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-- BAPTIST PRESS
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NATIONAL OFFICE

SBC Executive Committee
901 Commerce #750
Nashville, Tennessee 37203
(615) 244-2355
Herb Hollinger, Vice President
Fax (615) 742-8919
CompuServe ID# 70420,17

BUREAUS

ATLANTA Jim Newton, Chief, 1350 Spring St., N.W., Atlanta, Ga. 30367, Telephone (404) 898-7522
DALLAS Thomas J. Brannon, Chief, 333 N. Washington, Dallas, Texas 75246-1798, Telephone (214) 828-5232
NASHVILLE Lloyd T. Householder, Chief, 127 Ninth Ave., N., Nashville, Tenn. 37234, Telephone (615) 251-2300
RICHMOND Robert L. Stanley, Chief, 3806 Monument Ave., Richmond, Va., 23230, Telephone (804) 353-0151
WASHINGTON Tom Strade, Chief, 400 North Capitol St., #594, Washington, D.C. 20001, Telephone (202) 638-3223

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Parks tells missionaries why he's
retiring, says FMB has changed

By Bob Stanley

Baptist Press
10/26/92

RICHMOND, Va. (BP)--R. Keith Parks wrote Southern Baptists' 3,900 foreign missionaries Oct. 23 that his decision to retire now "is the Lord's will under unfortunate circumstances."

But the Foreign Mission Board president added: "I feel we are missing the best that God had for us. Southern Baptists should be marching through God's open door of opportunity as a united, loving, obedient people of God. May God forgive us and have mercy on us!"

Parks told missionaries he was writing them to clarify why he felt led to retire at 65, rather than serve until 1995 as he proposed in August 1991.

"Many of you have indicated that our reason for retiring earlier than planned is still not clear," he said.

Parks also said he is still receiving similar questions from Southern Baptists in general and from some of the board's own trustees who say they encouraged him to continue serving. He sent copies of his letter Oct. 26 to FMB trustees and staff and state Baptist executive directors and editors.

He also sent a separate letter to FMB trustees elaborating on his reasons for retiring Oct. 31, 1992, three years earlier than he originally planned.

A number of trustees, staff and others "have insisted 'nothing has changed' (at the Foreign Mission Board) and have objected to my saying there were 'philosophical differences' with them," Parks' letter to missionaries said.

Parks disagreed with that opinion, listing 10 areas in which he believes the Foreign Mission Board has changed since the "conservative resurgence." But trustee chairman John Jackson of California, responding to Parks' letter, expressed strong disagreement with its conclusions.

The letter from Parks cited:

1) Lack of appropriate representation of "a very large percentage of Bible-believing, theologically conservative Southern Baptists" on boards of trustees. "Their money is still solicited but not their representatives nor any contribution of convictions or viewpoints," Parks wrote.

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- 2) Decisions being "increasingly shaped by ultra-conservative theological interpretations rather than tested and adopted mission principles."
- 3) "An atmosphere of trust and respect for differences of viewpoints has been replaced by suspicion, distrust, criticism and intimidation."
- 4) Freedom to disagree being "replaced by expectation of conformity." Parks added: "When issues or problems cannot be discussed honestly, they cannot be dealt with productively or solved."
- 5) A decline in career missionary appointments and increased emphasis on volunteers that is "bringing an imbalance overseas."
- 6) Some trustees "without the time, expertise, knowledge or experience to make administrative decisions" on foreign missions "increasingly doing staff work instead of fulfilling the role of trustees."
- 7) More pressure on the board's news office, which serves as the Richmond (foreign) bureau of Baptist Press, "to report only 'positive' news," which Parks said threatens to "destroy the credibility of the press."
- 8) A new development of asking prospective staff members "for expressions of loyalty toward trustees and/or the 'conservative resurgence.'"
- 9) Increasing emphasis for missionary appointment on the four background statements in the 1987 Southern Baptist Convention Peace Committee report, instead of just the Baptist Faith and Message statement (Southern Baptists' traditional statement of faith, adopted in 1963).
- 10) The convention controversy atmosphere causing "many fine (missionary) candidates either to believe they cannot be appointed or to decline appointment because they are not comfortable with the present Foreign Mission Board direction."

