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July 26, 1991

91-112

Baptist Center for Ethics  
formed by moderate group

By Herb Hollinger

N-CO

NASHVILLE (BP)--A "new and more comprehensive ethics agency among Southern Baptists" has been created by a group of moderate leaders. The Baptist Center for Ethics will be formally announced next week, according to information obtained by Baptist Press.

The center will be apparently a counter balance to the SBC Christian Life Commission, according to a letter sent by Wilmer C. Fields, chairman of the center's advisory council to a group of Southern Baptist pastors, former denominational executives and laypersons.

Contacted by Baptist Press on Friday, July 26, Fields confirmed the letter had been sent by him and a full announcement of the center's organization would be made next week. Baptist Press was given a copy of the letter by a source who asked for confidentiality.

Included with the letter were lists of an advisory council, an associates group and the board of directors of the center.

Fields, retired vice president for public relations for the SBC Executive Committee who lives in Nashville, said in the letter he does not see the center as "an anti-Christian Life Commission body."

"It doubtless will bring perspectives that differ from those of the current CLC leadership. The center will take a positive approach to many more live issues than are being addressed now," Fields wrote in the July 17 letter. A Southern Baptist influence being tragically diminished was cited also an incentive for the agency's creation.

The letter indicated the agency had been in the planning stages for several months. An executive director and a Nashville office are planned, Fields confirmed, but deferred the details until next week's announcement.

Fields said there would likely be only one full meeting of the group each year, at the time of the Cooperative Baptist Fellowship annual meeting. The letter also said the center will begin with and seek to continue the closest possible relationship with the Cooperative Baptist Fellowship, a new group formed last year by moderate Southern Baptists dissatisfied with the current SBC leadership.

The three components of the center will be an advisory council composed of 21 persons, men and women, laity and clergy, who are sympathetic to the center's cause and will help it with counsel, financial leadership and encouragement; associates composed of 9 professionals in ethics and related fields who will be resource persons; and a board of directors composed of 21 people which will be the policy making body and govern its affairs.

An active partnership in "common causes" will be sought among other Baptist groups and other religious denominations and secular organizations, according to the materials sent by Fields.

CLC executive responds  
to ethics center creation

By Herb Hollinger

N-CO

NASHVILLE (BP)--"If other Baptists feel the need to do something in the area of ethics with their time and their money, that, of course, is their right and their business."

Richard D. Land, executive director of the Southern Baptist Christian Life Commission, gave that response to the news of the creation of the Baptist Center for Ethics. The center was formed by a group of moderate Southern Baptists, apparently as the result of dissatisfaction with the direction of the denominational agency given the program of ethics.

Although Land acknowledged Baptists' right to do whatever they want in the area of ethics, he noted the CLC is the agency which the Southern Baptist Convention has assigned the task of speaking to "ethical, moral, public policy and religious liberty issues."

"Our program assignment is approved by the SBC. We operate under the guidelines of the Convention's Business and Financial Plan and we receive Cooperative Program money to finance our operations. We are accountable to the Southern Baptist Convention as one of its official agencies," Land said.

The CLC would continue to fulfill that assignment, Land added.

"We are very encouraged by (Southern Baptists) response to our initiatives and materials in recent years," he said.

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CLC associate resigns  
post amid speculation

By Herb Hollinger

N-CO

NASHVILLE (BP)--Robert Parham, associate director with the Southern Baptist Christian Life Commission, has resigned.

Parham submitted his resignation, effective Sept. 1, to Richard Land, CLC executive director, July 26 indicating an announcement will be made next week concerning his future plans.

However, according to sources in Nashville, Parham has been asked to become the executive director of the new Baptist Center for Ethics. The center has been formed as an apparent counter balance to the Christian Life Commission by a group of moderate Baptists dissatisfied with the direction of the SBC agency.

Asked by Baptist Press regarding the center executive post, Parham said "it would be presumptuous and inappropriate for me to make a comment."

Parham has been with the CLC for six and a half years and was interim executive director of the SBC agency prior to Land's election.

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Resignations, retirements  
grow at Southeastern Seminary

By Herb Hollinger

N-CO  
SEBTS

Baptist Press  
7/26/91

WAKE FOREST, N.C. (BP)--A wave of faculty resignations and retirements, as many as half of the total staff, has hit Southeastern Baptist Theological Seminary.

At least 13 faculty members have either submitted resignations or retirement requests out of a total of 24 (not counting the president and academic dean who both teach). The number has surprised seminary officials who have emphasized the resignations and retirements are completely voluntary.

L. Russ Bush III, dean of the faculty, told Baptist Press only four of the faculty agreed to allow their names to be made public: Glen Miller, professor of church history; William P. Clemmons, professor of Christian education; Samuel E. Balentine, professor of Hebrew and Old Testament; and John W. Eddins Jr., professor of theology.

