist Foreign Mission Board, Brotherhood Commission and Texas Baptists, and volunteers from several states.

The relief effort will deplete the Foreign Mission Board's general relief fund, said John Cheyne, who coordinates the board's human needs ministries.

The board has two relief accounts -- general and hunger -- that rely on donations from Southern Baptists above regular church giving. General relief is used for such non-food expenses as medicine, blankets and temporary housing. FMB President R. Keith Parks has authorized up to \$1 million in contingency funds to provide interim financing for Mideast relief operations.

With general relief funds at a deficit, it "stretches our ability to respond to other emergency needs to the very limit without further contributions," Cheyne said.

Donations for Persian Gulf ministry or general relief work may be sent to the Foreign Mission Board, P.O. Box 6767, Richmond, Va. 23230. Texas Baptist Men and the Southern Baptist Brotherhood Commission also have created special funds for Kurdish relief work. Donations may be sent to the Baptist General Convention of Texas treasurer's office, 333 N. Washington, Dallas, Texas 75246, or the Brotherhood Commission, 1548 Poplar Ave., Memphis, Tenn. 38104.

Although coordinated and largely financed by Southern Baptists, the relief ministry has become interdenominational and international in scope.

The C-130 cargo plane is operated by the LeSEA Global Feed the Hungry ministry of South Bend, Ind., headed by evangelist Lester Sumrall. LeSEA acquired the C-130 six months ago, spending some \$2 million for the purchase and improvements to meet federal standards, said Ken Gill of the ministry's staff. The plane, named Mercy Ship Zoe, made its 6,000-mile maiden voyage in April delivering food supplements, medical supplies and building materials to Guatemala and Nicaragua, Gill said.

The plane is scheduled to take medical supplies into Turkey May 5 and food, kitchens and medicines into Iran on subsequent flights.

MAP International, an interdenominational health organization based in Brunswick, Ga., has provided more than \$700,000 in antibiotics and other medicines to be used for ill and malnourished refugees in Iran and along the Turkey-Iraq border. The ministry distributes \$30 million in medical supplies yearly to some 650 hospitals and clinics in 90 countries in the developing world. The supplies are donated by some 200 U.S. medical manufacturers.

A doctor, nurse and social worker provided by the Norwegian Santal Mission, an evangelical Lutheran agency in Oslo, Norway, will work in tandem with the feeding operation in Iran, reported Tim Brendle. Brendle is executive director of the Foreign Mission Board's Persian Gulf Response unit. The Norwegian ministry, founded in 1867, supports 140 workers in five countries.

Additionally, Korean Baptists have sent a survey team to Iran to explore medical ministry possibilities by Korean volunteers through the feeding program. Two Korean physicians are on the team, including the medical director at Wallace Memorial Baptist Hospital in Pusan, and Southern Baptist physician Dan Jones, of Laurel, Miss.

"Everybody has tried to focus on what particular contribution they can make, and nobody has been concerned about who gets the credit for it," said FMB President Parks. This networking among Christians "is the kind of thing that is essential in our world" for timely and effective ministry, he added.

The four Southern Baptist feeding stations, each manned by three volunteers, will be located more than 250 miles apart in northwestern Iran. Each outdoor kitchen, prepared by Texas Baptist Men at a cost of \$15,500, includes a water purifier for processing 10,000 gallons daily, 10 propane stoves, pots and utensils. Beyond preparing food, the volunteers will teach Kurdish refugees to operate the kitchens.

In other developments, the Foreign Mission Board has asked Texas Baptist Men to assemble two portable kitchens for possible use inside Iraq. Southern Baptists, in connection with Global Partners of England, have offered help to the United Nations in safety zones being established for Kurdish refugees in northern Iraq.

Southern Baptists have never worked in Iraq. Foreign Mission Board personnel worked in Iran until the Ayatollah Khomeini rose to power in 1979.

The two Southern Baptist medical volunteer teams in southeastern Turkey each consist of two physicians recruited by the Texas Baptist Men's Medical Fellowship and a team leader and interpreter provided by the Foreign Mission Board. Two of the physicians are husband and wife, Kerfoot and Marietta Walker of Tyler, Texas.

