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January 21, 1992

92-10

FMB plan imperils Europe missions,
warns Ruschlikon trustee chief By Erich Bridges

HAMBURG, Germany (BP)--The emerging philosophy of the Southern Baptist Foreign Mission Board "endangers future missionary efforts by Southern Baptists in Europe," warns a European Baptist leader in an open letter to Baptists in Europe and the United States.

"The new mission strategy of the FMB, as it appears to us, has developed as follows: 'We select and decide what is worthy of support and acceptance among Baptists in other parts of the world, as in Europe,'" stated Wiard Popkes, a German Baptist seminary professor and trustee chairman of the Baptist Theological Seminary in Ruschlikon, Switzerland.

"Even more: the FMB singles out and determines which voices in Europe are 'true' and which are not," Popkes said in the Jan. 14 letter responding to an earlier open letter to Southern Baptists by FMB Trustee Chairman Bill Hancock.

"As representatives ... of the European Baptist Federation (EBF) we cannot but regard this attitude as an unwise mission strategy, not to use stronger words," Popkes said.

The sudden defunding of the Ruschlikon seminary by FMB trustees "cannot be interpreted ... other than as an expression by the FMB that it does not really want to continue trustful partnership cooperation with the (federation) and its institutions," he concluded. "Such a strategy may turn out to be a tragedy, because it endangers future missionary efforts by Southern Baptists in Europe."

Popkes participated in a Dec. 5-6 dialogue in Richmond, Va., that failed to resolve the funding dispute. The dialogue involved FMB staff, FMB trustees, Ruschlikon seminary leaders and European Baptist leaders.

The five-page letter from Popkes responds point-by-point to Hancock's widely distributed 10-page letter of Jan. 3. Hancock's letter gives the FMB trustees' reasons for voting to cut off \$365,000 in support for the Ruschlikon seminary's 1992 budget.

About 40,000 copies of Hancock's letter were mailed from Richmond, but a Ruschlikon seminary spokesman said Popkes' response was to go to only about 5,000 selected Baptist leaders in Europe and the United States beginning Jan. 20. David Rogers of Nashville, the seminary's vice president for development, said the seminary trustee leaders felt Hancock's letter should be answered but would not spend the funds to match its distribution.

"Dr. Hancock's (letter) rightly mentions that we, as European leaders, emphasized the element of partnership, not money," Popkes said. "Any Christian will respect if another has problems of conscience about where to give his/her money. A different matter though is the question of partnership between Baptist entities. This is the central issue of the whole debate."

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The Ruschlikon seminary was begun by Southern Baptist missionaries in 1949 in an effort to unify European Baptists in the wake of two world wars. The Foreign Mission Board deeded the school to the European Baptist Federation in 1989, agreeing to continue major FMB financial support (about a third of the seminary budget) through 1992, with decreasing support extending until 2008. But FMB trustees voted last October to cut off funding.

In his letter, Hancock reviewed the historical, financial and theological aspects of the seminary from the FMB trustees' perspective, and also addressed "questions of trust."

Hancock questioned the financial feasibility of the seminary and noted it has had major financial problems for two decades in the expensive Swiss economy. Supporting the 48 full-time students enrolled in the seminary last fall cost Southern Baptists \$15,937 per student in Cooperative Program funds, Hancock reported.

Popkes replied it is "quite inadequate" to count only enrollment and cost for full-time students because of the seminary's international character and its numerous special courses, institutes, conferences and off-campus programs extending throughout Europe. Those programs include the Summer Institute, which has trained more than 400 East European pastors over the last 14 years, and the International Baptist Lay Institute in Budapest, Hungary, which has enrolled 180 students since opening in 1990.

"The financial problems at Ruschlikon arose in the 1970s when the oil crises cut the value of the U.S. dollar," Popkes said. "Since 1970 the dollar has lost 69 percent of its value against the Swiss franc. This means that today we receive only one-third as many Swiss francs for the same dollar. Like all mission institutions and churches, Ruschlikon is not responsible for international financial crises. It does suffer because of them."

