



**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 75248-1798, 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 Strode, Chief, 400 North Capitol St., #594, Washington, D.C. 20001, Telephone (202) 638-3223

October 3, 1991

91-150

Mob burns Baptist  
headquarters in Haiti

By Mary E. Speidel

PORT-AU-PRINCE, Haiti (BP)--A mob burned the headquarters of the Baptist Convention of Haiti in Cap-Haitien early Sept. 30.

The incident apparently was unrelated to a coup the same day ousting Haitian President Jean-Bertrand Aristide, a leftist Roman Catholic priest, who was inaugurated as Haiti's first freely elected president Feb. 7.

The burning was linked to a disagreement between some Haitians over control of a Baptist secondary school in Cap-Haitien, said Reidar Lindland, area secretary for the Caribbean for international ministries of the American Baptist Churches in the U.S.A.

In an earlier incident, a group of protesters marched around the convention building and threw stones inside, Lindland said. Southern Baptists and American Baptists both relate to the Baptist Convention of Haiti.

News reports indicated thousands of protesters marched through the streets of Cap-Haitien Oct. 2, burning houses of people believed to support the military.

No Southern Baptist missionaries live in Cap-Haitien, the second-largest city in Haiti, but a number of American Baptist missionaries live there.

Southern Baptist volunteer Bobby Edwards, who lives in Port-au-Prince, the capital, received word of the burning Oct. 2 from Joseph Ilne, a Haitian Baptist leader in Port-au-Prince.

Ilne used the French Creole words for "totally finished" to describe the destruction of the building, Edwards said. Edwards, from Greenville, S.C., also confirmed the incident by phone with American Baptist missionaries living in Cap-Haitien.

Meanwhile, the Organization of American States, after hearing an appeal from Aristide in Washington, voted Oct. 3 to adopt a series of sanctions against the military regime in Haiti. The OAS will send a mission to Port-au-Prince to demand the military junta, headed by Brig Gen. Raoul Cedras, return power to Aristide.

The United States has sent Marines to the Caribbean to prepare for a possible evacuation of Americans from Haiti, according to news reports. The Marine contingent would be used to evacuate the nearly 7,000 Americans in Haiti only if necessary, reports said. The United States also has stopped aid to Haiti to protest the coup.

Since the Sept. 30 coup, Edwards has been in daily radio contact with Southern Baptist missionaries Mark and Peggy Rutledge, who were safe at their home near Hinche, several hours from the capital. At the time of the coup, the Rutledges, from Murfreesboro, Tenn., and Glendale, Calif., had a number of guests who were unable to return to their homes. Missionaries Virgil and Patsy Suttles are on furlough in Elberton, Ga.

Edwards said he was able to get out Oct. 2 go to a grocery store and stock up on food. A nightly curfew was in effect in Port-au-Prince from 6 p.m. to 6 a.m. "Today things have been very quiet," Edwards said in a phone interview late Oct. 2. "There's very little gunfire."

Public transportation was not operating in Port-au-Prince, but a number of cars were on the streets, he said. A main highway between Port-au-Prince and Cap-Haitien was blocked off, and the airport has been closed since Sept. 30.

Southern Baptist personnel were following U.S. State Department instructions to stay at home as they wait out the situation.

"The Lord has really protected us," said Edwards, "But we're just wondering what's going to come up, thinking about the Marines who are ready to come in to evacuate us if they should need to ... and the possibility of a military assault here. There are so many unknowns."

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CORRECTION: In (BP) dated 10/2/91, please make the following correction in paragraph 13 of story titled "Ghana missionaries respond to critical need for water" and also in paragraph 5 of story titled "Relief funds strengthen village health care program."

Faile is the daughter of former missionaries George and Kay Faile; he was founding physician of the Baptist Hospital in Nalerigu.

Thanks,  
Baptist Press

SBC public relations  
begins modest effort

By Herb Hollinger

Baptist Press  
10/3/91

NASHVILLE (BP)--The Church of Scientology has spent millions. The American Medical Association has just begun a \$1.75 million image campaign.