Jackson, who received a faxed copy from Parks of the letter to missionaries, said "trustees have the highest admiration for Dr. Parks and his ministry to Southern Baptists and the world. He has a heart for missions and desires to see the world evangelized. However, I strongly disagree with the conclusions regarding philosophical differences found in his letter."

Jackson said he has "no desire to attack Dr. Parks, but I do know the heart of trustees and feel compelled to defend them. There are always two sides to every statement. Each of us tends to view our position as correct. I am certain Dr. Parks believes his views are accurate. However, trustees would disagree on most of his allegations."

As an example, Jackson cited one statement Parks made in his letter to missionaries: "When issues or problems cannot be discussed honestly, they cannot be dealt with productively or solved." Jackson said most of the statements in Parks' letter were never discussed with trustees.

"In addition, when discussion did take place, any negative view was exploited or labeled as the controversy weaving its way into board affairs," Jackson said. "Missionaries and Southern Baptists are not told of individual disagreement within the Global Strategy Group (the FMB's top executive council). But if one trustee voices a negative opinion, it is trumpeted as if all trustees have voted."

Jackson said both he and the other trustees desire "to have room to disagree without being disagreeable. We believe this can and will be the future working relationship with (FMB) staff. I ask the Lord to bless the Parkses and give thanks for their dedication to missions and their unflinching support to the Foreign Mission Board staff and Southern Baptist missionaries."

Parks, in the letter to missionaries, said the confusion over his retirement is summed up in one question: "Why did you say it was God's will to lead until 1995 and then a few months later say it was God's will to retire in 1992?"

In August 1991 Parks revealed a vision he said God had given him for new foreign mission initiatives to help Southern Baptists reach their Bold Mission Thrust goals. He offered his personal commitment to lead preparations up to a 1995 launch date for his "Missions 21" vision, which would extend into the 21st century.

Against the background of "incredible opportunity in Eastern Europe and the former Soviet states, I felt compelled to share with the trustees some concepts that I believed the Lord had given me," Parks wrote. "In keeping with my style of leadership I asked the staff and trustees to study, change, expand or modify these ideas."

But "the trustee subcommittee appointed to work with staff never consulted me nor sought staff input," he said. "Their report seemed designed to discredit the concepts, encourage my retirement and focus on other trustee concerns."

He added: "Though I knew some trustees had said publicly I should retire at age 65, I felt the time required for an administrative change would cause us to miss much of this 'Kairos' opportunity (special time when conditions are right for action) in our world. I hoped we could rise above the controversy and move decisively ahead -- together."

However, Parks said, his tenure rather than his vision became the issue in committee discussions. "It became evident that I would not be allowed to fulfill my role as president without restrictions and hindrances," he wrote.

"It was stated that '60 percent of the board members' would vote for me to stay," he continued. "But in board meetings in August, October, December, and April, as well as the Retreat in March (with trustees in the Dallas area), every effort to vote on affirming my leadership until 1995 was delayed or ruled out of order."

Parks said many felt this was an intentional maneuver by several trustees on the board. Other trustees who favored his continued service "never forced the issue," he said.

At the March 19-20 spiritual emphasis retreat, a joint statement by the trustees and Parks released at a concluding press conference said Parks alone made the decision to retire at the end of October. The statement said trustees affirmed Parks and repeatedly requested he continue his leadership.

But in his letter to the missionaries, Parks explained he had reason to question whether trustee support for him would last. During the retreat, Parks said, he "received a fax reporting that a prominent trustee had stated at a public meeting" before the retreat "I would be affirmed during the meeting, but would be 'on my way out' by summer. This and other developments confirmed my impression that my leadership would remain an issue continually."

