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March 31, 1992

92-56

**Baptist benefactor cuts Foreign
Mission Board out of bulk of will** By Robert O'Brien

RICHMOND, Va. (BP)--Baptist philanthropist J. Harwood Cochrane, the Southern Baptist Foreign Mission Board's largest benefactor, has disinherited the board of what could amount to tens of millions of dollars.

Cochrane said he has written the board out of his will because he is "disenchanted" with the direction its trustees have taken in the Southern Baptist Convention's theological-political controversy.

One source estimated the legacy due the board after the death of Cochrane and his wife could have been as high as \$30 million, according to news reports. Other sources said that figure was low.

In an interview with Baptist Press, Cochrane refused to confirm dollar amounts but indicated he had left some money in his will for use by the board in overseas hunger relief. But he said he will leave the bulk of his estate in other hands, which he declined to identify.

Cochrane, 79, and his wife, Louise, already have given the board about \$9 million in cash, stocks and property over the years. Their gifts included a 233-acre tract in Rockville, Va., now the site of the board's Missionary Learning Center.

A member of Tabernacle Baptist Church in Richmond, Cochrane built his fortune with Overnite Transportation Co., which he founded and built into an industry leader before selling it to Union Pacific for \$1.2 billion in 1986. He came out of retirement last fall and founded another trucking company, Highway Express.

His decision became public shortly after FMB President R. Keith Parks announced he was retiring as president in October. Parks said his decision resulted from basic differences between him and the agency's trustees and lack of clear support from trustees for him to stay through 1995, a date he had requested earlier.

But Cochrane told Baptist Press he made his final decision "six to nine months ago" to remove the board from his will. He had not intended to make it public "now or ever," he said, but responded to specific questions from the Richmond Times-Dispatch, which first reported the story.

While the decision was not directly related to Parks' decision to retire, Cochrane said it was based on his growing "disenchantment" with the trustees' direction and what he called their failure to follow Parks' leadership.

"I'm very, very disappointed (about the direction of the board)," said Cochrane, himself a former board trustee. "I've been hurt for four or five years now. As I see it, they're trying to recycle everyone and make a fundamentalist out of them. I don't like it a bit."

Cochrane called Parks a friend and "the greatest leader of missionaries I have ever seen" and said he would support the mission leader in whatever he decides to do. But he declined to say whether that would involve financial support of any mission endeavors Parks might undertake after retirement "because I don't know what he will decide to do."

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Cochrane told the Times-Dispatch his experiences with the mission board have left him unenthusiastic about supporting the Cooperative Baptist Fellowship, a group backed by a moderate faction among Southern Baptists. But he hinted he might consider doing so.

Although Parks will not speculate about his future, reports indicate the fellowship is interested in talking to Parks about leading a mission effort.

Parks declined to comment on Cochrane's action but said the Baptist layman had not discussed it with him.

FMB trustee chairman Bill Hancock of Louisville, Ky., commended Cochrane for his support for missions over the years, but said, "Just as we trust God to call out our missionaries, we must trust the Lord to provide the financial needs of the missions enterprise."

Hancock urged other Southern Baptists not to be too quick to take similar action. "Before Southern Baptists disinherit our foreign missions enterprise, I strongly appeal for them to pray and to inquire of present staff members in Richmond and be informed about what has happened and what's going on."

The trustee chairman said "humanly speaking, most of our trustees were disappointed that Dr. Parks announced his retirement." He said he believes trustees would have worked out a way for Parks to stay through 1995 if Parks had not said God was leading him to do otherwise at a March 19-20 retreat with trustees.

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SBC agencies decide not
to exhibit at Fellowship

By Herb Hollinger

Baptist Press
3/31/92

NASHVILLE (BP)--Six Southern Baptist agencies which had earlier indicated they would have exhibits at the Cooperative Baptist Fellowship annual meeting in Fort Worth, Texas, April 30-May 2, have decided this week not to do so.

The Cooperative Baptist Fellowship is an organization created last year in Atlanta composed of moderate Southern Baptist churches and individuals who are critical of current conservative Southern Baptist Convention leadership.