But for Southern Baptists, a new public relations campaign will have a much more modest beginning. In fact, the budget year of 1990-91 the new SBC Public Relations Office had \$5,000 for its net program budget. But in 1991-92 a public relations campaign will benefit from \$110,000 increase.

Now a separate, distinct office from Baptist Press, the public relations office is directed by former Indiana executive director Mark Coppenger who came as an Executive Committee vice president in January.

But some Southern Baptists are suspicious of public relations campaigns, especially if they are at the expense of missions. At the Atlanta annual meeting in June one messenger rose to urge the money in the budget for public relations be shifted to missions. His motion failed.

Coppenger shares the man's sentiment, but sees public relations as a missions tool.

"I've just come from a new work state. I'm driven by the question 'If I were a Southern Baptist in a pioneer area, what sort of things would I need?' It's not a matter of public relations versus missions. It's public relations as missions," said Coppenger.

In May, the office published a new color version of "Meet Southern Baptists," and since has sold 35,000 thousand copies. Joining it this week is "Southern Baptist Celebrator!", a monthly good news update in color poster format.

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Among the other projects in the works are television spots, a video version of "Meet Southern Baptists," an SBC exhibit and a variety of brochures.

Nationwide media efforts routinely run into the millions. The AMA has just begun a multi-million dollar image campaign. The U.S. Conference of Catholic Bishops budgeted \$5 million for their anti-abortion program. And one can only guess at the Mormon church's advertising outlay.

A recent issue of Time magazine reported millions of dollars the Church of Scientology spent on public relations, even before the negative cover story appeared in May. Since then, Scientologists have run an unending stream of full-page color ads in USA Today. The paper lists such ads at \$75,000 apiece.

Coppenger spends a good deal of time responding to inquiries from the media and individuals. He has also made an effort to visit religion editors at their places of work throughout the nation. To date he's met with more than 30 of these journalists, including those at Time, U.S. News and World Report, USA Today, Chicago Tribune and New York Times.

At this point, Coppenger feels no great anxiety over the size of the public relations budget.

"I've read about the loaves and fishes, about Gideon, about David and Goliath. I know how God can multiply the impact of seemingly small things. And I know how much our dollars are needed elsewhere -- a new van for a mission; tracts for a crusade. I'm content with God's provision this year.

"We need to remember that many organizations have to rely upon advertising. They don't have the Holy Spirit. We do. And our aim is not to peddle Southern Baptists. It's higher than that. It's to help Southern Baptists lift up Christ. God, I believe, will honor that.

"When I accepted this job, I did a careful study of Mark and Acts to see how Jesus and Paul related to the public -- their public relations, so to speak. That study guides me. We can learn from marketing specialists, but woe to us if, in our efforts to be liked, we compromise the offense of the gospel. We must work at public relations, but never let it be the bottom line," said Coppenger.

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NOTE TO EDITORS: Africa correspondent Craig Bird has written about missionary evacuations from violent areas before. Last week he personally experienced one as Zaire plunged into chaos while he was on a coverage trip there. He reported on the situation for Baptist Press Sept. 27, immediately after exiting Zaire. Safely back home in Nairobi, Kenya, he wrote the following day-by-day account.

Zaire exit was sad, dangerous  
occasion for missionaries

By Craig Bird

Baptist Press  
10/3/91

KINSHASA, Zaire (BP)--The evacuation of Americans from turmoil-ridden Zaire at the end of September was a frightening time. But for many people there were more tears than fears.

In fact, the scene immediately after American missionaries were given a "go or leave" deadline was of groups in deep discussion and prayer -- followed by frenzied letter writing to Zairian Christians instructing them how to dispose of missionaries' personal property and keep mission work moving.

Most eyes and a lot of stationery got wet in the process.

Just a week earlier Duane Falk, a Southern Baptist missionary from Marshall, Texas, made a 10-hour trip with a pastor. The discussion turned, as most discussions in Zaire do these days, to politics and the economy.

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The pastor said if trouble came Falk and other missionaries had little to worry about. "When it gets bad your government will send a plane and fly you out," he observed. "But my family and I will have to stay."

Sure enough, on Sept. 24 soldiers protesting over missed paychecks turned into gangs of armed robbers. By the next day thousands had joined in the looting, hundreds of people were injured and about 40 were dead. On Sept. 26 the evacuation planes were on the way.