At the retreat itself, he said, "the Lord impressed me that if I was not going to be affirmed to lead, then my staying would be a hindrance to missions and just a marking-of-time." He said he remained open to see how the trustees would interact, but claimed that in subsequent sessions at the retreat the trustees' questions were "inquisitorial."

"Under these circumstances, I decided I should retire as soon as possible and free the board to find a person they could trust," he wrote. "I would have to find another way to continue contributing to world missions."

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A few weeks later, at the board's April meeting in Clemson, S.C., trustee L.H. McCullough of Louisiana moved that trustees vote to support Parks as president and commit to his leadership through 1995. But during discussion of the motion, pointed questions were directed to Parks about views reported in a Baptist Press story on an address he made to FMB staff after his return from the spiritual retreat.

Then-trustee chairman Bill Hancock of Kentucky finally ruled both McCullough's motion and the discussion out of order. He said it was inappropriate in a public forum and that trustees already had expressed affirmation of Parks. Trustees sustained his ruling by an overwhelming majority.

In the letter to missionaries, Parks said he is retiring "with regret and personal disappointment" but is confident God can work in unfortunate circumstances. "We know He wants the Gospel to reach all the peoples groups of the world," Parks added. "We pray that you and we can continue to be a part of his plan."

Parks, who has not yet announced any decision about his future plans, asked missionaries to pray that we can know God's "will for the future without question and follow it without hesitation."

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Text of Parks' letter E-mailed by CompuServe to state Baptist newspapers editors.

Clinton plans to 'move against'
Operation Rescue, letter says

By Tom Strobe

Baptist Press
10/26/92

WASHINGTON (BP)--If elected president, Bill Clinton plans to use the authority of his office against Operation Rescue and other pro-life groups practicing civil disobedience, according to a fund-raising letter from the Democratic candidate.

In an Aug. 10 letter recently made available to Baptist Press, Clinton says, "I will also move against the anti-choice extremists who have blockaded family planning clinics across the country. Appearances by these groups, including Operation Rescue, at nearly every stop Al Gore and I made on our 'First 1,000 Miles' bus tour show their clear intent: to stop the wheels of change and to destroy freedom of choice for women."

Meanwhile, on Oct. 22, a spokesman for Randall Terry, founder of Operation Rescue, said a brochure warning Christians a vote for Clinton "is to sin against God" had been mailed recently to 32,000 Southern Baptist pastors.

Apart from new legislation or a surprising Supreme Court decision, Clinton's ability to impact Operation Rescue and similar groups would be in the areas of law enforcement and investigation, perhaps by the FBI, said a government source who asked to remain anonymous.

"He's obviously going to make it very difficult for Christians to combat evil if he becomes president," said Bob Jewitt, Operation Rescue's national media coordinator. "That's a shame, that a man who claims to be a Southern Baptist would continually lash out against other Christians."

Clinton and Jewitt both are members of Southern Baptist churches.

Clinton acknowledged he wrote the letter when confronted with it by Jewitt and two others after the final presidential debate Oct. 19, Jewitt said. Jewitt attended the debate in East Lansing, Mich.

Clinton also could support and sign legislation aimed at curbing civil disobedience by pro-life groups. Among such legislation already proposed is the Reproductive Freedom Protection Act, which was introduced this year by Rep. Nita Lowey, D.-N.Y. It would require local governments to enforce local harassment ordinances against anti-abortion activists or forfeit federal community development grants.

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The activities of Operation Rescue and its kin could be greatly impeded if the Supreme Court decides federal judges can use an 1871 federal civil rights law to issue injunctions against and fine pro-lifers blocking access to abortion clinics. The court heard arguments in *Bray v. Alexandria Women's Health Clinic* Oct. 6. Most observers believe the court will rule the law cannot be used against Operation Rescue and others.

In the *Bray* case, the Justice Department argued on the side of Operation Rescue, contending the law should not be used against persons seeking to stop abortion. Under a Clinton administration, the Justice Department clearly would not take such a position.