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Miller resigned to take a seminary post in Bangor, Maine; Clemmons will take early retirement but also plans to teach at another seminary; Balentine resigned without identifying his plans; and Eddins will take early retirement effective December 1992.

Another faculty member, ethics professor T. Furman Hewitt, told the Associated Baptist Press he is leaving via early retirement next spring but does not have another job.

Hewitt told ABP he and other professors had "stuck it out four years. ... We had hoped we could come to some reasonable agreement with trustees and administrators to maintain a quality institution. ... It's a sad time for all of us."

The other faculty had worked out agreements with seminary President Lewis A. Drummond, which gave them the option of publicly identifying themselves, said Bush. Baptist Press had asked for their names but Bush had contacted Drummond, who is London, England, this week who reaffirmed those agreements.

Although speculation had been that some faculty were under pressure to leave and "deals" were worked out, Bush adamantly denied the rumor.

"It was their (faculty) initiative to come to Drummond's office," said Bush.

Bush did add the majority were asking for retirement packages but in line with the seminary's policies, several with longterm effective dates. A group of about five to six actually resigned effective at the end of the fall semester, said Bush.

The seminary would benefit from a smaller number of faculty salaries to pay since a decreased enrollment could mean as much as \$1 million less in Cooperative Program funds in a year or two. Student enrollment is about 600 now compared to more than 1,000 in the mid-80s.

Southeastern's board of trustees, controlled by conservatives, had indicated it wanted more conservative faculty members. The dispute has caused some problems with accrediting associations but, at this point, the seminary's accreditation is still intact.

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Ohio names Griffin interim  
during Bonham's recovery

Baptist Press  
7/26/91

N-CO

COLUMBUS, Ohio (BP)--The executive committee of the Ohio Baptist Convention has named Orville Griffin acting executive director, in the absence of Executive Director Tal Bonham.

Bonham, 57, suffered a massive stroke May 20 caused by a blood clot on the right side of his brain. Bonham is bearing paralyzation on the left side of his body and slurred speech.

While Bonham is currently undergoing physical and speech therapy the executive director post will be filled by Griffin, associate executive director, until Bonham is able to resume his responsibilities.

The executive committee assured Bonham and his wife, Faye, his sick benefits would be extended until the next board meeting in November, where needs will be further reviewed.

Bonham endured a stroke in January of 1989 in Alabama during a speaking engagement. He also has undergone two surgeries including a five-bypass surgery on his heart April 26.

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Missionaries thank WMU  
for missions support

By Susan Todd Doyle

Baptist Press  
7/26/91

F-CO  
WMU

GLORIETA, N.M. (BP)--In the "kingdom's exam," 99 is not a passing grade, a home missionary told participants of the July 13-19 Woman's Missionary Union leadership training week at Glorieta (N.M.) Baptist Conference Center.

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"Look at the shepherd who could have so easily said, 'I have a pretty good record and administrative ability. Only one sheep is absent,'" said Kenneth Johnson, a church extension home missionary in Oakland, Calif.

"But God says, 'What about the lost one?' WMU constituents, can you account for the lost 'one?'"

Johnson spoke to more than 1,090 men and women attending the WMU leadership training conferences.

"What about the lost one who struggles just to eat every day while you dine sumptuously three times a day?"

"What about the lost one who comes to your church smelly, homeless, uncultured, and everybody just looks with amazement that God would let this happen?"

Building on the week's theme, "Called and Accountable," Johnson stressed not only are all Christians called, but all Christians are equally accountable for what they do within God's kingdom.

"We're not called to be bench-members or to sit in bench isolation," Johnson said. "We're called from our way to God's way, from our will to God's will, and from our priorities to God's priorities."

Echoing the same message of accountability to follow God's call without counting the cost, Richard and Debra Farley, Southern Baptist missionaries to Bangladesh, tearfully told how their 2-year-old daughter, Rachel, almost died from a digestive tract infection.

While Rachel was being treated in hospitals in Bangladesh and in Thailand, the Farleys were not given much hope that she would live.

Even though he had watched as his Bengali brothers buried children of their own, the experience became real as he walked through his own "deep valley," Richard Farley said.

"God touched the Bengali people as they watched us walk through a very deep valley," Debra Farley said as she described how God used Rachel's life to change lives.

"God carries out his will in the lives of our children," Richard Farley added.

The Farleys compared their family to a "three-fold cord," saying it was not easily broken. "We are called and accountable to family," he said. "You're our family," he added, indicating WMU members.

Other missionaries during the week also thanked WMU for being "family" during their terms of service and for the support they received as a result of WMU's missions efforts.

Cloyes and Mary Jo Starnes, 30-year veteran missionaries to Seoul, Korea, told about their first departure for their newly assigned mission field.

"When we went to board the USS Cleveland, there were people there seeing their friends and families off," said Mrs. Starnes. "We walked up the gangplank alone."