"You do have to deal with the guilt," admitted missionary Anne Seaberry of Denton, Texas. "The pull to stay is strong because we love and admire the national Christians so much and we know how much they will hurt, physically and emotionally, in the days to come."

So the letters were written, the stacks of hyperinflation-driven Zairian currency divided. But as eyewitness reports of looting of thousands of houses by the army and of the near-complete destruction of the city's business and industrial districts piled up, more and more missionaries made their decision: evacuation.

One mission group, told by their U.S. administrators they should stay in Kinshasa, spent eight hours Sept. 25 praying and debating. In the end they decided God's will was for them to leave. "It's not a lack of faith to face reality," one man said. "Sometimes God wants us to work for 35 more years instead of being an unnecessary martyr."

The seven Southern Baptist missionaries in Zaire and their eight children faced no such pressure. Their Foreign Mission Board's policy allows each missionary to make the decision during crises and neither option -- go or stay -- is questioned.

So, with tears of their own, all decided to evacuate.

"Everyone knows that no matter how scarce food gets or how much it costs Americans are going to have some," said missionary Steve Seaberry, from Laredo, Texas. "And when (Zairian) families are starving they're going to come take it by force, along with anything else of value they might be able to sell or trade for more food. If we stay we not only place our children in danger but also our national Christians who would try to defend us."

The children were the most common deciding factor in the equation. "If it weren't for the kids we could stay," was heard again and again. But decades-old memories of Zaire's last civil war came back vividly. In 1964 more than 200 American and European missionaries, including some children, were killed by "Simba" rebels during that conflict.

This time, younger children, caught up in the adventure, enjoyed the extra playtime and didn't seem to notice their parents' dilemma, while the teen-agers focused on their own grief. Torn with dramatic suddenness from their life at the American School of Kinshasa, with little or no chance to say goodbye to friends, they struggled to find emotional closure.

A few boarding students faced the added stress of not knowing what was happening to their families "up country."

"My whole life changed overnight," said Jared Hodges, 17, the evening before he boarded the evacuation plane.

To make matters worse for him, as the convey left with the first group of evacuees, his missionary parents Al and Karen Hodges managed to get a radio message through to Mission Aviation Fellowship. Things had "broken loose" in Kikwit, where they were one of a handful of American or European families. MAF had a plane in the air but didn't know if it could land there.

So the high school senior flew to Frankfurt, Germany, then on to the United States with the Seaberrys, the Falks and uncertainty for company. Fortunately the Hodgeses and their two other children, Adam, 13, and Heather, 8, reunited with Jared less than 48 hours later. Mission worker Jane Gouge evacuated from Kikwit with them.

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Early signs of trouble in Zaire didn't arouse much alarm in the expatriate community. Occasional flare-ups had occurred for the past year as popular pressure built against longtime dictator Mobutu Sese Seko. So when the city woke up Sept. 23 to find soldiers clustered at main intersections and shutting off traffic, people just pulled back.

The American school sent teachers and students home and the word was passed for Americans to spend a quiet day at home. Anne Seaberry even drove past a major army post to tell her husband about the situation.

No big deal. Seaberry finished his meeting with a pastor, made afternoon appointments and went home for lunch. By then reports of looting around the airport the night before circulated and school was canceled for the following day. The word was: "Stay off the streets until this blows over."

John Seaberry, 7, took advantage of the unexpected holiday to spend the night with a German friend two doors down. Soldiers interrupted those plans, forcing their way onto the compound brandishing rifles. The German family and their young American visitor hid in a back bathroom while the military men took a television set and some kitchen appliances.

Notified by citizens band radio, Steve Seaberry retrieved his son as soon as the soldiers left the neighborhood, then radioed the Falks: "This seems worse than before; lock your gate and doors and be careful."

Falk thought it would be a good evening to watch a John Wayne video. "That way we can see the good guys win for sure," he told a friend. Afterward he jokingly recommended the visitor read the section on Zaire in "By Their Blood," a book about 20th century Christian martyrs.