Terry, who has started the Christian Defense Coalition but is still closely identified with Operation Rescue, has spearheaded the effort this month to warn Christians against voting for Clinton.

The brochure, titled "Christian beware ... To vote for Bill Clinton is to Sin Against God," initially was mailed Oct. 9 to about 27,000 pastors. They have sent more than 150,000 copies of the brochure, with the overwhelming majority going to pastors, Jewitt said.

The brochure cites Clinton's support of several positions, including his pro-choice stance on abortion, and his lifestyle as reasons Christians should not vote for him.

An advertisement patterned after the brochure is expected to be placed in more than 100 newspapers Nov. 1, Jewitt said.

In Clinton's letter, the recipient is told by the Arkansas governor, "With the support of pro-choice activists like you, Democrats will win one of the most important contests they've every been a part of on November 3rd." The letter's recipient is asked to contribute to the Democratic National Committee.

The DNC failed to provide a spokesman before deadline in response to Baptist Press' requests for information on the number of recipients of the letter.

In the letter, Clinton said he would make passage of the Freedom of Choice Act one of his "top priorities" and would nominate Supreme Court justices dedicated to supporting the right to privacy, the basis upon which the 1972 *Roe v. Wade* opinion legalizing abortion was made.

The Freedom of Choice Act would legislate abortion rights in all 50 states. According to organizations as diverse as the National Right to Life Committee and the American Civil Liberties Union, it would prevent states from passing restrictions now allowed under *Roe v. Wade*, such as requiring full information for a woman before she consents to an abortion and a 24-hour waiting period.

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Questions resurface over political
endorsements by SBC agency heads

By Tom Strode

Baptist Press
10/26/92

WASHINGTON (BP)--When Paige Patterson's name was listed in late August among a coalition of evangelical leaders and laymen supporting President Bush's re-election, it helped rekindle a discussion of the appropriateness of a pastor or denominational agency leader endorsing a candidate for political office.

Patterson himself questions whether it is proper.

"I would say that I do not think that the pulpit or a Southern Baptist Convention agency is the appropriate forum for endorsement of specific candidates," the new president of Southeastern Baptist Theological Seminary said, "but I do think that the day is over when we can afford to let the moral issues of the day go unaddressed.

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"And I would like to make it clear that my endorsement of Bush is not nearly as much an endorsement of him as it is an endorsement of the specific positions taken by the Republican Party platform in contradistinction to the positions taken in the Democratic Party platform."

Jimmy Allen, James Dunn and Foy Valentine all say it is improper for an agency leader or pastor to endorse a candidate and they have never done so. In 1976 or 1980, each was identified in at least one newspaper account as openly supporting fellow Southern Baptist Jimmy Carter for president. While all three supported Carter's election privately, they did not endorse him publicly, they say.

This year, the support of evangelical leaders has held heightened significance in the presidential campaign. The Republicans' near monopoly of the evangelical vote -- more than 80 percent of evangelicals voted for Bush in 1988 -- has been threatened this year by a Democratic ticket consisting of two Southern Baptists, Bill Clinton and Al Gore.

The Bush/Quayle campaign has worked hard to line up endorsements from evangelical leaders and laypersons. Among a significant number of Southern Baptists who have endorsed the Republican ticket, a campaign official said, are W.A. Criswell, senior pastor of First Baptist Church in Dallas; Charles Stanley, pastor of First Baptist Church in Atlanta; Nelson Price, pastor of Roswell Street Baptist Church in Marietta, Ga.; Jess Moody, pastor of Shepherd of the Hills Church in Van Nuys, Calif., and Texas evangelist Freddie Gage.

"More and more pastors are willing to state their preference," said Herb Ellingwood, a national co-chairman in the Bush/Quayle evangelical coalition who works as a full-time volunteer in the campaign. "In fact, every evangelical pastor I know is voting for George Bush but they have their own reasons for not endorsing."