"When we got to our cabin, we heard voices from inside, and I thought it must be a mistake. It wasn't. There were some beautiful WMU women from a local (San Francisco) church there to see us off."

"They sang hymns with us. They prayed with us. They ministered to us. You have not ceased to minister to us," she said, choking back tears.

Cloyes Starnes told the group how through their years of service, missionaries from other denominations with whom they have worked in Korea have "struggled on a shoestring." He said he thanked God during those years that they were called out of a denomination which gave cooperatively to support missions efforts and missionaries.

"You are the finest people Southern Baptists have," Starnes said of WMU members. "We came to say thank you for your support in prayer and offerings. Oh, that God would use you to bring a missionary revival to your churches."

The men and women attending the week of training conferences and Bible study also heard a status report on their current efforts in foreign missions giving.

WMU Executive Director Dellanna O'Brien reminded the group Southern Baptists not only did not meet the 1990 goal for the Lottie Moon Christmas Offering for Foreign Missions, but their gifts for that year were less than they were in 1989.

This year (1990) is the first time since 1937 that the gifts to the missions offering were less than the previous year's offering.

O'Brien also told the group if Southern Baptists don't meet the 1991 goal of \$84 million, it will be the 10th consecutive year the goal has not been met.

"God forbid that we celebrate this anniversary," she said.

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Single women missionaries needed  
overseas, but must overcome myths

By Donald D. Martin

N-FMB

Baptist Press  
7/26/91

RICHMOND, Va. (BP)--Single women interested in a foreign missionary career often face a haze of mythical qualifications before they ever tackle the mysteries of a foreign culture.

Some myths about mission requirements have persisted for so long that many people pass them on as hardened rules, said Wendy Norvelle, associate director of the Southern Baptist Foreign Mission Board's personnel selection department.

Norvelle's office, which works with people considering career missions, has responded to numerous letters from people upset over requirements and policies that don't even exist.

Regularly people ask the mission board how it can defend such nonexistent policies as appointing single women only if they promise never to marry; never appointing ordained women; never allowing women to work in evangelism assignments; and targeting only married couples for career missions.

The mission personnel office stresses at mission conferences and meetings that such statements are false.

To counter the misconceptions, Norvelle explains the board has 37 openings for females in evangelism and church development assignments. Currently 20 women missionaries work in evangelism and church development as their primary assignment. Eight ordained women serve in the foreign missions force, although ordination was not required for their appointment. And no one has to promise to remain single to be appointed a foreign missionary.

"As singles come through the application process, we do talk at length with them about their single identity and whether they're comfortable in serving overseas as a single person," Norvelle said. "We have a responsibility to make sure the people we send overseas aren't going to stay on the field one or two years and then resign."

In the early 1980s, after a sudden increase in resignations of young single women missionaries, the personnel office renewed an emphasis on asking all young single missionary candidates to realistically consider life adjustments they face overseas.

"We do not have any age guideline (applied only to women)," she said. "It depends on a person's maturity ... and if they are content with singleness. However, we also give close scrutiny to a couple's marriage and communication to make sure it can withstand the pressures of a new culture. This is probably scrutinized more closely than single identity."

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Since biblical times women have played an important role in spreading the gospel, said Clark Scanlon, director of the board's research and planning office. In the early Christian church, Priscilla and her husband, Aquila, helped Paul establish and strengthen churches in Ephesus and Corinth. "It started out with Aquila being first and by the end the ministry, it was Priscilla first. It seemed that this tentmaker team was an important part of Paul's team," he said.

Southern Baptist mission history offers numerous examples of single women who have developed powerful ministries. In addition to the Lottie Moon, who worked as a missionary in northern China for nearly 40 years before her death in 1912, Scanlon cited modern-day examples such as Frances Crawford, a medical missionary who has worked in Colombia, Gaza and now Honduras.

"I can still see her in some of the remote villages she had to ride to on horseback," Scanlon said. "I've seen her after a full day's work take out her violin and play concert-quality music for a congregation."

Margaret Fairburn, a missionary in Liberia since 1963, has worked in evangelism since 1981. Because of Liberia's civil war, she temporarily is working in the Ivory Coast in a similar assignment.

"Margaret is well-known for her work," said Bill Bullington, FMB vice president for Southern Baptist work in Africa. "Her ministry has contributed significantly to the establishing of churches. She has found ways to witness effectively to people in a culture that tends to be male-dominated."

Single females represent 5.8 percent of the Southern Baptist foreign mission force, or 228 of 3,905 missionaries in the latest count. Of 5,155 Southern Baptist home missionaries, 221 -- or 4.3 percent -- are single women.

In a recent survey of the Southern Baptist Convention, the Southern Baptist Sunday School Board found single adult females who have never been married account for 8.8 percent of Southern Baptist church membership.

Once appointed foreign missionaries, single women often find a number of advantages to living overseas without a mate or family, said Cherry Faile, 37, a single missionary who works in public health in Nalerigu, Ghana.