By the morning of Sept. 24, however, the seriousness of the situation was evident. Bursts of rifle fire had punctuated the night; by 6 a.m. the CB radio was overrun with reports of widespread violence.

The Seaberrys told of almost continuous yelling, fighting and gunfire across the street in a compound apparently being used as a warehouse for looted goods. They retreated to a tiny room of an outside storage building with their children, Lendy, 15; Jennifer, 12; and John. "We just prayed that God would make us invisible and I believe he did," Anne Seaberry recounted. Occasional trips were made into the house to maintain radio contact.

Some missionaries reported things were quiet, others that houses all around them had been looted. Plaintive voices would cut into radio exchanges: "Our car has been stolen. We don't have any way to get out," and "Two families who have been looted are with us at our house."

Welcome words came at 9:45 a.m.: "The (U.S.) Embassy confirms that French and Belgian troops are headed for Kinshasa. You'll know they're the good guys because they're wearing white hats. The embassy says for everyone to stay put as long as they are not in danger." Another voice reported French troops had crossed the river from Brazzaville, Congo, and were on the beach.

Minutes later, Falk looked at his children, Amber, 6, and Brandon, 4, frolicking around the room and noted, "The middle of a war is no place to have preschoolers."

When gunfire cracked outside the house, the Falks walked the two children through the "let's hide and be quiet if anyone comes in" drill they had practiced earlier.

At 10:22 the U.S. Embassy radio overrode Channel 33.

"The situation is chaos," the unidentified voice exploded. "As you safely can, get to the evacuation points. Bring one suitcase per person and enough food for two days."

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Neighbors coordinated times to travel by convoy, and by noon the Falks were ready to make their run. Soldiers were on their street but they appeared to be guarding official houses instead of looting. There were two routes to the Chevron Corporation Compound, an evacuation point. One was through an open-air market where thousands of people were milling around; the other was a road partially blocked by a large tree.

Falk chose the road, told his family to duck under the mattress in the back and gunned his engine. He flashed a V-for-victory sign to the 150 people grouped around the tree. They saluted back and made no effort to stop him.

At a Canadian friend's house they hooked up with six other cars and held another radio conversation with the Seaberrys, who were wavering about going. Finally, they said they would join the convoy as it came by their street.

Two days later the two families, along with Jared Hodges, drove through the gutted downtown area en route to a ferry and an airplane. Tears fell as they got a look at the massive damage and understood what it meant for Zaire.

Even boarding the ferry for the 10-minute ride across the Zaire River to Brazzaville provided added emotional turmoil. A woman in a Zaire Civil Guard uniform screamed when she saw the Seaberrys, then ran and began hugging them and crying. She was Mama Tanzey, wife of a Baptist pastor in Kinshasa who was helping control the crowds at the ferry. When the Seaberrys pointed out the Falks, they too were smothered with embraces and tearful goodbyes.

Behind them a frantic Lebanese man tried to break through the line of French paratroopers, screaming he had been waiting all day and wanted his family on the ferry. When he was pushed back he pounded his head against his car. His wife and children sat quietly, shaking with sobs.

The ferry cast off. The threat of Kinshasa and the potential terror lurking in its future was behind the Americans.

"You have to tell yourself you're coming back soon and picking up the work," Falk reflected, as the watery gap between the boat and Kinshasa widens. "But you don't know for sure."

And he cried. Again.

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(BP) photos released Oct. 1 tied to Bird's first Zaire story also relate to this one.

Former president finds  
unique ministry niche

By Carol Woodfin

Baptist Press  
10/3/91

PLAINS, Ga. (BP)--Former President Jimmy Carter is known for promoting human rights around the world. He often has been spotted constructing homes for the poor with Habitat for Humanity. Through the Carter Presidential Center in Atlanta he is involved in an array of humanitarian projects worldwide.

What is not well-known is the ministry Carter carries out in his hometown of Plains, Ga. In spite of a schedule which may take him to emerging democracies to supervise an election, or find him congratulating a young essay winner on national television, Carter is a regular Sunday school teacher at the Maranatha Baptist Church.

Carter is no stranger to Sunday school teaching. In fact, he has been a teacher much of his adult life, including when he was governor of Georgia and during his White House years.