Hancock outlined a list of theological concerns FMB trustees have about Ruschlikon and its faculty members, including the degree of their commitment to evangelism, church growth and conservative theology, their perceived tolerance of liberal theologians and their use of Southern Baptist Theological Seminary professor Glenn Hinson in a teaching post for four months. Hinson is regarded as liberal by many of the trustees.

He also noted the charge by Romanian Baptists that professors from Ruschlikon planted "doubts in their lectures that the Bible is entirely the Word of God."

Responded Popkes: "Ruschlikon has always regarded itself as being committed to the mainstream Baptist movement with all its variety and mutual enrichment The present board of trustees is determined for Ruschlikon to express and reflect theologically what European Baptists stand for. As we said (in the dialogue) at Richmond, we deeply love the Lord Jesus Christ and the Bible; we do not regard ourselves as liberals. We regret that among Southern Baptists too often and too easily certain kinds of disqualifying labels are being used."

Ruschlikon seminary faculty and staff members also "support entirely" the purpose statement of the Foreign Mission Board, Popkes said.

The Ruschlikon trustees follow a policy of appointing faculty members "who represent what mainstream Baptists all over the world stand for," he added.

"As we said at Richmond, we have no problems with sincere conservative theology."

The Romanian Baptist Union, Popkes said, was the "only union in all of Europe to agree with the FMB trustee action. When we were in Richmond in December 1991 we received clear indication (by some trustees) that the \$365,000 had been promised to Romania already. The other (Eastern) European unions followed a different line: 'We will not accept money which was taken away from our brothers and sisters.'"

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On "questions of trust," Hancock acknowledged some people "have charged the trustees with violating a trust to fund Ruschlikon through 1992." But he repeated the trustees' understanding that seminary president John David Hopper had pledged in 1988 to "move the seminary toward a more conservative theological position. Trustees understood there would be greater emphasis on evangelism and training church planters. Some trustees feel this trust has been violated," Hancock said.

Hancock also renewed his charge Ruschlikon and Hopper had violated Foreign Mission Board policy by undertaking independent fund-raising efforts in the United States without informing the FMB trustees.

Popkes responded that a transcript of Hopper's 1988 comments indicates "no theological commitments were given ... for to do so would violate Baptist heritage and the autonomy of the individual Baptist unions of Europe, or the vested authority of the Ruschlikon board of trustees."

Ruschlikon began fund-raising efforts, he added, in anticipation of the previous agreement that the Foreign Mission Board would decrease financial support after 1992. "We shall continue asking our friends in Europe and in other parts of the world, where Ruschlikon graduates serve, for financial support," he said.

Hancock concluded his letter by reviewing the December dialogue. The decision concerning Ruschlikon "might have been different," he said, if any of the participants -- trustees, staff, European Baptist leaders or seminary leaders -- had been willing to compromise.

Popkes replied: "We did not and could not accept the ... conditions attached to the suggestion made by Dr. Hancock at Richmond about reinstating the money for 1992 The suggestion looked too much like a deal of exchanging money for influence and accepting the FMB trustees' interpretation of what is going on in Europe. We just have to tell Southern Baptists that we take seriously what we have observed happening among them during the last 12 or so years."

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Donations likely to cover
seminary's 1992 budget cut By Mike Creswell & Robert O'Brien

Baptist Press
1/21/92

RUSCHLIKON, Switzerland (BP)--Donations to the Baptist Theological Seminary at Ruschlikon, Switzerland, are coming in at a pace that probably will enable the school to make up the \$365,000 cut from its 1992 budget by trustees of the Southern Baptist Foreign Mission Board.

The international seminary received about \$115,000 in general donations during November and December, plus another \$40,000 channeled through the Foreign Mission Board in designated gifts from Southern Baptists, reported Southern Baptist missionary Jo Ann Hopper, who works in school administration. Her husband, John David Hopper, is president of the seminary.

Another \$100,000 from Virginia Baptists will be channeled in a lump sum through the Foreign Mission Board for the seminary Jan. 31, according to Nat Kellum, treasurer for the Baptist General Association of Virginia.

But Mrs. Hopper said continuing to meet the annual budget of the financially troubled school will be challenging. The Foreign Mission Board funding cut amounted to a third of the school's budget, she said.