"There are a lot of freedoms I have that a married missionary couple doesn't have," she said. "In just getting to know people, you can do it a lot better if you're single because your time is more your own."

"You don't have that constant pull, that feeling that you should be spending more time with your family. I think the best way to get to know people is to live among them. I haven't lived up to that yet, but I plan to move into a village. I think for a family, this would be a lot more difficult and in some cases impossible, depending on how well your children cope."

Faile and two other health care workers plan to live for about a year in Zandua, a northern Ghana village near Nalerigu, then move to a new village the next year. Faile believes living in Zandua will make it easier to convey her health and evangelistic messages, as well as establish informal relationships with local people so ideas may move freely both ways.

She also has not encountered problems in being a woman taking a leadership role with local Christians.

"I'm leading a class for church leaders," she said. "They're all men. We have some Bible study, but it's based on getting together to talk, strengthening each other and praying. Some of the problems we talk about are difficult matters for mature Christians, yet I don't see any problems that they're all men."

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Although many overseas cultures expect women to be married and not to be leaders, Faile's assignment is not isolated. For example, Southern Baptist mission organizations in Brazil, Hong Kong and Venezuela have openings for qualified females in general evangelism, single or married.

But some missionary evangelist positions are not open to women. Each Southern Baptist mission organization overseas sets some requirements for its positions based on its understanding of particular cultural and societal sensitivities. In some countries, missionaries believe local attitudes and customs dictate the gender of a requested missionary.

Norvelle and others in the personnel selection department welcome the chance to explain these and other facts about missions. But it distresses them that for everyone contacting the Foreign Mission Board, countless others may drop the idea of missions when confronted with bogus "requirements."

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(BP) photo mailed to state Baptist newspapers by Richmond bureau of Baptist Press

Anti-pornography bill  
debated in Senate testimony

By Tom Strode

Baptist Press  
7/26/91

WASHINGTON (BP)--A bill allowing suits against producers and distributors of hard-core pornography by victims of sex crimes provoked by such material received both unflinching support and strong criticism during a Senate hearing July 23.

The Pornography Victims' Compensation Act (S. 1521) would enable victims or survivors of victims of rape, sexual abuse, sexual murder or other forms of sexual assault to recover damages from commercial producers, distributors, exhibitors or sellers of obscenity or child pornography found to be a "substantial cause" of the attack.

In testimony before the Judiciary Committee, representatives of booksellers, librarians, magazine distributors and video dealers said the bill would result in censorship and would not be practical. Witnesses from anti-obscenity, feminist and law-enforcement groups said pornographers should be held responsible.

A victim of the effects of hard-core pornography also spoke out for the bill.

Pornographers "are peddling a drug that is every bit as harmful as crack-cocaine," said a middle-aged woman, who used the name Donna Ferguson to protect her identity. "... they are the bullet that is in the gun that destroys the life."

At the age of 7, she was sexually abused by a caretaker in a foster home after he showed her some hard-core pornography, Ferguson testified. In other foster-care situations between the ages of 7 and 12, she was sexually assaulted by four men. She saw hard-core pornography in two of the homes, she said.

The man who first abused her "robbed me of my childhood, my sense of security ...," Ferguson said. "He committed the crime against me, but I had to serve a sentence ..."

She has suffered both physical and psychological problems, Ferguson said.

Sen. Mitch McConnell, R.-Ky., the main sponsor of the bill, told the committee, "The pornography industry trades in the abuse, exploitation and degradation of women and children. Pornography is not an expression of speech; it is a business.

"This bill hits pornographers where it hurts them most -- in their wallets.

"If we are to protect women and children from sexual predators, we must recognize that sex crimes do not occur in a cultural vacuum," McConnell said. "It is time to hold accountable those who are getting rich off the veritable how-to manuals and films for rapists and child abusers."

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"The producers of dangerous products have long been held accountable in our court systems for the damage they do," said Richard D. Land, executive director of the Southern Baptist Christian Life Commission in a telephone interview.

"The preponderance of the evidence clearly demonstrates that pornography is a dangerous product. It victimizes and dehumanizes those used in making it. It often addicts those who purchase it and leads many in our society to crimes of violence, physical and sexual, against women and children," Land said.

"The Pornography Victims' Compensation Act is a necessary, positive, albeit tardy step in the right direction. It provides both compensation for victims and a way to punish producers and proprietors as additional perpetrators."

At the hearing, some of the critics of the bill questioned whether there is a well-established link between sexually explicit material and sexual offenses.

"Under this act, I become a censor charged with the responsibility of weighing the alleged harmfulness of 'sexually explicit' works," said Joyce Meskis, president of the American Booksellers Association. "It doesn't matter that I do not believe that there is a link between these works and sex crimes."

Defenders of the legislation cited research and law-enforcement statistics supporting a link between hard-core pornography and sexual assaults.