What makes the class at Maranatha unique is on most Sundays, more visitors attend than regular members.

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The former president described his role as a Sunday school teacher during a recent interview conducted by Bill Sumners, director of library and archives for the Southern Baptist Historical Commission. The project is part of an ongoing effort by Sumners and the Historical Commission to document and preserve Southern Baptist heritage through interviews with notable Baptists. Video recordings of Carter teaching Sunday school and of the interview will become part of the Historical Commission's permanent collection. The project is believed to be the first to focus on Carter's Sunday school teaching.

"People come to my Sunday school class and quite often they will tell me they've never been in a church before and they just came as a tourist," said Carter. Some even arrive wearing bright shirts and shorts, toting cameras.

"But I teach just the standard -- I think basically conservative -- Christian story," he said.

Carter is not worried by the diversity of the class. As many as 120 persons attend and may include Baptists, Mennonites, Catholics, and Jewish rabbis. Carter teaches from the Uniform Lessons Series, produced by the Southern Baptist Sunday school Board. The curriculum follows the same Bible texts as many other denominations so guests may feel comfortable in the class.

Carter uses humor, his ready smile, and gentle coaxing to involve the class in discussion. Visiting pastors may be asked to pray or assist with the lesson. "I have a special need to be broadminded in my teaching and also be prepared for the most startling questions!" said Carter.

Carter prepares his lessons well. He studies the text and looks up some references prior to the Sundays he teaches. He takes his quarterly along on trips with him. During the week he makes notes of things that happen to him to illustrate points. He draws on his extensive travels and interest in the Middle East for stories and illustrations of biblical events.

"Quite often I don't get home until Saturday," he said, "but I get up early Sunday morning and go into my word processor and write down a lesson outline."

One of his greatest challenges is to tie the Old and New Testament lessons together. "I really enjoy teaching in the New Testament more," Carter noted, "but quite often I try to derive from the Old Testament lessons something that would be applicable to modern day life."

Carter clearly enjoys teaching. "It strengthens my own understanding of the Bible. There's a certain discipline involved if you are going to learn a little more than the prepared lesson text," he said.

Instead of shying away from the influx of visitors, the 150-member Maranatha congregation welcomes them. The church built the new auditorium to seat twice the current membership. In the worship service and in Carter's class guests introduce themselves. This fall Pastor Daniel G. Ariail plans an eight-week workshop for the congregation on how to increase their effectiveness in ministry to visitors.

Ariail told Sumners the Carters actively participate in church life. In a church with only one paid staff person, they take their turns cutting grass and cleaning church property like other members.

During the interview, Carter also emphasized his Christian and Baptist heritage. He recounted the influence of his parents' faith on his own early life. "It was a part of my life like breathing, like being a Georgian or being a human being. To be part of a church life, to be a Christian was just assumed as a natural part of life," he said.

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Active in Sunday school since age four, Carter was baptized at age 11 after a revival at Plains. He recalled the time when church was the center of religious and social activities in Plains. Carter rode his bicycle several miles to go to Baptist Young People's Union. "As a rural boy it gave me a chance to get to know the big city life in Plains," said Carter.

The former president and his wife, Rosalynn, share in their Christian pilgrimage. They read a chapter of the Bible together every night. The Carters use a Modern Spanish translation with a parallel English text, to keep up their language skills, while deepening their faith.

Baptist pastors played a key role in Carter's development. He learned from them "what Christianity meant outside the church building, not only in foreign countries but in our own country as well." As a young man, Carter joined his pastor in helping start a church in Lock Haven, Pa., and witnessed among Spanish-speaking people in Massachusetts.

But Carter had to go beyond his Baptist roots when it came to his views on race. He described racial tensions of the sixties as many Baptist churches in south Georgia remained racially segregated. The Maranatha church, which is integrated, was formed out of the Plains church, partly because of the racial issue.

"The church was and has been one of the last bastions of racial segregation and discrimination," said Carter. "The political and educational worlds changed faster than the church has changed. It's not enough in my opinion to theoretically talk about human rights around the world ... and ignore the fact that we have people in our own country who feel the blight of discrimination because they happen to be a different race ... . The teachings of Christ have been ignored in our church by white people who believe that because of the color of their skin they are in some way superior."