Those reasons include concerns about being able to minister to persons and fear of the Internal Revenue Service, Ellingwood said. It seems clear IRS regulations are not a problem if a pastor makes a personal endorsement not attributed to the church.

The Clinton/Gore campaign has a religious outreach section but would not release the names of any persons supporting the Democratic ticket.

"We have felt like it just doesn't make sense, given our message is one about overall tolerance ... Religion should not be something that people fight about," said Michael Lux of the Clinton campaign. "Unlike the Republicans, we haven't wanted to make a big deal about church leaders who are part of" the campaign.

Some observers outside the campaign contend the Democrats will not release their list because there are few prominent names on it.

But the Democrats are encouraged about their ability to cut into the evangelical vote.

"Our surveys indicate to us, as well as reports back from the field, that Baptists and evangelicals are going to go for this ticket more than for any Democratic ticket probably since Jimmy Carter in 1976," Lux said. "Obviously it helps that Gov. Clinton and Sen. Gore are Southern Baptists and they're proud" of it.

Many Southern Baptists have voiced opposition to the Democratic ticket and platform's support of abortion and homosexual rights. That is why he was willing to endorse the Republican ticket, Patterson said.

"I'm not an enthusiastic supporter of (Bush)," said Patterson, one of the architects of the conservative resurgence in the Southern Baptist Convention, "but I am an opponent of the disvalues that the Democratic Party platform is enunciating.

"I was a little surprised to see my name used in a public forum, although I am sure there wasn't one surprised human being in America to see " who he was supporting, he said.

Positive reaction to word of his endorsement has surpassed negative reaction by about four or five to one, Patterson said.

Meanwhile, Christian Life Commission Executive Director Richard Land says he has not endorsed a presidential candidate but some persons, both inside and outside the media, have credited him with publicly supporting both Bush and Clinton at different times during the campaign.

In July, after Clinton named Gore as his running mate, several Southern Baptists, after hearing or reading portions or paraphrases of quotes from Land, called the CLC's offices to ask why the agency's executive director had endorsed the Democrats. In August, after Land spoke on the same evening and appeared on the same platform as President Bush at the National Affairs Briefing in Dallas, some credited him with endorsing the Republican ticket.

"The CLC serves God and Southern Baptists, not any candidate or political party," Land said. "We deal with issues and values, and we encourage Southern Baptists to involve themselves in the political process on an issues, values basis.

"Unfortunately, some people have been led by erroneous news reports to believe at one point that I had endorsed Clinton, and then later others have been led to believe that I endorsed Bush, when, in fact, I never endorsed either."

Land said, "When you become head of an agency, it seems to me that there are certain restrictions on you and certain things that go with the privilege of being the head of an agency. One of those is that you don't criticize other agencies. So, I am certainly not going to criticize any other agency head who may or may not endorse a candidate. It's for each agency and its board to determine the appropriateness or lack thereof of such action.

"But I will say that I think it is incumbent upon me as head of the Christian Life Commission, the agency that deals with moral, social, public policy and religious liberty issues, that I not endorse candidates or engage in partisan political activities," Land said. "Thus, I have not and I will not."

In 1976, Valentine, executive secretary of the CLC at the time, was identified in an Atlanta Journal-Constitution article as, in a quote of Valentine, "a card-carrying Democrat" supporting fellow Southern Baptist Jimmy Carter and one who had "tried to do a few things to help him."

"That was a private and personal word given to (the reporter)," Valentine said recently. "He was extremely unethical in taking what was clearly understood by him at the time as a personal and off-the-record" comment and publishing it.

He was interviewed many times during 1976 on Carter's candidacy, but he never endorsed the Democrat, Valentine said.

"I absolutely never made one single sentence of endorsement of any candidate whatsoever," said Valentine, who was the CLC's head from 1960 to 1987. Anyone "who says, as some have done lately, that I was partisan absolutely doesn't understand the situation."