The Sunday School Board, the Brotherhood Commission, Southwestern Baptist Theological Seminary, Midwestern Baptist Theological Seminary and New Orleans Baptist Theological Seminary told Baptist Press they have decided not to have an exhibit at the Fellowship's Resource Fair, held at Fort Worth's Tarrant County Convention Center. The Fellowship earlier said more than 100 vendors were expected to display resources for churches and individuals.

SBC agencies still planning to exhibit are the Annuity Board, Radio and Television Commission as well as two of the six seminaries: Southern and Midwestern. Woman's Missionary Union, an auxiliary to the SBC, also plans to exhibit at the fair.

James T. Draper Jr., president of the Sunday School Board, said after evaluating "our earlier decision ... I have decided we will not go forward with our exhibit plans."

"Cooperative Baptist Fellowship promotional materials advocate bypassing existing Cooperative Program channels. We want to avoid any misunderstanding that, by our presence, the board would be supporting any avenue of mission support that would erode the Cooperative Program," Draper said in a prepared statement released March 30.

"We further concluded that an exhibit at the meeting would be a duplication of efforts. We are choosing instead to have exhibits at Southern Baptist gatherings where we traditionally have been present. We will continue to give priority to exhibits at the annual meeting of the SBC, at Baptist state convention meetings and associational gatherings," Draper said.

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Draper said the SSB would continue to meet needs of churches through conferences, consultations, other exhibits, direct mail and many other means.

The Brotherhood Commission said it had not officially registered as an exhibitor with the CBF, nor sent money for a space.

"We had made an internal decision to be there," Mike Day, director of church and denominational relations, said. However, commission officials decided March 31 not to participate.

"Our decision is based on our historical commitment to and support of the Cooperative Program and our desire to serve the sending agencies of the SBC," Day told Baptist Press. "We stand ready to service all Southern Baptist conventions, associations and churches in strengthening Southern Baptists' commitment to world evangelization and missions."

"In these days, we would encourage all people of God called Southern Baptists to lay aside differences and refocus on our need to get the gospel to every person," Day said. Asked if the commission's decision change was prompted by pressure from other sources, Day said, "We do not feel pressure (to change the decision) outside the Brotherhood Commission."

A spokesman for New Orleans Seminary told Baptist Press simply, "We have changed our minds. We no longer plan to exhibit at the CBF meeting."

A spokesman for Southwestern first told Baptist Press the seminary would have some kind of exhibit but later called to say the seminary would not have an exhibit at all. Southwestern's national alumni association does plan to host a breakfast during the CBF meeting.

Earlier, New Orleans, Midwestern, Southern and Southwestern seminaries had agreed to exhibit at the meeting. The six seminaries jointly own a large display they use at SBC annual meetings.

Southern Seminary officials told Baptist Press their plans remain the same. One source said Midwestern probably would decide not to exhibit when seminary officials realize Southwestern and New Orleans decided against it. Baptist Press was unsuccessful in repeated attempts March 31 to find out if Midwestern had changed its earlier position.

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Missionary urges Baptists begin
culturally Jewish congregations

By Sarah Zimmerman

Baptist Press
3/31/92

ATLANTA (BP)--In a year when anti-Semitic acts set a record, Jim Hendricks of Baltimore is glad Southern Baptists are "beginning to accept the idea of establishing culturally Jewish churches."

Such congregations allow Christian Jews to celebrate and maintain their identity and transmit their heritage to their children, said the home missionary who is working to establish a Messianic Jewish church in Maryland.

The 1991 number of anti-Semitic incidents in the United States reached a record of 1,879, up 11 percent from the previous year, according to research by the Anti-Defamation League of B'nai B'rith.

Some of the acts included the murder of a 29-year-old Jewish man in Brooklyn, N.Y., a smoke bomb thrown at people entering a synagogue in Florida and broken windows in homes and cars owned by Jews.

Hendricks, president of the Southern Baptist Messianic Fellowship, said Southern Baptists should, of course, resist such acts. But he added that they should go a step further by establishing culturally Jewish congregations.

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For example, Hendricks said culturally Jewish church would be likely to celebrate the Passover as a remembrance of the Jewish deliverance out of Egypt as well as their deliverance through the resurrection of Jesus Christ.