Deborah Daniels, United States attorney for the Southern District of Indiana, referred to what she called "uncontradicted findings," such as:

-- "Exposure of normal, college-age men to violent, sexually explicit pornography tends to increase those viewers' acceptance of rape myths" (for example, that women desire to be raped);

-- "These same men were found to view a rape victim as significantly more worthless and her injuries as significantly less severe" than did a control group not viewing the pornographic films.

Page Mellish, president of Feminists Fighting Pornography, said such a link was a major finding in the 1986 report by the Attorney General's Commission on Pornography, which cited:

-- "A Michigan State Police study finding pornography was used or imitated just prior to or during 41 percent of the state's sexual assaults;

-- "A North Carolina State Police study that found 75 percent of the state's defendants in violent sexual assault cases had hard-core pornography in their homes or vehicles;

-- "The FBI's finding that serial killers' most commonly shared trait was extreme pornography use."

Another reason expressed for opposition to the bill was voiced by Judith Krug, director of the Office for Intellectual Freedom of the American Library Association. Under the legislation, "responsibility for one's actions is removed from the shoulders of the participant in that action and placed on the shoulders of a third party," she said.

The bill, which originally was introduced two years ago, was reintroduced in a revised version July 22 by McConnell. The new draft, McConnell said, includes changes made in response to criticism by the entertainment industry. Among these is the stipulation the only material covered is that meeting the legal standard of obscenity or child pornography, both which the Supreme Court has declared are not protected speech, the senator said.

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HMB honors professor,  
director of missions

N-AMB

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7/26/91

GLORIETA, N.M. (BP)--Plaques expressing appreciation for outstanding contributions to home missions were presented to a seminary professor and an associational director of missions during Home Missions Week at Glorieta (N.M.) Baptist Church.

Don Hammer, director of theological field education at Midwestern Baptist Theological Seminary in Kansas City, Mo., was honored for his work in developing the Urban Training Cooperative, an inter-agency process to train Baptists to work effectively in major cities.

"When you stand to accept an award, you always stand on the shoulders of those who have gone before you," said Hammer who formerly was on the HMB staff.

Hammer expressed appreciation for the influence of the late Warren Rust, director of metropolitan missions at the HMB before Hammer assumed that position; to the late T.B. Maston, ethics professor at Southwestern Baptist Theological Seminary in Fort Worth, Texas; and Bill Pinson, now executive director of the Baptist General Convention of Texas.

Louis Demster of Boise, Idaho, director of missions for Magic Valley and Treasure Valley Baptist associations, was honored as director of missions of the year for a town and country association in the western United States.

Demster has been a pastor and associational missions director in Idaho since 1947. In the last eight years since he has been at the two associations in southern Idaho, he has helped start 27 churches and missions.

In another presentation, Bob Wiley, HMB director of associational missions, presented a plaque to Ted Evans, a Mission Service Corps volunteer, for his assistance in developing computer software programs for Baptist associations.

During the Sunday morning worship service at Glorieta, Huey Perry, director of the chaplaincy division of the HMB, presented a plaque to HMB President Larry Lewis in appreciation for the HMB's support of chaplaincy work during the past 50 years. The SBC Chaplaincy Commission celebrated its 50th anniversary this year.

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Bulgarian Baptists welcome  
freedom's many challenges

By Art Toalston & Pat Cole

N. FMB

Baptist Press  
7/26/91

RICHMOND, Va. (BP)--The next best thing to heaven, Baptists in Bulgaria once believed, would be freedom.

"Now we realize it's not so easy," said Theodore Angelov, president of the Baptist Union of Bulgaria, during a July 23-24 visit at the Southern Baptist Foreign Mission Board in Richmond.

Bulgaria, relieved of communist oppression almost two years ago, is in an economic crisis, Angelov said. In church life, he charged, mostly American parachurch groups are seeking "to use our churches (and) our people for their own purposes." Such groups want to claim "a big work" in Bulgaria but their gains often come by targeting Baptists and other evangelicals, he said.

Even so, "It's too much better to be free than to be so deeply oppressed by the communists," he added. "Freedom is something very precious. It's a new amazing time for us. We have so many new possibilities for new work. And we are taking this work as a blessing."

Angelov was elected to lead the Baptist union in May during its first meeting in more than 40 years. The union now encompasses some 1,500 members in 26 congregations.

Under the communists such national gatherings were illegal. Angelov, who works as a chemist with the Bulgarian Academy of Sciences in Sofia, recalled the last Baptist assembly he attended; he was 6 years old and was with his father, Ivan. A Baptist pastor for 50 years, the senior Angelov died four years ago.

In a meeting with top administrators of the Foreign Mission Board, Angelov voiced appreciation for the first four Southern Baptist representatives now stationed in Bulgaria: Bill and June Wardlaw of Texarkana, Texas, and West Palm Beach, Fla.; Spencer Stith of Kansas City, Mo.; and Lybia Pyon of Bayside, N.Y.