It would be counterproductive for him to endorse a candidate, Valentine said, "because in the first place I think nobody pays attention and, secondly, because I think it's a misuse of our position as ministers in a two-party system to come out for one of the candidates."

In 1980, a Dallas Morning News article said Allen, then president of the Radio and Television Commission, and Dunn, then director of the Texas Baptist Christian Life Commission, openly favored the re-election of Carter.

"I did indeed support him as a private citizen As a private citizen I never had any hesitancy to say who I voted for," Allen said. "I never used the pulpit or the church position for that purpose."

Allen, who served as SBC president from 1977-79, worked on missions projects with the Carters while they were in the White House.

"You don't lose your citizenship responsibility because you are" an SBC agency head, said Allen, who now is chaplain of a resort community in Big Canoe, Ga. "You do have a responsibility to not pull your agency into that citizenship relationship.

"It's when you use the mechanism of the church ... that you step across the line.

"You don't become a partisan politician in the name of Jesus," Allen said. "Often people will identify your political position with the gospel, and when they reject your political position they mistakenly reject the gospel."

In 1980, Dunn also was described as a member of Carter's Texas steering committee in a Fort Worth Star-Telegram article.

He did not serve on a state steering committee for Carter, Dunn said, and he complained to the reporter about this assertion. When contacted, the reporter could not recall the details surrounding the 12-year-old article. Reports of his support for Carter stemmed from his comments in a private conversation which were overheard and made public, Dunn said.

There is "a vast difference in endorsement and admitting in a personal conversation who you are going to vote for," said Dunn, who is executive director of the Baptist Joint Committee on Public Affairs in Washington. He has always opposed "any denominational leader endorsing a candidate," Dunn said. It also is not wise for a pastor to endorse someone, he said.

It was reported in the Morning News article Dunn attended a Carter re-election strategy session after a White House meeting in the fall of 1980.

"After the White House meeting, I went to a lawyer's office down the street, on my lunch time, for a closed-door strategy meeting (for the Carter campaign)," Dunn said in the article.

Asked about the strategy session recently, Dunn said, "I don't remember."

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Chick-fil-A's Baptist founder
seeks opportunities to give

By Carey Kinsolving

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10/26/92

ATLANTA (BP)--When the readers of Business Atlanta were asked to choose their city's most respected CEO, they bypassed high-profile executives such as Ted Turner and Coca-Cola Chief Executive Roberto Goizueta.

Instead, they selected a fast-food chicken magnate and Southern Baptist layman, Truett Cathy, a man who looks like everyone's grandpa and whose corporate goal doesn't fit the Fortune 500 prototype.

An engraved plaque containing his goal greets all visitors to Chick-fil-A's Atlanta headquarters: "To glorify God by being a faithful steward of all that is entrusted to us; and to have a positive influence on all who come in contact with Chick-fil-A."

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Cathy's influence extends not only to his peers but his employees as well. They stick with him. In an industry plagued by high employee turnovers, Cathy's company has one of the lowest turnover rates. More than 7,600 students have received \$1,000 scholarships by working more than 20 hours a week for two years. His company has enjoyed 24 consecutive increases in annual sales.

In 1964, Cathy hired Chick-fil-A's first employee. Today, its 365 restaurants rank No. 3 nationally in chicken fast-food sales.

Ideas come from God, Cathy says, but "they won't keep. They have to be acted upon." And act is what Cathy did when he experimented with pressure-cooking a boneless chicken breast and serving it as a sandwich.

Cathy's round face, gentle smile and relaxed Southern accent depart from the stereotype of the harried executive. But his easy manner should not be mistaken for a lack of determination. Behind it lies a vigorous faith rooted in the belief that succeeding in the fast-food chicken business is God's mission for his life.

And the mission is succeeding -- to the point where Cathy, 71, can do what he likes best -- giving. He sponsors four foster homes in the United States and one in Brazil. And he established the Win Shape Centre Foundation, which supports summer camps for children and teens from 7 to 16.