"Before, we were getting a third of our budget through donations. Now we'll have to get two-thirds of it through donations and that will be hard," she said.

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The seminary's European Baptist trustees have projected a long-range fund-raising effort. But the increased flow of funds in recent months "represents the spontaneous giving of people and churches who have felt that the (Foreign Mission Board) trustees unfairly removed our funding," Mrs. Hopper claimed.

FMB trustee leaders, who feel fund-raising efforts in the United States by the Ruschlikon seminary violate mission board policy, have asked FMB staff to review policy on fund raising by missionaries and overseas institutions.

"John David Hopper says that as a missionary he wants to cooperate with the Foreign Mission Board, but that as president of the seminary he works under European trustees who have decided the school needs to raise funds on a long-range basis outside of Europe," said FMB President R. Keith Parks.

The Ruschlikon seminary was deeded to European Baptists in 1989 by FMB trustees. Now it is operated by its own board of trustees, which makes policy decisions related to the seminary.

A number of FMB trustees expressed chagrin after learning the seminary began U.S. fund-raising efforts, even before trustees first voted to defund it. They say the fund-raising campaign violates trust as well as FMB policy.

European Baptist leaders reply that Ruschlikon trustees made plans a year ago to raise funds, anticipating the Foreign Mission Board would begin decreasing contributions to the seminary's budget after 1992 under longstanding agreements.

Those plans resulted in the employment last October of David Rogers of Nashville, Tenn., as the seminary's vice president for development. The seminary also engaged Cargill Associates of Fort Worth, Texas, to do a feasibility study and conduct research for a three-year fund-raising campaign. The study began July 1, seminary leaders say. Earlier, in 1989, the Friends of Ruschlikon Foundation was formed in San Antonio, Texas.

Darold H. Morgan, retired president of the Southern Baptist Annuity Board, and others have begun recruiting donors for the fund-raising campaign, which Rogers said began Jan. 1.

The FMB trustees' defunding vote on Ruschlikon drew a backlash of protest from Southern Baptists as well as some expressions of support. Ten state conventions passed resolutions or motions during annual sessions asking the mission board either to rescind or give further consideration to the defunding action. Two conventions, Virginia and North Carolina, voted funds for the seminary.

The executive board of the Baptist General Convention of Texas urged trustees Dec. 3 to restore the defunded amount. It asked its administrative committee to explore the possibility of finding funds to send to the seminary in case the decision to defund was not overturned. The executive board meets again March 10.

On Jan. 16 the seminary received a check for \$4,770 directly from the Baptist State Convention of North Carolina. That donation came in addition to \$28,750 the North Carolina convention gave the seminary Dec. 21. The total of the two checks slightly exceed the \$30,000 messengers voted to send to the seminary.

A considerable amount of money is expected from larger churches in the United States that have promised support, Mrs. Hopper added, and a "large check" is expected from the Cooperative Baptist Fellowship.

CORRECTION: In (BP) story titled "Baylor regents delay Truett seminary opening" dated 1/20/92, please change the first paragraph to read:

WACO, Texas (BP)--Baylor University's board of regents Jan. 17 authorized a committee to respond to a recommendation to open the George W. Truett Theological Seminary in the fall of 1994.

Thanks,
Baptist Press

WMU to launch media campaign
based on research findings

By Susan Todd Doyle

Baptist Press
1/21/92

BIRMINGHAM, Ala. (BP)--Southern Baptist Woman's Missionary Union has completed what its leaders believe to be the most comprehensive research ever conducted about Southern Baptist women.

The research findings form the basis for the most extensive media campaign ever directed toward women by Southern Baptists, WMU leaders said.

The media campaign is scheduled to be launched in April and May.

WMU hired Lawler Ballard Van Durand, a Birmingham advertising, public relations and marketing firm, almost two years ago to work with WMU leaders in an awareness-building effort.

The firm spent about 15 months conducting research that would culminate in a campaign to help build general awareness, increase membership and participation in WMU and bring a higher profile to WMU's products, magazines and services.