Southern Baptists also have provided start-up money for a church construction loan fund for Bulgarian Baptists. Even a construction site is "a witness for our country that something new is coming," Angelov noted.

In a July 25 visit to Southern Baptist Theological Seminary in Louisville, Ky., Angelov cited theological training for Baptist pastors and lay leaders as a pressing need. The communist government's prohibition against formal theological education has left Baptists without trained leadership, he told a gathering of faculty and staff.

Earlier this year, Southern seminary President Roy Honeycutt and Belgium-based Foreign Mission Board representative Robert Cochran taught some of the first formal theological courses offered in Bulgaria in more than 40 years. The seminary has pledged to send additional professors to the country to teach short-term courses.

The courses are "a big help for our people" for practical instruction and spiritual encouragement, Angelov said. Pastors in Bulgaria "have been isolated for so many years that they thought nobody cared about them."

Freedom will not strip Bulgarian Baptists of a faith made strong by decades of persecution, Angelov said. "It's not because our faith has been so great that we survived, but because the Lord has been so great. (The communists) wanted to make an end of the churches. They wanted to make the country as atheistic as Albania. But they didn't succeed. It's not that we had such a great faith, but that the Lord helped us in many, many different ways. We have seen many miracles in our lives of support and guidance from the Lord."

He recounted how his father, who was imprisoned for eight years, once was thrown back into his prison cell, barely able to move after incessant interrogations and prolonged food deprivation. "I'm at my end," he muttered. "I can go no further."

The pastor then heard someone ask, "Why are you saying this?" He turned and saw a man -- a man he assumed was a communist agent posing as a prisoner. Angelov asked the man to leave him alone, but the man continued his questions: "Why are you saying that you can go no further? Do you not know that I am your Lord and I am with you and I will be with you?" When Angelov looked again where the man had been standing, he saw no one.

The pastor was so noticeably invigorated by the encounter that a guard took him to a major who had been interrogating him. Angered by the pastor's newfound energy, the major asked, "Where did you get food? How did you have energy? You have been destroyed."

"I have energy from my God," Angelov replied.

Pulling his pistol, the major said, "Where is your God? I'll kill him. Do you not know that I am your God?" The elder Angelov pointed to his chest and said, "My God is in my heart." The response so infuriated the major that other officers had to restrain him.

The younger Angelov himself was arrested and detained for a day in 1984. Five men searched his house for four hours and confiscated a number of Bibles and other religious materials that had been smuggled into Bulgaria. "Many people from our churches," he reminded, "had trouble with the security police."

Now, with freedom in Bulgaria, "There is a big interest in the gospel," Angelov said. "Although we are a small union, our churches are full with new people who are searching. We have new believers, among them many young people." Freedom has taken away the fear people once had in hearing the gospel, he said.

Churches also have launched into activities banned under communism -- children's and youth work, social ministries in hospitals and orphanages, evangelism campaigns and printing, and distribution of religious literature.

"Our position in the society is better now," Angelov said. "And maybe that's one of the reasons people come -- to see what is happening. It's some light in a big darkness."

The country's economic crisis also has spurred people to seek God in the face of hardship, Angelov said. "The shops were empty (last winter), so empty as we never have seen them before. People had to stand in long lines whenever there was something to buy."

For Baptists in Bulgaria, as well as Romania and the Soviet Union, the winter crisis was eased by thousands of parcels of rice, flour, sugar, powdered milk and other supplies sent by Baptists in Western Europe. The parcels were distributed once or twice a month to Baptist families and others attending churches, the elderly and orphanages.

The food parcels demonstrated "what it means to belong to a big Baptist family all over the world," Angelov said. In the orphanages, church youths presented special programs as they delivered the packages. "For the first time, the orphans heard that Jesus loves them," Angelov recounted.

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(BP) photo available upon request from Southern Seminary

Indomitable Mrs. Pang,  
76, wins another battle

By Jamie Mathews

F-FMB

Baptist Press  
7/26/91

SEOUL, South Korea (BP)--Pang Ho Sun doesn't give up. Ever.

That, and faith in God, have helped the 76-year-old Korean Baptist woman overcome personal tragedy, indifference, age and a culture where few women become leaders to make her dream of helping the needy a reality.

Her latest victory came in April. After fighting her way through years of bureaucratic red tape, Pang dedicated the new facilities of her River of Grace Foundation, built with Southern Baptist aid.

Through the foundation, Pang has given her later life to helping more than 40,000 young women escape the perils that can befall them in the metropolis of Seoul. Many Korean women leave the countryside for Seoul to earn money to send back to their families. Other women come to Seoul when they are pregnant and unwed, have run away from home or been forced to leave, or have nowhere else to go in hopes of finding work and a new life.