In Kuwait, cooperative hunger relief work for foreign laborers stranded there after the Iraqi invasion last year has been initiated by the National Evangelical Church and other Christian congregations in Kuwait and the Foreign Mission Board. The board has allocated \$34,000 for initial food assistance for some 5,000 workers from India, Bangladesh, Sri Lanka and the Philippines. Jerry Zandstra, pastor of the evangelical congregation affiliated with the Reformed Church in America, has returned to Kuwait and is coordinating the food aid.

Southern Baptists, in their postwar ministry, also have:

-- allocated \$92,600 for distribution of Arabic Bibles. The Foreign Mission Board funds will pay for some 14,000 Bibles, along with "How to Read the Bible" inserts produced by Arab Baptists in Beirut, Lebanon.

-- allocated \$120,000 in FMB hunger funds for food distribution in Baghdad and Basra, Iraq. The funds are being handled by an emergency relief committee of the Jordan Baptist Convention, in cooperation with evangelicals in Baghdad and the board's Persian Gulf Response field coordinator, Paul Smith.

-- purchased nearly 35,000 blankets to help Kurdish refugees endure the nighttime cold in mountains along the Turkey-Iraq border. The blankets -- 20,000 purchased by the Foreign Mission Board and 14,400 purchased by Texas Baptist Men -- were airlifted to Kurdish refugee camps by the U.S. military.

-- allocated \$25,000 in Foreign Mission Board relief funds for Kurdish refugee aid in Turkey and along the Turkey-Iraq border.

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Kurdish family asks,
'Where was God?'

By Erich Bridges

N-FMB

Baptist Press
5/2/91

ISEKVEREN REFUGEE CAMP, Turkey (BP)--"God is just a coolie of Saddam Hussein," the Kurdish man said bitterly.

He sat by a fire in front of the "tent" -- a few blankets thrown over sticks -- he shared with his wife, young children and another family at the Isekveren camp for Kurdish refugees in southern Turkey.

They had little food, no clothing other than the dirty clothes they wore, no sanitation, no clean water. As many as 175,000 other Kurds surrounded them in the camp, where conditions actually were better that late-April day than in more isolated camps to the east.

As the man talked of his family's plight, Mike Stroope listened. Stroope, a Southern Baptist worker helping organize relief and medical aid for Kurds crossing the Iraqi border into Turkey, was visiting the area to assess needs.

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"Saddam was chasing them into the hills," Stroope said, recalling the family's story. "And at the same time, one of the worst storms they'd ever seen came up and beat them down for about a week and a half. For them to go into that, and here was Saddam dropping napalm, they feel they've been betrayed and forgotten. ... They feel even God has forsaken them."

When Stroope entered the camp, a lot of aid workers and Turkish troops were milling about, but Kurdish refugees were "just sitting there," he said. "I decided I'd walk over and sit and talk with some of them. One spoke good English, so we talked about who they were, what they were doing and where they came from. They seemed touched that someone would sit and talk with them."

Others gathered around to tell their stories. Most had walked over the mountains from the Iraqi city of Zakho, now controlled by coalition forces. They left everything behind and fled in fear, swept up by the headlong Kurdish exodus in the face of Iraqi attacks. They vowed not to return until U.S. forces -- or someone else -- stood between them and Saddam Hussein.

Many had come to camp in reasonably good health, but hunger, exposure and filthy conditions were killing more and more, "especially the old and little children," they told Stroope. How many children were dying? "Many, many."

"I told them that I was an American and asked how I could help," Stroope said. "Their immediate response was, 'Come and help our children.' As I left they made me promise I would come back and bring help.

"When we got to the end of our time talking, they brought me some tea. Here they were in their filth and in their sad situation, and yet they made me tea and brought it to me. (They are) a proud people."

Conditions have improved for some of the 700,000 or more Kurdish refugees in the Turkey-Iraq border area in the days since Stroope visited Isekveren. More supplies and workers are arriving daily, including Southern Baptist medical assistance. Some camps are cleaner. With guarantees of allied protection -- at least for a time -- some refugees are going home to Iraq.

But Southern Baptist medical teams will work in more isolated camps farther east in Turkey -- where conditions reportedly are even worse than what Stroope saw at Isekveren.