"We do have (Christian) Jewish people who are members of our churches," Hendricks said. He said establishing culturally Jewish churches gives Jews the same consideration that Southern Baptists give people of other ethnic groups when starting churches.

Hendricks said the Southern Baptist Convention has seven messianic congregations and at least 10 fellowships. He said the Southern Baptist Messianic Fellowship, organized in 1990, is working to develop its constitution.

The fellowship will meet Monday, June 8, prior to the Southern Baptist Convention annual meeting at Pleasant Heights Baptist Church in Indianapolis.

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CORRECTION: In BP story titled "Churches can bring about change in the environmental crisis," dated 3/30/92, please change the date of Earth Day in the first paragraph to April 22, not April 23.

Thanks,
Baptist Press

Baptist chaplain's cantata
honors 15 murdered Jews

By Carla Crowder

Baptist Press
3/31/92

MONTGOMERY, Ala. (BP)--An event in the Jewish Holocaust of World War II had such an impact on Maj. Dennis Lovin he felt compelled by a higher power to write a choral piece about it.

And Lovin, a Southern Baptist chaplain at Maxwell Air Force Base, believes the cruelty that destroyed more than 6 million Jews still shows its evil face today.

"One reason the Holocaust remains so important (is) the spirit of terror of killing people is still with us," Lovin said. That happens even in Montgomery, he said, recalling random shootings in late December when one young woman was murdered while driving to a Christmas celebration.

"We as religious people must get together to stop this," the chaplain said.

In January Lovin and Rabbi David Baylinson of Temple Beth Or organized a performance by the 15-voice Montgomery Civic Choir to bring together members of the Jewish and Christian community to hear what happened 50 years ago in Warsaw, Poland.

Lovin composed a short cantata, "Shemah: Holiday of Mourning," about the execution of 15 Jews on the first day of Hanukkah in 1941.

Lovin learned about the event from the diary of Chaim Kaplan, a Hebrew teacher imprisoned in the Warsaw Jewish ghetto under the terror of the Nazis until he was executed.

His diary was found after the war hidden in a kerosene can outside a farm in Warsaw, Lovin said.

The cantata Lovin composed sets the painful story to music. The narrator begins:

"He watched as 15 were executed in spite of the protest of thousands who looked on through the chain-link fence that bound them inside.

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"As shots rang out, a silence fell over the entire ghetto, until the entire city began weeping. The crime of the prisoners was being caught looking for food outside the ghetto gates, and being Jewish."

The music takes on the eerie misery of a whole city weeping. Even the soldiers who fired the shots cried, Lovin said.

"All throughout the composition of the piece, I felt the presence and inspiration of Kaplan's indomitable spirit. Now 50 years later, Kaplan's vision lives again.

"With that vision is the question: How can we put to death people for being themselves?" Lovin asked.

He had not composed music before, but holds a master's degree in music so he had the skills for the work.

The last entry in Kaplan's diary asks, "What shall become of my diary after I, too, am taken?"

Lovin knew the contents of the diary were too powerful to put aside. He said he hopes through his music others will realize the lessons of that tragedy.

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Carla Crowder is a staff writer for The Montgomery (Ala.) Advertiser.

Study compares values lifestyles
of U.S. adults to Southern Baptists By Linda Lawson

Baptist Press
3/31/92

NASHVILLE (BP)--Southern Baptists include more self-respecting, self-disciplined, reflective adults than the general population of the United States but considerably fewer adventure-seeking types committed to fun and enjoyment.

Using eight types of American consumer behavior identified by Values and Lifestyles 2, a program of SRI International of Menlo Park, Calif., the Southern Baptist Sunday School Board's corporate planning and research department categorized 1,377 Southern Baptist respondents in its 1990 Constituency Study and compared percentages to the general population of adults. The board is a subscriber to VALS2.

VALS2 types include at one end of the spectrum, Actualizers, a group blessed with abundant resources, and at the other, Strugglers, those attempting to survive with the bare minimum of resources. The remaining types include two each who are primarily principle-oriented, two who are status-oriented and two, action-oriented.