In cooperation with the Korean government, Pang has counseling booths set up at all railroad stations in Seoul to help women as they arrive in the city. Otherwise many will be approached by pimps who offer them a job, food and a place to stay. Before they realize it, they have fallen into the trap of prostitution.

Southern Baptists became involved with Pang at the request of missionaries in Seoul. Her programs for helping young women were beginning to expand beyond the run-down former factory building where they were housed. Southern Baptists have contributed \$215,000 to the River of Grace Foundation.

The foundation focuses on moving young Korean women to self-sufficiency and helping them feel positive about themselves as well as providing them with food, clothing and shelter. Programs include a day nursery for children of the women as well as community kids, a temporary shelter, aid for unmarried mothers and vocational training. The foundation hopes to begin computer and cosmetology classes as soon as funds become available. It already operates home fashion and sewing classes.

John Cheyne, who directs human needs ministries for the Southern Baptist Foreign Mission Board, has worked with Pang for several years. Cheyne calls her "amazing."

One example: her apartment. She lives on the top floor of the five-story building of the new foundation complex and must climb the stairs to her apartment each day. She does this "for the convenience of others when it would be much easier for her to live on the first floor," said Cheyne.

"Major miracles" occurred during the foundation's move to new quarters "when (the situation) looked like it was hopeless," he added.

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It's a miracle the foundation exists at all. Pang single-handedly developed the ministry in South Korea, a society where women are not considered equal to men. Before that she organized the government's welfare department during a public service career that began when she aided Korean War refugees. She also helped start the Korean Baptist Woman's Missionary Union.

The unexpected death of her second son, whom she had "dedicated" to the Lord, drove Pang to despair. But her inner pain led her to a deeper faith. "I asked God, 'Why did you take him away from me?'" she recalled. In response, "I heard the question, 'How could you give your son to the Lord when you will not give yourself to him?'"

Her vision for helping needy women followed, and she pursued it despite the apathy of many around her, including Korean Christians. Cheyne believes her government background also helped in her recent struggle to relocate the center.

The government agreed to pay 50 percent of the cost to relocate the center. The problem, however, was not in moving but in building the new facility. The center was scheduled to be built in "The Greenway," an area in Seoul reserved for parks, homes and small businesses, not large businesses or industry.

Although her building plans were acceptable for zoning restrictions, problems occurred with the scheduling of presentations, correctness of budgets, forms and other paper work. After going "back and forth, back and forth," said Cheyne, the battle was over and Pang had won. Between funds supplied from the Foreign Mission Board and money from sale of the old building, construction of the new facility was completed in the spring.

Because of Pang's age and program growth to help more women, her daughter-in-law, Bae Sook Hee, has become her assistant and director-elect. The foundation "needs changes" to become "up-to-date, because (the center) takes care of more people than before," Bae explained. The foundation also has expanded its ministry to include helping the elderly.

When Pang retires -- if she ever does -- Bae will take over. For now, Pang is still going strong.

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Mathews is a student intern in the Foreign Mission Board news office.

(BP) photo mailed to state Baptist newspapers by Richmond bureau of Baptist Press

Differences cited between  
home, foreign mission endeavors

By Jim Newton

Baptist Press  
7/26/91

GLORIETA, N.M. (BP) -- Though the Home Mission Board and the Foreign Mission Board both appoint missionaries, significant differences exist between the two Southern Baptist agencies.

Bob Banks, Home Mission Board executive vice president, explained the differences during a workshop at Glorieta (N.M.) Baptist Conference Center.

Many Southern Baptists believe the way the two agencies process the appointment of missionaries, provide services, and develop strategy is alike, Banks said. Many of those perceptions are not correct, he said.

The Home Mission Board works closely with state conventions, and the Foreign Mission Board works in partnership with national Baptist conventions in other countries.

To prevent duplication of effort and develop a unified missions plan, the HMB works with state conventions through written cooperative agreements, Banks said. The HMB currently has cooperative agreements with 41 state conventions and fellowships.

The HMB considers state conventions and associations "our partners in missions," not competitors, said HMB President Larry Lewis.

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Lewis pointed out state conventions and associations are autonomous organizations and have the right to operate independently of the HMB. Likewise, the HMB is an autonomous organization and can operate independently from states and associations. "But we feel we do our best work when we cooperate," Lewis said.

Of the 4,573 home missionaries serving in 1990, all but 115 were jointly employed with state conventions under cooperative agreements. They related to both the HMB and their state convention, Banks explained.

The HMB does not actively recruit missionaries, since 97 percent of home missionaries are joint employees with state conventions. The initiative with appointment of home missionaries lies with the state conventions, Banks said.

Persons interested in appointment as home missionaries therefore must first contact the state convention, which handles the initial application and processing before it goes to the HMB, Banks explained.

The HMB does not maintain a list of vacant positions for missions personnel, since the initiative for filling vacancies comes from states based upon priorities determined through the cooperative agreements.