"Just a flash in the pan isn't going to do it," Stroope said. "We've got to be there for them for a longer haul if we're going to make an impact."

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Evangelism: 'It's a matter of the heart'

By Breena Kent Paine

Baptist Press

5/2/91

F- CO
NOBTS

NEW ORLEANS (BP)--"If Southern Baptists don't get back to doing what we know how to do best -- evangelism and Sunday School -- it's going to get worse than it's ever been," John Sullivan told students and faculty at New Orleans Baptist Theological Seminary.

Speaking during the seminary's Gurney Evangelism Lectures, the executive director-treasurer of the Florida Baptist Convention said, "Evangelism is more than a matter of the mind; it's a matter of the heart."

Sullivan explained that in one pastorate an elderly woman asked him several times to "go see Mr. Graham," a friend of hers who was interested in the gospel. Many times, Sullivan intended to visit him, but was side-tracked.

One Sunday, the woman asked him once more, "Did you go to see Mr. Graham yesterday?"

Sullivan answered, "No, but I'm going to see him Monday."

"No matter," she said. "It's too late now. Mr. Graham died yesterday."

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"I don't think we have a theological problem about evangelism; I don't think we have a sociological problem about evangelism; I don't think we have a psychological problem about evangelism. I think the problem is we have a humanistic problem with evangelism that we need to settle because we have full pockets and empty hearts," said Sullivan, a native of Ansted, W.V.

"It may not matter to you that Cooperative Program funds are diminishing; but it matters to me that one day, because of Cooperative Program deficits, we may not be able to fund our missionaries. ... God help us to have empty pockets, if we can have a full heart.

"We must evangelize. It is absolutely essential," he continued. "There is not one person in the community where you live that you have a right to expect to come to your church. But there is not one person in your community that does not have the right to expect the church to come to him."

When faced with the multitudes who are without Jesus, Christians should be moved to compassion, he said, letting "the shape of Jesus Christ mold you."

"Our sermons must be more than lofty words held together by quotes of Scripture," Sullivan explained. "If you do not spend time with the written word of God, if you do not spend time with the living word of God, then you will have no word from God."

"The ministers with the power of the Holy Spirit that I've met are not the ones who speak in an unknown tongue, but those who learn to control the one they have," he continued. "When the Holy Spirit comes into a church, he doesn't make the church do strange things; he makes the church do right things."

A church can have many programs and functions, but none "will ever have any value until we do it with the power of the Holy Spirit," Sullivan explained. "The expansion of the gospel is only (possible) when we take it out of our hands and put it into his hands.

"We will build the churches of God as we are energized by the Spirit of God. ... Only then will we make a difference in our world."

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(BP) photos available upon request from New Orleans Seminary.

Walt East: an officer,
a gentleman, and a witness

By Breena Kent Paine

F- CO
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Baptist Press
5/2/91

NEW ORLEANS (BP)--For Walt East, being a lieutenant in the U.S. Navy has meant participating in conflicts in Lebanon, training turbine ship operators in Cuba, and most recently, organizing the calling up of troops to go into war in the Persian Gulf. But his position has also allowed him to share the gospel with people who may not otherwise listen.

Born in New Orleans and raised in Savannah, Ga., and Grove City, Ohio, East knows what it is like to be away from his family. He was in the Indian Ocean during a crisis in Beirut when his first child, Julia, was born in 1983. She was a month old before he ever saw her, but even through the pain of separation, he was reaching out to others. During two tours of duty, East spent a total of 13 months in Beirut, including 43 days of combat duty; and on Easter Sunday off the coast of Lebanon, he led a worship service for the men who fought alongside him.

In Guantanamo Bay, Cuba, East coordinated training for those who worked on gas turbine ships, but on the weekends he initiated a Bible study class in the Navy chapel, attended by 10-15 couples. "I'd be riding ships 40-60 hours a week, and I would live for Sundays because I loved teaching that class," he said.

The desire to serve God grew within him through the years, and he told one Navy chaplain, "I can think of nothing better to do than to tell people about Jesus."

The chaplain answered with a smile, "Walter, I believe you have a call."

When East was offered duty at Naval Reserve Readiness Command Region TEN in the New Orleans area, he enrolled in night classes at New Orleans Baptist Theological Seminary.