Southern Baptists differ most with the U.S. population in two categories, Fulfilleds, in which Southern Baptists exceed the national average, and Experiencers, in which they are under the national average.

Fulfilleds, one of two principle-oriented types, include 11 percent of the U.S. population but 18 percent of Southern Baptist adults, the type with the largest group of Southern Baptists.

Fulfilleds tend to be 35 years of age or older, college graduates and have a higher-than-average income. Most are married; 39 percent work in professional/technical occupations. They are mature, satisfied and reflective people who tend to be politically active and informed. They feel comfortable with people of other racial and culture groups.

Experiencers, one of two action-oriented types, include 12 percent of adults in the U.S. but only 7 percent of Southern Baptist adults.

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With a high priority on seeking adventures, Experiencers tend to be dissatisfied with their jobs and possess a lower-than-average confidence in organized religion. Most are under 35 years old and high school graduates and 56 percent are single. They seek variety and excitement in exercise, sports, outdoor recreation and social activities.

Cliff Tharp, associate director of the corporate planning and research department, said some denominations do better than Southern Baptists at reaching Experiencers, primarily Episcopalians, Lutherans and Presbyterians.

In the remaining six categories, the percentage of Southern Baptist adults falls within 3 percent of U.S. adults.

Believers, the second principle-oriented type, also is the second-largest group with 16 percent of U.S. adults and 17 percent of Southern Baptists. A total of 35 percent of Southern Baptist adults fall into the two principle-oriented categories.

Believers -- often over 55 years of age and either homemakers or retired -- are traditional and conservative people who value a well-established set of beliefs and rules. They hold to traditional ideas of home and family and find themselves uncomfortable with people they consider "different." They tend to be concerned about a strong national defense and the environment.

Tharp said Southern Baptists in the two principle-oriented types, Fulfilleds and Believers, "tend to be committed and involved in their churches as evidenced in participation in leadership positions in Southern Baptist life."

Southern Baptists have fewer adults in the two status-oriented types, Achievers and Strivers, than U.S. adults. Achievers include 13 percent of U.S. adults and 10 percent of Southern Baptists. Thirteen percent of U.S. adults are Strivers compared to 11 percent of Southern Baptists.

Achievers, success- and career-oriented people, are in their late 20s to early 40s. Achievers are well-educated, more likely to live in suburbs and they structure their lives around family, church and business. Sixty percent are women. Achievers value image and the appearance of success.

Achievers might more typically be described as Yuppies, Tharp said. "Like other denominations, we're not reaching them to the level of their percentage of the population."

Strivers define success in terms of money, a commodity they are seeking in larger amounts than they possess. High school graduates, they work in clerical, sales and blue-collar positions. Most are married with dependent children. Easily bored and impulsive, Strivers generally seek what is beyond their reach.

Makers, the second action-oriented group, includes 13 percent of U.S. adults and 14 percent of Southern Baptists. Politically conservative, Makers are practical people who value self-sufficiency. They may build a house, repair a car or engage in other types of work with their hands. Generally in the 20 to 40s age range, Makers have average incomes and tend to work at blue-collar occupations.

Actualizers, the best-educated and wealthiest group, comprise 8 percent of adults in the U.S. and 9 percent of Southern Baptist adults. They tend to be 35-44 years of age, highly educated and earn more than \$50,000 per year. Actualizers are confident, take-charge kinds of people who work in professional/technical and managerial occupations. Most are married with dependent children.

In contrast to Actualizers, Strugglers lack education, skills and income. Seventy-one percent are over 55 years old. Their lives are focused on meeting the needs of the moment. Mostly women, Strugglers are concerned about security and safety. Strugglers include 14 percent of U.S. adults and of Southern Baptist adults.

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Graphic illustration to accompany this story mailed to state Baptist newspapers by the SSB bureau of Baptist Press.

Values, lifestyles impact
church involvement

By Linda Lawson

NASHVILLE (BP)--Hal, a 39-year-old chief executive of a computer software firm, is immersed in his work and family but also finds time to chair the finance committee at his church and assist his wife in directing a children's Sunday school department.

Hal is outspoken at church in support of community ministries to the needy and gives money above his tithe to world missions.