The research, believed by both Lawler Ballard Van Durand and WMU to be the most comprehensive study ever done among Southern Baptist women, was released at the end of 1991. Some of the findings were reported during the WMU executive board meeting Jan. 11-16 at Shocco Springs Baptist Assembly in Talladega, Ala..

The research project assessed opinions and perceptions about WMU.

It included five phases of research: intensive interview sessions with WMU leaders on the national staff; intensive interview sessions with editors of WMU publications; an in-depth mail survey to state WMU presidents, executive directors and staffs; focus group interviews with WMU members and leaders in selected sites across the nation; and a nationwide mail survey of WMU members, female non-WMU members and church leaders.

Survey results show "there are a number of very clear and positive findings about WMU and its members," said Chris Bonney, research director for Lawler Ballard Van Durand. "Ultimately, respondents tell us, there is a difference" between WMU members and non-WMU members:

- WMU members worship at SBC churches more frequently than non-members.
- WMU members are more involved in other church activities than non-members.
- WMU members are more concerned about spreading the word of the Lord among the unchurched than non-members.

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-- WMU members are more likely to stick to their Christian faith than bend in the face of secular pressure.

-- WMU members enjoy a fellowship that is the result of dedication, caring for the unchurched and love for one another.

-- WMU members give more to missions causes than non-members.

-- WMU members are more satisfied with their level of spiritual development than non-members.

-- WMU members are more satisfied with their level of church involvement than non-members.

-- WMU members and leaders place themselves among the most devout along a spectrum of religious commitment.

-- WMU leaders rate themselves as being more conservative than any other group considered.

In short, the survey results show, "WMU members are stalwart Christians and members of the SBC community," Bonney said. "The presence of WMU in a church is a healthy thing for the church ... WMU groups and their members can be a tremendous asset to a pastor. WMU may be, as some have suggested, not only the missions conscience of the SBC, but also its loving heart."

The report also raised some concerns:

"If the nature of a great many of the problems WMU faces can be reduced to a single word, we believe that word should be 'awareness,'" Bonney said. "Members tell us that WMU is, as we noted in earlier research, loved by some, distrusted by others and either not known or misunderstood by just about everyone else."

The perception WMU members have of WMU is equally as diverse. "Long-time members of WMU admonish (the organization) to stay firm in its resolve to 'that old-time religion.' Younger members and non-members, on the other hand, say that WMU must adjust its methods to the times instead of continuing to try to turn back the hands of time with approaches that are increasingly archaic and ineffective," Bonney said.

Some members of WMU age-level organizations (Baptist Women, Baptist Young Women, Acteens, Girls in Action and Mission Friends) also do not necessarily see themselves as members of WMU, Bonney reported.

"In many churches, it seems, 'Baptist Women' is synonymous with 'WMU,'" he said. Other age-level groups exist and are acknowledged by church members but are not necessarily seen as components of WMU, he said. Baptist Women is the WMU age-level organization for women ages 35 and older.

One belief seems to be held by all respondents to the survey, he said: "WMU must be prepared to compete with a variety of other Christian and secular activities for their attention. Today's woman is confronted with a staggering amount of pressure in her personal, home and work life."

The research also showed that many non-WMU members do not perceive WMU involvement to be a worthwhile use of their time. Their lack of satisfaction seems to come from WMU's meeting structure, Bonney said. "Many former and non-former members perceive WMU to be long on passive, ineffectual activities and short on action that produces results," he said.

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"WMU's age-level group structure may have been appropriate in earlier times, and may still be in some places, but it is clear from our study that this structure will in many ways restrict WMU from carrying out its charge in the years to come," Bonney said.

"WMU must find ways to accommodate Southern Baptists, including men, who want to express their missions commitment through WMU's outlets," he said.

His findings also showed:

-- "Better than four-in-10 Southern Baptist women overall are currently affiliated with WMU." Of the respondents to the survey, one-fifth of them are members of Baptist Women. A total of 42 percent of the respondents used to be members of a WMU age-level organization. The findings also indicate that 40 percent of Southern Baptist adult women have never been affiliated with a WMU age-level organization.