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"I would have never dreamed I would be able to stay in the Navy, go to seminary, and graduate," he said amazed. East, who also serves as pastor of Reggio Baptist Mission in Reggio, La., hopes to receive his Master of Divinity degree in May.

East does not regret not being able to attend classes full-time as most seminary students. "If I wasn't at the Naval base during the day, some of those people wouldn't be ministered to," said East, who has led several people to Christ during his Navy years.

One recently divorced woman who sought counsel from East had been involved in an adulterous affair while married, as had her husband. She accepted Christ, broke off the affair, remarried her husband, and now the couple is rebuilding their marriage relationship.

Another yeoman whom East supervised attended church services with him several times. "He told me later he prayed in the shower one morning to accept Christ."

"It's difficult to witness to someone working for me," East commented. "I don't want someone to come to Christ just because I'm over him."

East himself did not find Christ until later in his life. His father was an enlisted man in the Navy for 12 years, stationed at the same base where East now works. His parents were divorced when East was only five years old. At age 22, his mother was single, divorced, and raising three boys.

"I can remember boards being put up on the inside of the house to keep my father out," said East, who was 11 years old when his father, an alcoholic, died.

Then East met and married Lou Ann Davis, of Columbus, Ohio, and began to learn about the love of Christ through her mother, who later died of cancer.

In 1981, East was in Connecticut for submarine school, with the "cream of the crop," but was dropped for health reasons. His marriage began deteriorating, so he sought counseling. After 45 minutes with the couple, the Navy chaplain advised them to file for divorce.

In April of 1982, he and Lou Ann were separated. "My life was falling apart," said East, who began contemplating suicide.

"I'm a confirmed perfectionist, and I'll have to live with that," he explained. "I guess my pride and will had to be broken down before I could come to Christ."

One night, "it was as if God said, 'Let me handle it,'" East remembered, and "I gave my life to Christ.

"I was going through surface warfare officer school at the time, but I took a two-week leave to tell my wife of my salvation," he continued. Although "she was skeptical," East was baptized on July 4, 1982; and as Lou Ann committed her life to Christ as well, the pieces of their marriage came together again.

When East later saw the chaplain who had previously recommended divorce, he wanted to shout out loud the change God had made in his life.

"The key element in all this has not been Walt East, it's been Lou Ann," East stated emphatically. "To me, if God calls a man who's married, he's not just calling the man, he's calling the family. My wife is very important to me and my ministry, and if my wife's not on board, then I'm not going to do it."

Since he has been in seminary, East has met several Christians who are what he calls "Baptists of Baptists," or those who grew up in a Baptist home learning about Christ from the time they were children.

Looking back on the story of his life, he said, "I just hope they cherish what they have."

Doctoral student brings Jesus
behind the race track

By Breena Kent Paine

F-CO
NOBTS

NEW ORLEANS (BP)--On the "backside" of a race track in New Orleans, Brian Davis walks among the horse stalls, smiling at grooms and exercise riders, and listening to their "track talk." Several call out to him by name. As he plots a way to avoid a large puddle, a burly black man steps out of the shadows.

"Hey, Brian! Come over here," the man called "Blue" yells, bursting into the sunshine with a white-toothed grin. "Let's pray right now. I just love to pray!"

Oblivious to the stares of passing jockeys and the clicking of hooves on concrete, the two men bow their heads and talk to "the Savior of the backside."

Sponsored by First Baptist Church, New Orleans, and the Horsemen's Benevolent and Protective Association, Davis is a race track chaplain at the Fair Grounds and Jefferson Downs in New Orleans and its suburb, Kenner. Although he teaches Bible studies, plans social activities for backsiders, and holds Tuesday night services, most of his days are spent listening and caring.

"I use relational evangelism," said Davis, a native of North Augusta, S.C., who not being a backsider himself has found "they won't really listen to you unless you get to know them." The doctoral student in counseling at New Orleans Seminary runs errands for them, buys medicine for them when they are sick, and helps them deal with drug and alcohol addictions.

Some backsiders were jockey-hopefuls as youths but grew too large for the job, Davis said. They now live around the horses, grooming them, feeding them, exercising them, but never feeling the thrill of riding in a race. Their lives may be characterized by hopelessness and lack of meaning. Davis, who has a similar body build, listens to them and strives to show them true meaning in life comes from Jesus, not job fulfillment which can end at any moment.