"Sometimes we are contacted by persons who want to serve as home missionaries who become very frustrated when they discover we do not work the same way the FMB does in processing missions personnel," Bank said.

The Foreign Mission Board is aggressive about world missions education and promotion, said Don Kammerdiener, FMB executive vice president. But he stressed the FMB does not recruit people unless they have felt God's call to foreign missions and are gifted to serve in the place where they are appointed.

Whereas the FMB controls completely the appointment process and the work of its missionaries, the HMB works cooperatively with state conventions on funding, selection, processing, supervision, support and evaluation of missionaries, Banks said.

Another major difference is the HMB is more involved in "cultural" missions, while the FMB is more involved in "cross cultural" missions, said Banks.

For example, the HMB is much more likely to appoint Korean Americans to work with other Koreans in the USA, while the FMB only appoints non-Koreans to work with Koreans.

"There are valid reasons for our different approaches, but we feel it is better to appoint people who know the language and culture than to appoint those who will have to learn the language and culture."

Another major difference is more than 90 percent of foreign missionaries are long-term or career missionaries, while only one-fourth of the home missionaries are long term. "We don't even use the term 'career' missionaries at the HMB," Banks said. The HMB is moving toward more short-term missionaries, long-term volunteers and bivocational ministers.

There is also a major difference in the compensation of home and foreign missionaries, Banks said.

Whereas the FMB pays a basic salary, an adjustment for the cost of living in different countries, retirement benefits, plus providing a car and housing, the HMB provides only a base salary with no house, car, furlough, cost of living supplement, or retirement. State conventions jointly fund and provide retirement and medical benefits for certain categories of home missionaries. The HMB pays the total salary and financial support of only 115 of its missionaries, Banks explained.

While some people have judged the integrity of home missions to some degree on how it measures up to the way things are done by the FMB, Banks added, each agency has its own integrity within its own right. "It is built on the agency's purpose, the context in which it must work, and the strategy necessary to accomplish its purpose and objectives."

Parents owe their children  
chance at healthy self-esteem

By Terri Lackey

FSB

RIDGECREST, N.C. (BP)--The task of parenting is exhausting and the work never stops, but parents owe it to their children to nurture within them a healthy self-esteem, a family enrichment leader said.

Discipline and self-esteem are constantly at the top of the list of major concerns of parents, said Jimmy Hester, an editor in the family ministry department of the Southern Baptist Sunday School Board.

Hester led a conference based on the new Lay Institute for Equipping course, "Christian Self-Esteem: Parenting by Grace," during discipleship training week, July 20-26, at Ridgecrest Baptist Conference Center. The 13-week course, is the second in a series on parenting. The first deals with Christian discipline.

"Christians with a low self-esteem will not feel confident in sharing their faith," Hester said. "Our good feeling about ourselves as Christians is based on our strength God gave us. We must realize how important we are to God because he gave his son to die for us."

He said the parenting course lists six ways parents and adults can help children gain a healthy self-esteem.

1. Teach children they are created in the image of God and they are "wonderfully made."
2. Take time to listen to your child with your heart as well as your head. Catch the feelings behind their words.
3. Let the child know you believe in him or her. Give deserved praise for deeds and traits.
4. Use every opportunity (and even create some) to allow the child to experience success rather than failure.
5. Allow the child to have as much control over his or her life as possible, expanding the limits as maturity increases.
6. Model healthy self-esteem.

Christians should strive for a balanced, healthy self-esteem, Hester said.

"People with healthy self-esteem see themselves as worth as much as others, and they are challenged by the difference between self-concept and ideal self.

"They strive to work toward their ideal self," Hester explained.

"Healthy self-esteem should be the goal of Christian parents, both to be that themselves and to help their children have a healthy self-esteem," Hester said.

Parents who did not see healthy self-esteem when they were children will find it more difficult to become "a witness of a healthy self-esteem to their children," Hester said.

Adults who grew up under the roof of abusive or violent parents will find it difficult to shake that pattern, Hester said.

"It's not easy to build a healthy self-esteem in our children unless we have witnessed it," Hester said. "Yet, through hard work and dedication, a lot of parents can and are developing a healthy self-esteem in their children even though they didn't see it."

The flip side of that issue, Hester said, is parents with a healthy self-esteem will not always raise children to have the same.

"Being a good parent with good self-esteem does not necessarily guarantee children with healthy self-esteem," he said.

Hester listed several characteristics of parents with a healthy self-esteem:

- have realistic expectations of themselves as parents;
- are willing to be different from other parents and are less likely to be swayed by traditional approaches or parental peer pressure;
- are creative in their approaches to child rearing, and they come up with novel solutions to the dilemmas they face as parents;
- are not overwhelmed by the idea of being a parent; and
- discipline with fairness and consistency.

The "Parenting by Grace: Christian Self-Esteem" course is available in Baptist Book Stores at a reduced rate until September, Hester said.