-- About 47 percent of WMU members live in rural and small-town areas instead of urban areas. More than 33 percent of WMU members live in small or large cities. Only 17 percent of WMU members live in the suburbs.

-- WMU is not made up of just older women. There is little difference between the age profile of all WMU members and all women and girls within the SBC.

The misperception that WMU is made up of older women may relate more to "the strong connection between Baptist Women and WMU," Bonney said, and the weaker connection between WMU and younger age-level groups such as Mission Friends for preschoolers, Girls in Action for girls in grades one through six, Acteens for girls in grades seven through 12 and Baptist Young Women for women ages 18-34.

-- Among current members, only 27 percent work outside the home full time compared to 69 percent of non-members who work outside the home.

-- Nearly twice as many WMU members as non-members have only a high school education. "The percentage of non-members who have completed college or attained more advanced education is twice that of WMU members," Bonney said.

Based on the research findings, Lawler Ballard Van Durand and WMU have developed an awareness-building campaign scheduled to be launched in April and May. The campaign is targeted to three groups of women -- Southern Baptist women not involved in WMU, non-Southern Baptist women who are Christians and interested in missions and women who are not Christians.

The campaign features a four-color, four-page insert which will appear in regional editions of five magazines: Family Circle, Woman's Day, Parents Magazine, Better Homes and Gardens and Good Housekeeping.

The insert will appear in most of these magazines in the following states -- Texas, North Carolina, Georgia, Alabama, South Carolina, Tennessee, Virginia, Mississippi, Kentucky, Florida, Louisiana, Oklahoma, Arkansas, Arizona and New Mexico.

Approximately 8 million copies of the insert are being printed for distribution through the magazines and through distribution of the "overprints" by state WMU offices.

The insert will showcase mission action projects WMU members are doing across the country to improve the quality of life for others.

Copy on the back page will offer a testimony to faith in Jesus Christ. If readers are interested in finding out more, they will be invited to contact their nearest Southern Baptist church or call a toll-free number to request a free videotape about WMU.

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Prior to the launch of the insert in the public arena, pastors and WMU directors across the convention will receive more information about the campaign.

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Prayer is 'foundational'
to foreign missions strategy

By David Williard

Baptist Press
1/21/92

RICHMOND, Va. (BP)--Make prayer the exclusive strategy for the first year of "Green Alert." A missionary reportedly made that recommendation at the first meeting of the Southern Baptist Foreign Mission Board's Green Alert strategy team last October.

One can imagine subsequent discussion: "Just prayer? Nothing else? Surely we should attempt to do something else."

In retrospect, the group adopted additional goals in its effort to help Soviet Baptists take advantage unprecedented openness in republics formerly composing the Soviet Union -- the board's first official Green Alert. But prayer, as witnessed by the New Year's Eve international day of prayer and the subsequent year-long Green Alert prayer effort, remained foundational.

Although missionaries always have relied on the intercession of Southern Baptists, it seems prayer has received increased emphasis in recent years. Some missions administrators trace it to 1980 when R. Keith Parks, as new president of the Foreign Mission Board, set intercessory prayer as the highest priority for foreign missions. Shortly thereafter an intercessory prayer office was created, called the international prayer strategy office since 1987. On an individual basis, missionaries increasingly are scrambling to extend their own private networks of prayer support.

Indeed, prayer, as suggested by the Green Alert team's action, is recognized as the one missions strategy upon which all other strategies depend.

"Prayer is the only strategy that reaches into all 252 countries of the world," says Minette Drumwright, director of the prayer office. It also represents the source of the FMB's greatest power: access to divine intervention.

The mechanism by which prayer works is not known but Southern Baptists, by faith, affirm its power. "Prayer releases God's power into lives and situations," Drumwright says. "I believe that this is God's plan for doing his work."

She cites two primary principles of intercessory prayer:

-- "It needs to be specific" -- the more specific the request, the more focused the response.

-- "It needs to be united" -- the power of prayer is greater when many are interceding with the same request.