Other backsiders did not finish a high school education, having quit school at a young age to work on the race track; and many of these cannot read. As a result, Davis has begun GED classes. So far, one backsider has graduated and two more are anticipating.

Adding to the atmosphere are Hispanics, many of whom cannot converse in English. One alcoholic, Eduardo, could say only "no problem." Although Davis knows no Spanish, they began a friendship. On a visit to Eduardo's tack room, Davis pointed to the word "Jesus" in the Bible. Then, using hand motions to show nails and a cross, he began to "tell" Eduardo about Jesus.

"It was amazing," Davis said. "He really understood me because the Holy Spirit was translating for us."

Eddie, a groom, and Valinda, a "hot walker" (one who walks the horses), were newlyweds living in a tiny tack room on the backside when Davis met them. She had suffered emotional abuse while growing up in foster homes. Living on the backside where women are often "degraded" did not make things easier for her, said Davis, who began spending time with them showing them he cared. Through that relationship, they became Christians, and "started enjoying their lives in Christ."

Not all the stories have happy endings, however. One alcoholic, Sidney, was "living in a car in the heat of summer, drinking cheap wine," Davis recalled. "His alcoholism was killing him."

Davis shared Christ with him, but Sidney refused to accept. People on the backside would take him into their tack rooms and feed him, but he would steal their money and buy more alcohol. In Sidney's last days, Davis accompanied him to a hospital and waited with him for hours. A few days later, Sidney died at age 34 of alcohol abuse.

Meanwhile, the alcoholic's brother came to one of the backside services to tell Davis he wanted to get his life "straight." Davis shared with Sidney's brother briefly about Christ, and promised he would talk more with him later; but Davis did not bring him to the point of decision that night. The next week, the man was in an accident and drowned.

"Drugs, drinking, no place to turn, no recreation, (were more of) a major problem here" about 20 years ago, said Clark O'Sullivan, a backside groom from Detroit who was present when Frank Auster and Joel Smith, laymen from First Baptist, New Orleans, began the race track ministry years ago.

The first services were held in a "spit box" (the barn used to test the horses), he recalled, gathered around a barrel fire for warmth. Backsiders provided banjo and harmonica music, and "the horses would join in."

In the following years, an epidemic spread among the backsiders, Clark continued, and Christians from First Baptist waited on the patients "hand and foot" to help them through the difficult time.

Since then, First Baptist and students from New Orleans Seminary have joined together to reach backsiders; and Davis now works alongside a chaplain from another denomination and a Catholic priest.

"I was right there in that stall doing up a horse," said Max "Touche" Landry, of Abbeville, La., when a student from New Orleans Seminary, Darrell Stagg, led him to the Lord six years ago.

"From then on, I've just been trying to let the Lord lead me," explained the man now known as the backside's "deacon." "I used to use drugs, but I done changed. I don't know where it went. It just vanished."

At the race tracks in New Orleans, Christians are winning -- but not with horses; they are winning souls for Christ.

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(BP) photos available upon request from New Orleans Seminary.

SBC experienced earthquake
shift, O'Brien tells BPRA

By Mark Wingfield

F-10

Baptist Press
5/2/91

SAN FRANCISCO (BP)--The Southern Baptist Convention has survived a sociological earthquake and is emerging as a lifestyle denomination rather than a program denomination, Bill O'Brien told denominational communicators during their annual workshop.

Bill O'Brien, director of the Global Strategy Center for Samford University's Beeson School of Divinity in Birmingham, Ala., was keynote speaker for the Baptist Public Relations Association meeting in San Francisco. O'Brien previously was executive vice president of the Foreign Mission Board.

O'Brien delivered his speech from the perspective of what he imagined the Southern Baptist Convention would be like in the year 2010. His topic was "Southern Baptists' Changing Age: Its impact on wordsmiths and image makers."

Rather than adopting a "rearview mirror perspective," O'Brien urged communicators to become forward-looking.