Jesus said something that everyone knows, but few believe, Cathy says: "It is more blessed to give than to receive."

Cathy finds great joy in giving, "especially to those from whom you don't expect anything in return. The greatest gift of all is the promise of eternal life. If we are going to be the recipients of eternal life and God's blessings upon us, we have a duty to give."

For more than 30 years, Cathy has taught a Sunday school class of 13-year-old boys at First Baptist Church in Jonesboro, Ga. He tells the class that life boils down to the three Ms: Who will be your master? What will be your mission? Who will be you mate?

"If you foul up on any one of those, you will probably be miserable," Cathy said in an interview.

Cathy also teaches them that "we glorify God in our successes rather than in our failures." Cathy offers several reasons why succeeding is easier than failure in his 1989 book, "It's Easier to Succeed Than to Fail":

-- Failure exacts a high price because of the time required to repeat a job.

-- Success eliminates frustration and a decrease in credibility, which makes it more difficult to succeed a second time.

-- Success brings expressions of affirmation.

Cathy confesses for being more popular with his kids after Sunday school, when he sometimes invites them to go dirt-bike riding at his farm. On the road, Atlanta's most respected CEO may be seen aboard a Harley Davidson with young bikers, as well as a band of Baptist old-timers called the Holy Rollers.

But on Sunday, don't look for Cathy or his employees in a Chick-fil-A restaurant. They're closed. Harvard Business School probably wouldn't recommend Cathy's policy but he defends it by saying he attracts the kind of employees who want to attend church on Sunday and spend time with their families.

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Cathy has heard all the arguments for staying open seven days a week, but a slight grin can be detected when he says his restaurants usually generate more sales in six days than others do in seven.

As a child, Cathy's elementary-school teacher required students to submit a Bible passage for a verse of the week. Cathy chose Proverbs 22:1: "A good name is rather to be chosen than great riches."

Cathy has managed to earn both.

Many of his employees think of themselves as being part of an extended family with Cathy serving as a caring patriarch. Les Brown, 27, started working for Chick-fil-A in high school, while living in Fredricksburg, Md. He attended college using Chick-Fil-A scholarship money and continued working part time. Today he operates Cathy's restaurant in the Landmark Center mall in Alexandria, Va., and expects to earn about \$70,000 from sales in the neighborhood of \$800,000.

"I was raised in the company," Brown said.

And closing on Sunday? "I think it's great there's a company that will make that kind of human investment," he said. "I work about six days a week so I need the break."

Like his employer, Brown can be found in a Baptist church on Sunday morning.

Friends of employees constitute 85 percent of his staff, Brown said. "I haven't lost a person due to disagreement in the last year."

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Kinsolving is a Washington-based free-lance writer. (BP) photo (vertical) available upon request from central office of Baptist Press in Nashville.

Joshua Grijalva to retire
at Hispanic Baptist Seminary

Baptist Press
10/26/92

DALLAS (BP)--Hispanic Baptist Theological Seminary President Joshua Grijalva announced his retirement during the Oct. 21 meeting of the school's board of trustees.

Grijalva, 70, whose retirement will become effective May 31, 1993, cited his desire to devote more time to writing and conference speaking.

He expressed gratitude to Texas Baptists, the Baptist General Convention of Texas and its executive director, William M. Pinson Jr., for supporting him through his three-year tenure at the San Antonio, Texas, seminary.

Grijalva also challenged trustees to "remember the task of the seminary" and to see that the goals of "Mission Texas," the BGCT's program of expansion for the 1990s, be fulfilled.

Grijalva's announcement came at the conclusion of his report to the board which detailed the accomplishments of his administration over the three-year period.

These included a 34 percent increase in enrollment, the removal of an inherited \$40,000 deficit and return to financial health through the establishment of an annual giving program and renewed support of the endowment which this year exceeded \$1 million dollars.