Mobilizing Southern Baptists and overseas Baptists in deeper prayer involvement with foreign missions and world evangelization is the purpose of the board's prayer office. Currently, specific requests for prayer submitted by missionaries on the field are circulated through the newsletter "Global PrayerGram" to more than 25,000 individuals each month. Another 12,000 to 13,000 Southern Baptist calls each month are made to the board's PrayerLine, 1-800-395-PRAY, a figure that climbed as high as 21,000 during the Persian Gulf War.

In addition, since the fall of 1987 more than 2,000 assignments connecting individual Southern Baptist churches with unreached countries or people groups have been made through the prayer office. Fifteen state Baptist conventions currently are aligned in prayer partnerships with a people group or country.

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Testimonies from missionaries about the effectiveness of these prayer endeavors arrive routinely. These include praise for helping them make cross-cultural adjustments, for family health, for finding responsive communities, for church sites, for local leaders, for effectiveness in witness and ministry and for binding the power of Satan directed against church communities.

Although such answers to prayer warrant celebration, Drumwright reminds that two-thirds of the world's people still do not know Jesus; one-fourth of the world's people have not heard the gospel.

Incremental goals addressing that challenge were suggested by Parks last August. Among the 10 points the board president said would help Southern Baptists do their part in reaching the world for Christ by the year 2000, two specifically related to prayer:

-- Challenge every Baptist association to "pray forth" at least two additional missionaries plus enough funding for support and operational expenses by 1995.

-- Call on every Southern Baptist to develop regular prayer for missionaries and world evangelization and at least 12,000 churches praying for a specific unreached people group.

New programs are being considered by the prayer office to help achieve these goals. Expansion of the number of Southern Baptists taking advantage of existing programs also will be stressed.

"I think the interest in prayer is rising, judging from the calls we receive," said Terri Willis, prayer office associate director. "I don't know why, perhaps because so much more is being said about prayer now. Also, I think people are very excited about what's going on in their world and they are excited about having a big part in some of the changes."

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This article first appeared in The Commission, monthly journal of the Foreign Mission Board. Williard is assistant editor of the magazine. (BP) photo released by Richmond Bureau of Baptist Press.

Missionary prayer lists
include range of needs

By David Williard

Baptist Press
1/21/92

RICHMOND, Va. (BP)--Since the advent of Southern Baptist foreign missions, countless Southern Baptists have received specific prayer requests directly from missionaries.

"PrayerGram", monthly newsletter of the Southern Baptist Foreign Mission Board, is made up almost entirely of such requests as submitted through a mission prayer chairman. Missionary newsletters also carry prayer requests from the field to Southern Baptists. Indeed, these newsletters provide much of the material that appears in the "Support with prayer" and the "Epistles" sections that regularly appear in The Commission, the board's monthly journal.

Missionary Roger Hesch, as an example, recently wrote in a newsletter: "As we return to Uganda, you can help us through prayer. The following alliteration might help you to better know how to pray for us:

-- "Protection ... from illnesses such as malaria, cholera, amoebic stomach attacks, etc.; from road accidents, violence and robberies; and from frustrations and discouragements.

-- "Penetration ... as we work to see the church started in new areas, as we seek to see the gospel preached among the lost, as we walk with new believers and church leaders in their growth in Christ.

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-- "Perseverance ... that our love, joy, peace, patience, etc., would be 'tough' and enduring, that our attitudes would stay positive, that we would always be able to laugh at ourselves and with our friends.

"Now, by all means, allow God to expand your prayers for us beyond these areas, but use these things as a guide if you don't know how to pray for us on any given day."

Edward and Kathy Steele also recently included comments about the need for prayer for readers of their newsletter from Panama: "With all that God is doing, Satan just isn't rolling over and playing dead. There is serious spiritual warfare going on, and we would plead (if we may use that word) to join us as well as the other missionaries here in the battle."

Spiritual warfare seems a theme around which more missionaries are seeking to build prayer-support chains these days.

"Many missionaries express their belief that Satan has more power in pagan lands," said Minette Drumwright, director of the board's international prayer strategy office. "It may be that he is not as powerful here, with our history of strong churches, or maybe we don't recognize his power here. But these missionaries who are assigned to 'unreached' areas report coming against forces that are so powerful that they can't help but realize their total dependence on prayer and the power of the Holy Spirit."