Though Carter has experienced political defeat, and personal loss of family members through death, his faith has remained constant.

"In the life of any Christian our faith in Christ, our religious beliefs, are the one factor in our lives that don't change," he said. "The standards of ethics and morality, no matter what the vicissitudes of life might bring, are always there and we need some stability in our existence," he continued.

"For me, my religious faith has not only been inspirational and my guide -- and quite often a prod -- in shaping my own actions but it's also been an element of relief during times of tension, of solace during times of sorrow, strength when I was tempted to be weak and falter, and of inspiration when I decided what my life ought to be," he said. "At the same time we fall short of what we know to be our Christian commitment ... . But I've had a wonderful life."

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(BP) photos available upon request from Carol Woodfin at the Historical Commission

WMU and Brotherhood announce  
joint publishing venture

By Susan Todd Doyle & Mike Day

Baptist Press  
10/3/91

BIRMINGHAM, Ala. (BP)--Southern Baptist Brotherhood Commission and Woman's Missionary Union leaders announced Oct. 1 plans to cooperatively publish materials to be used in youth coed missions groups. The name of the imprimatur will be World Changers Resources.

World Changers Resources is the first joint publishing venture by the two missions organizations.

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The first production under the World Changers Resources imprimatur will be Missions Express, a quarterly missions resource kit for use by youth leaders. World Changers Resources will also produce additional youth missions education products, and coordinate World Changers National Work Projects. The work projects consist of 11 training sessions in a local church and participation in an eight-day national missions project.

Missions Express will be premiered during the annual meeting of the Southern Baptist Convention in 1992 and will be available to churches beginning October 1992.

"We are trying to respond to what we perceive to be the needs of the churches," said Dellanna O'Brien, WMU executive director. "Our purpose in producing this resource is not to generate income but to more effectively serve the needs of Southern Baptist churches."

WMU and Brotherhood will jointly share profits and losses incurred in the production of World Changers Resources materials.

"We hope the production of Missions Express will strengthen the partnership of WMU and Brotherhood in providing comprehensive missions education to Southern Baptist churches," said James Williams, newly elected president of the Brotherhood Commission.

"We want to continue to be open to new approaches to meeting the missions education needs of Southern Baptist churches," he said.

Providing new approaches to missions education will not mean that either agency will discontinue the work they currently are doing with their respective age-level missions organizations, the leaders said.

"We know that Acteens, GAs, High School Baptist Young Men and RAs are meeting the needs of many churches, and we will continue to affirm them and provide leadership and resources for them," O'Brien said.

Missions Express will focus on foreign, home and personal missions. Each kit will include material for three 45-minute missions sessions. It will also include material for 15-minute sessions and 5-minute sessions. In addition to study material, the kit will feature items such as videos, audio cassettes and board games.

In addition to their joint commitment to produce World Changers Resources, WMU and Brotherhood leaders renewed their commitment to look for other ways to work together.

"More important than what came out of the meeting in which we agreed on the joint publishing venture, is the fact that we are working together while retaining our own identities," O'Brien said.

Williams added, "This meeting has given us new focus and commitment to the two agencies working together -- recognizing that we can more powerfully serve Southern Baptists."

Besides Williams, representing the Brotherhood Commission at the meeting were: Jack Childs, vice president of support services; Rusty Griffin, children and youth division director; Jim Hornsby, graphic arts department director; Mike Day, church and denominational relations division director; and Grace Atchley, administrative assistant.

Representing WMU along with O'Brien were: June Whitlow, associate executive director, missions coordination office; Bobbie Patterson, associate executive director, missions program system; Joyce Mitchell, associate executive director, missions services system; Michael Murphey, financial officer; Karen McGuire, age-level editorial group manager; Lynn Yarbrough, churchwide involvement section director; Sheryl Churchill Lewis, age-level specialists group manager; Karen Simons, churchwide editorial group manager; and Reva Salter, administrative assistant.