Grijalva's work with Hispanic Baptist Theological Seminary began in 1962 when he served as academic dean. He left the seminary in 1981 to direct the ethnic leadership development program at Golden Gate Baptist Theological Seminary in Mill Valley, Calif., and remained a national consultant for the organization until his appointment as HBTS president in November 1989.

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Author of 22 books and Bible commentaries, Grijalva is a graduate of Howard Payne University with advanced degrees from Austin Presbyterian Theological Seminary and Southwestern Baptist Theological Seminary in Fort Worth, Texas.

He was pastor of Antioch Baptist Church in San Antonio, Texas, 1941-1955 and Metropolitan Baptist Church in Denver, 1956-1962.

Seminary trustees lauded Grijalva's service and accomplishments and announced a presidential search committee to name his successor.

Named to the search committee were trustees Ramiro Pena, a physician from Temple; Rudy Sanchez, president of the Mexican Baptist Convention of Texas; Jimmy Garcia, BGCT ethnic missions coordinator; William Perdue, trustee chairman and San Antonio pastor; and James Semple, BGCT state missions commission director.

One additional member, to be named, will be selected from the leadership of Texas Baptists' Hispanic Woman's Missionary Union.

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Second Baptist worker
assaulted in Kazakhstan

By Erich Bridges

Baptist Press
10/26/92

LONDON (BP)--Southern Baptist worker Steve James is recovering in London from facial surgery after being assaulted by several men Oct. 14 in Alma-Ata, capital of the former Soviet republic of Kazakhstan.

James, of Richmond, Va., is the second Southern Baptist worker to be attacked in Kazakhstan in little more than a year. In a similar incident, Kevin Buss of Texas was beaten in June 1991 by two drunk men who mistook him for a Russian. Many Kazakhs hate Russians because of the long Soviet domination of their land. Buss also required reconstructive facial surgery.

James was leaving an evening gathering of expatriates in Alma-Ata with his wife, Barbara, and several friends. Suddenly a car sped around a corner into the alley from which they were emerging. The Jameses and another woman dove for the curb and barely escaped being hit.

"One of our feet must have hit the car they were driving," James said. "That's how close we were."

The car stopped and three men got out. James told his wife and the other woman to get into another car waiting for them nearby, then turned to speak to the men. "It was apparent immediately that they had been drinking," he said. "My wife saw them laughing as they were coming (in the car), so it may have been sort of a joyride on their part."

One of the men shoved James and another hit him in the face under his right eye.

"I immediately dropped down to one knee and covered my head in case they started kicking or took further action," James said. "A driver who was a friend of ours came running and asked them what they are doing. One of them said, 'He kicked our car.' (My friend said), 'I didn't see anybody kick your car.' When he turned around to see how I was doing, the three of them took off. Nobody got a license plate or anything."

Several days later James flew to London, where surgeons removed pieces of a shattered facial bone Oct. 19. Doctors said it would take up to two years for the bone to grow back across wire they inserted in the facial area. James has lost some feeling in the area, which eventually should return. One doctor guessed the attacker who struck James must have been carrying a blunt weapon to do so much damage.

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"I'm almost positive they thought I was a Russian," James said of his assailants. "But my guess is they were just looking for a fight."

Southern Baptists have found many opportunities to aid people in Kazakhstan at different levels of society. But they acknowledge Kazakhstan, like other former Soviet republics, is a nation experiencing convulsive change, with both the economy and politics in turmoil.

"Society is breaking down in the (former) Soviet Union," James reflected. "More and more people are beginning to lose a handle on life itself and the securities they had. At this point what's happening is moral anarchy. Some people are turning to drink. Some people are turning to religion and other forms of relief. There's just a lot of pent-up anger right now, and I think it's going to start showing more and more in these kinds of incidents."

But it's a place where he wants to be of service during a historic moment.

"There's no question in my mind. I'm on my way back," he promised.

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Also available upon request:

-- Feature by Dana Williamson on plans for ministering to inmate families in Oklahoma.