Had Southern Baptist leaders been looking forward they would have seen the impending "earthquake" that erupted in the denomination in the 1980s, he suggested. Describing the changing dynamics of the SBC in terms of shifting plates of the earth's crust, O'Brien said sociological forces had put the denomination on an internal collision course for decades.

"The metamorphosis Southern Baptists experienced would have happened anyway, whether there had ever been a controversy or not," he said.

From his futuristic vantage point, O'Brien declared two polarities had always existed within the SBC. "Unlike society at large, the heart of all our struggles had not been centered around left-right issues." He observed both polarities were conservative in the Southern Baptist Convention.

"Those at one end of the poles wanted to conserve the true nature of a Bible-believing people united around pure doctrine. Those at the other pole wanted to conserve the true nature of a Bible-believing people united around a common mission.

"The variances between the two resembled nothing so much as the shifting geotectonic plates beneath the earth's surface."

As society changed ever faster, Southern Baptists failed to see the sociological changes about them because "rearview mirrors are of little use at jet speeds," O'Brien explained.

During the 1980s, new structures began to develop in Southern Baptist life, he said. Tension mounted around the symbols of the old structure: a unified budget, centrally produced literature, a central press, theological education and missions, he said.

These elements represent the means by which most Southern Baptists made sense of their world during the previous 100 years. However, that understanding shifted due to sociological changes in the world and in the SBC, O'Brien said.

"The combined stress of both sociological and theological plate shifts was great enough to move the denomination" into a permanently changed structure, he said.

In the aftermath of this eruption, the 1990s would become a time of evaluation and transition, an "already, but not yet" period, O'Brien explained from his futuristic perspective in the year 2010.

He said this shift gave birth to a new form of associationalism based not on geography but on agendas.

"What emerged was a lifestyle denomination rather than a program denomination. It was marked by a pluriformity of ecclesial lifestyles rather than uniformity."

O'Brien described many subgroups formed around needs and opportunities, but said most of the groups fall into two categories -- associations based on what one believes and associations based on how one believes.

Although stated differently, these two polarities are the same components that made up Southern Baptists' "grand consensus" in 1925: missions and belief, he said.

"The new form of associationalism provided space for proliferating forms of theological training, Bible study curricula and missionary sending," he said. Whereas the old structure would have condemned such action as "disloyal," the new structure would allow for greater lay involvement through multiple expressions.

"What differentiated this form from stand-alone societal forms was the grand consensus that allowed a Southern Baptist tent to cover all these various approaches," O'Brien said.

He cautioned communicators to "be wise in knowing when and where to spend your energy defending a structure or a paradigm.

"There is a time to stand and time to move. Neither opportunism nor blind loyalty are the determinants of that decision."

In the workshop's closing address, O'Brien added: "Realizing the denomination as we have known it is forever changed, we can now move on to higher and better things.

"I have wonderful memories of a denomination that nurtured me ... since I was 17 years old. No one can take the sacrament of memory from me.

"I do not plan to prostitute that memory by loitering at the tombstone of an age gone by, wasting outward tears that only evaporate in a spiritual desert.

"The new pilgrimage calls for creativity, courage and vulnerability inherent in the transversing of new waters."

5/2/91
Trustees, SBC agencies honor
retiring brotherhood president

Page 10

By Steve Barber

Baptist Press

N-CO
(BHCOD)

MEMPHIS, Tenn. (BP)--Described as a man of leadership, inspiration, and prayer, Baptist Brotherhood Commission President James H. Smith received praise from his board of trustees and from representatives of other Southern Baptist agencies at a retirement dinner April 27 in Memphis.

Smith has served the Brotherhood Commission as president since 1979 and plans to retire June 30.

"I learned many lessons about leadership serving with Jim Smith for eight years in Illinois," said Charles Chaney, now vice president of church extension for the Southern Baptist Home Mission Board. "I learned that leadership requires vision and change" and a "willingness to walk out on the edge to risk yourself, your position, and your influence to stand for something you believe is right."

Chaney described Smith's work in "transformation" of the Illinois Baptist State Association as his contemporary during the 1970s.

"The moving of our state office, building a new building, rewriting a constitution, and developing an entirely new structure in the organization was brought about by Dr. Smith," Chaney said.

Smith also taught Chaney about inspiring people.