Seminary speaker says  
new era has begun

By Pat Cole

LOUISVILLE, Ky. (BP)--The world is entering a "post-modern" era which is prompting the church to consider a new theological agenda, declared a Kentucky Baptist pastor at Southern Baptist Theological Seminary in Louisville, Ky.

Communism's collapse, urban decline, shrinking western economic power, environmental destruction, decentralized governmental authority and the moral decay of the western world point to the end of the modern era, said H. Stephen Shoemaker, pastor of Louisville's Crescent Hill Baptist Church. Shoemaker spoke at the seminary's annual revival Sept. 24-27.

The modern age, he noted, had "unbridled optimism in science, reason and technology." Yet modernity's "hopes for world peace and prosperity founded on human progress have sputtered and almost gone out," he said.

As the world enters a new era, a "post-modern theology" is emerging which "leaves behind the fundamentalist-modernist debate" that has "dissipated the energies of the church and distracted it from its mission," said Shoemaker.

Post-modern theology honors the "conservative impulse" to preserve the essential doctrines of the faith and also appreciates the "liberal impulse" to make the gospel relevant, he said, "The post-modern age is witnessing the surprising re-emergence of religion as a powerful moral and social force. Marx, Nietzsche and Freud were wrong in their prophesy that religion would die in the modern age. Religion can no longer be bracketed out of public conversation and decision making."

Shoemaker listed several characteristics of post modern theology:

-- It is both old and new. "It honors the 4,000-year tradition of scripture and the church while moving into the future."

-- It moves from the global to the regional and local. "It has global awareness but it does not pretend global solutions."

-- It honors variety. "All peoples of the earth are brought to the table, women and men, third and first worlds, all races and nations."

-- It finds theological truth in narrative. "The poetic vision is honored again. The aesthetic is invited back to the theological enterprise."

-- It is "post-denominational and ecumenical." Denominations will continue to give "color and variety" to the church. However, denominations "will lose their size and power and exclusive hold on members."

In another sermon, Shoemaker challenged seminarians to reclaim the "astonishment" of their calling. "If you are called as a preacher/teacher/minister of the gospel you are called, made and set here to give voice to this, your own astonishment," he said. "Your own astonishment over the gospel of the God made real in Jesus of Nazareth -- especially the places where this gospel has most astonished you, healed you, freed you, saved you and blessed you with life."

Faithfulness to the gospel is not without its cost, Shoemaker said, "The gospel is not the story of getting something for nothing. It is the story of discovering a treasure that costs you everything. But its cost, though everything, seems like nothing because of the surpassing worth of the kingdom."

Kentuckian named  
seminary pastor

LOUISVILLE (BP)--William P. Cubine, pastor of Immanuel Baptist Church in Paducah, Ky., has been named seminary pastor at Southern Baptist Theological Seminary.

Cubine, 58, has been at the Paducah congregation since 1978. He begins his seminary duties Dec. 2. Cubine will succeed Estill Jones who is retiring after eight years as seminary pastor.

A Louisville native, Cubine grew up about two miles from the seminary. He earned the B.A. degree from Georgetown College, the M.Div. degree from Southern Seminary and the D.Min. degree from Lexington Theological Seminary.

Cubine also received the M.A. degree in sociology from the University of Kentucky and has done additional study at Oxford University, Oxford, England, and Murray State University. He has been an adjunct professor of sociology at Paducah Community College and a field supervisor for Southern Seminary's doctor of ministry program.

Cubine has served five Southern Baptist congregations in Kentucky during his 35-year pastoral ministry.

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Ellen Teague named first director  
of North American Baptist Women's Union

Baptist Press  
10/3/91

By Susan Todd Doyle

McLEAN, Va. (BP)--Ellen Sims Teague of Gaithersburg, Md., has been named director of the North American Baptist Women's Union effective Oct. 1.

Teague is the first director the organization has had. Prior to her election, leadership has been the sole responsibility of an elected volunteer president.

NABWU is made up of 20 Baptist women's organizations. These include groups from Canada, the United States, Trinidad, Tobago, Guyana, Jamaica, Barbados and the Bahamas. Southern Baptist Woman's Missionary Union is one of the 20 members. NABWU seeks to unite Baptist women in prayer, leadership development, mission projects and fellowship.

Teague will oversee the daily operation of NABWU, including administration and finance. She will work from offices in the Baptist World Alliance headquarters in McLean, Va. Teague will join Dorothy Sample, NABWU president and former national WMU president, in leading the organization.

Teague was elected by mail ballot in September by NABWU board members. The board is comprised of the president and the executive director of each of the 20-member bodies.

Teague currently is president of the department of Baptist women for the District of Columbia Baptist Convention. She also served in this position 1978-83. By virtue of this position, she sits on the executive board of Southern Baptist Woman's Missionary Union, where she has served on the personnel committee, the executive director search committee and the finance committee.

Because the D.C. convention is dually aligned with the American Baptist Convention, Teague also sits on the board of American Baptist Women's Ministries.

Teague most recently has been employed by her church, First Baptist, Gaithersburg, as interim minister of music. Prior to this position she was vice president of finance and administration for the Regency Group in Washington, a commercial real estate firm. Most of her career has been spent in the field of finance and administration.

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She holds a bachelor's degree in business management and accounting from the University of Maryland. She has also completed graduate studies in general administration and is enrolled in Southern Baptist Theological Seminary.

"What has made this job fit so well is that I have been able to combine many years of work in volunteer women's ministry with corporate finance and administration skills," Teague said.

"This is going to be a growing kind of role."

Teague cited two immediate goals: providing continuity to the administration of the organization's finances and becoming a clearinghouse for sharing resources among member bodies.

Teague's husband, Clayton, is employed by the National Institute of Standards for Technology. They have four grown children.

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Dave Dravecky challenges  
William Jewell students

By Rebecca Morrison

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LIBERTY, Mo. (BP)--The message Dave Dravecky delivered to William Jewell College students was clear and direct: "Don't wait another day to develop your personal relationship with Jesus Christ. And if you do know Christ, live for him completely, starting today. For the process of living is more important than any goal you may obtain. You don't know what will happen tomorrow."

Dravecky was a guest on the Missouri Baptist college campus Sept. 30 as part of the school's Christian Focus Week observance. About 800 students and faculty and members of the public gathered in Gano Chapel to hear Dravecky's message of faith and personal salvation. The appearance was sponsored by the college chapter of the Fellowship of Christian Athletes.

Since his professional career ended with the discovery of cancer in his left arm and the subsequent loss of that arm and shoulder in June of this year, Dravecky sees himself as a vessel for spreading his belief God does not "send" disease or adversity, but "allows" it to happen as part of a character-building process.

First drafted by the Pittsburgh Pirates in 1978, Dravecky found himself with the San Diego Padres in 1982. As a left-handed pitcher with the Padres, he had the opportunity to pitch in National League championships and the World Series.

After he was traded to the San Francisco Giants in 1987, Dravecky again participated in post-season National League championships. The next year, a suspicious lump on his left arm was discovered in January and led to cancer surgery in October.

With an unwavering faith aiding his rehabilitation, Dravecky returned to baseball in August 1989. He successfully pitched against a number of major league teams before fracturing his left arm in a game against the Montreal Expos. During the National League championships later that year his left arm was fractured again and an examination revealed the cancer had returned. Dravecky announced his retirement from baseball in November. He endured two additional surgeries before the amputation of his arm and shoulder.

Dravecky believes the faith journey he began in 1981 prepared him for the trials that would come. In his recently published autobiography, Comeback, Dravecky chronicles the career and financial obstacles he and his family suffered prior to the discovery of the cancer. But his burgeoning faith helped him overcome many adversities, he said.

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At Jewell, Dravecky cited Philippians chapter four. Like Paul, he said he has come to be "content with his circumstances," noting that outside of baseball, he can "do all things in him that give me strength." He told the group that although it is difficult to comprehend, it is possible to rejoice in our sufferings. "I've been to the mountain top, and there's very little growth there. I have found the valleys in my life to be much more fertile."

Asked what he had learned from his experience, Dravecky answered, "I know that God is on the throne of my life; that it is his will that guides me. And I know that should I die tomorrow, I'll rejoice to be with my heavenly Father."

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Rebecca Morrison is a writer in the office of public relations at William Jewell College.