"I've learned that people have a unique capacity for being inspired, to rise up to a challenge," Chaney said. "I saw that in the preaching of Jim Smith and in the way he lived his life, and the way he served God."

"And I love praying with Jim Smith," he added. "I thank him for his contribution to what I am."

A resolution presented by the Brotherhood Commission trustees praised Smith for leading "sweeping and unprecedented changes" in the agency's curriculum, encouraging the development of the National Fellowship of Baptist Men concept now involving thousands of missions volunteers annually, and implementing the concept of coed missions involvement with World Changers national projects.

"He not only has been a preacher of the word, but also a man who has endeavored to live it each day," said Ellis Norris, trustee vice-chairman, in making the presentation.

Smith also received recognitions from representatives of Woman's Missionary Union, the Sunday School Board, the Home Mission Board, and the Foreign Mission Board.

After his retirement from the Brotherhood Commission, Smith will work as a special assistant to Larry L. Lewis, president of the Home Mission Board, in promoting the partnership missions program.

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Communicators
receive awards

F-CO

Baptist Press
5/2/91

SAN FRANCISCO (BP)--Employees of four Southern Baptist agencies received top honors in the annual awards competition of the Baptist Public Relations Association.

Recognitions for BPRA's Wilmer C. Fields Awards Competition were made during the association's annual workshop in San Francisco.

The communications group of Woman's Missionary Union received the M.E. Dodd Memorial Award for exceptional achievement in audiovisual production. Wayne Grinstead of the Home Mission Board received the Frank Burkhalter Award for exceptional achievement in religious journalism.

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Warren Johnson of the Foreign Mission Board received the Fon H. Scofield Award for exceptional achievement in publication photography. James Preston of Southwestern Baptist Theological Seminary received the Albert McClellan Award for exceptional achievement in print media and design.

Recipients of the four major awards also received first place recognitions in their categories.

Other winners of first place awards included Michael Duduit, Samford University; Laurie Hoen, Phoenix Productions Inc.; Michael Blackwell and Norman Jameson, Baptist Children's Homes of North Carolina; Van Payne, FMB; Ty Wood, Florida Baptist Convention; Terry Walton, Mobile College; Wolfgang Schumacher, HMB; Greg Warner, Florida Baptist Witness; Bill Bangham, HMB; Mark Wingfield, HMB; Scott Collins, Southwestern Seminary; Erich Bridges, FMB; Shari Schubert, Missouri Word and Way; Jeannie Morelock, Meredith College; Robert Allen, Baptist True Union; Ben Sherman, HMB; Mark Sandlin, HMB; The Commission staff, FMB; Al Mohler and Bill Neal, Georgia Christian Index; Ben McDade, South Carolina Baptist Convention; public relations department, Baptist Foundation of Arizona; Beth VanDyke, HMB; art group and Carolyn Robinson, Meredith College; Roy White, Brotherhood Commission.

Others receiving second place awards included Jan Trusty, HMB; Margaret Dempsey, HMB; Randy Durham, Baptist State Convention of North Carolina; Mark Jeffcoat, South Carolina Baptist Convention; Terry McMahan, FMB; Bob Terry, Missouri Word and Way; Barbara Little Denman, Florida Baptist Convention; Pat Cole, Southern Baptist Theological Seminary;

Michael Chute, FMB; Craig Bird, FMB; Art Toalston, FMB; Jack Brymer, Florida Baptist Witness; Trennis Henderson, Missouri Word and Way; Jim Veneman, Sunday School Board; Phyllis Thompson, HMB; James Warren and Sowgand Sheikholeslami, Brotherhood Commission; Timothy Bearden and Mary Moore, Brotherhood Commission; Marv Knox, Kentucky Western Recorder;

Katherine Chute, FMB; Diahn Oakley, Carson-Newman College; John Bailey and David Wilkinson, Southern Seminary; Eddy Oliver, Golden Gate Baptist Theological Seminary; Diane Ehle, HMB; Renee Stapleton and Alice Felton, HMB.

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CORRECTION:

In the (BP) release, Chapman names Credentials and Tellers Committees, dated 5/1/91, the ninth graph should begin as follows:

"Barrett Duke, minister from Highland Ranch Baptist Church, Littleton, Colorado ..."

Thanks,
Baptist Press