On the other hand, Mildred, 77, is preoccupied with trying to make ends meet on a fixed income. She worries that the neighborhood where she has lived for 40 years is no longer safe. She fears a break-in or being robbed on the street.

A lifelong, faithful church attender, Mildred wishes her church were more concerned about her needs and those of her fellow seniors.

Hal and Mildred, not real persons, symbolize two types, Actualizers and Strugglers, commonly found in Southern Baptist churches. Using types of adults categorized according to values and lifestyles by VALS2 of SRI International, the Southern Baptist Sunday School Board's corporate planning and research department categorized Southern Baptist respondents to its 1991 constituency study.

Understanding the different types of people commonly found in Southern Baptist churches helps leaders understand why conflicts arise and what kinds of emphases will draw the groups together, said Cliff Tharp, associate director of corporate planning and research.

Actualizers, like Hal, are successful leaders in their communities and churches. They are well-educated, have a large world view and generally earn more than \$50,000 per year.

At the other end of the spectrum, Strugglers such as Mildred tend to be older, often retired, with little education and inadequate resources. Their overwhelming concern is the need of the moment.

The remaining six types include two which are termed principle-oriented, Fulfilleds and Believers; two, status-oriented, Achievers and Strivers; and two, action-oriented, Experiencers and Makers.

Charles, characterized as Fulfilled, sells insurance for a living and refinishes furniture for a hobby. He is a devoted father and husband. He is a deacon and has served on many key church committees. He recently opposed a building program because he felt the staff did not adequately demonstrate a need for additional facilities.

Shirley, a Believer, is 60 and, with a 32-year career as a public school teacher, anticipates retiring in one more year. She had planned a trip to Europe last summer but cancelled at the last moment because she feared getting caught in a terrorist attack on a plane or in an airport.

Shirley worries that her church is not providing adequate biblical and doctrinal grounding for its youth. She thinks youth leaders place too much emphasis on having a good time and not enough on studying the Bible.

Ann, a nursing instructor at a local university, falls into the Achiever category. At 33, she balances the constant demands of career and family. She is concerned that her church provide strong programs for her children but wishes there was less emphasis on money.

Money is the driving force in the life of Celia, a Striver. With two preschoolers, Celia wishes she could be a stay-at-home mom but knows her family cannot survive without her income as a payroll clerk. She periodically rededicates her life to the Lord but the peace she seeks eludes her.

While Joel, an Experiencer, grew up going to church, he dropped out after college and spent most Sundays hiking, fishing or biking. When his former youth minister asked him to accompany the youth on a ski trip, Joel went along. Since then, he attends church spasmodically but questions whether institutional religion is relevant.

Charlie, a Maker, is the father of five children who finds his greatest joy in his family and in completing his home on which he has done 90 percent of the labor. Charlie is on the outs with his church because members voted to go into debt to enlarge the educational facilities. He thought they should have adopted a pay-as-you-go plan and involved members in the construction.

Among these eight types, Tharp said certain conflicts are inevitable in churches. For example, the Actualizers and Fulfilleds, who have more resources also want church programs to be highly professional in quality. They are willing to spend money to achieve this.

Believers, Strivers, Makers and Strugglers are likely to oppose such expenditures as wastes of money.

At the same time, Tharp warned, churches "don't need to emphasize differences among the groups so much that they can't come together."

For example, he said Actualizers, Achievers, Believers, Makers and Strugglers can be united around family issues.

Because Actualizers and Fulfilleds tend to be in leadership positions, it falls to their lot to take the initiative in building bridges among the various groups, Tharp said.

At the same time, a Believer who happens to teach a Sunday school class must be attuned to the needs and interests of Achievers in the class.

"If you want to use a marketing term, keep in touch with your customer," Tharp said. "The customer may be someone inside the church or someone outside you are trying to reach."

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Chart accompanying this story mailed to state Baptist newspapers by SSB bureau of Baptist Press.

BJC hires law firm in dispute
over \$300,000 in SBC funds

Baptist Press
3/31/92

WASHINGTON (BP)--The Baptist Joint Committee on Public Affairs has retained a Washington law firm to assist in the committee's claim of \$300,000 in disputed funds held by the Southern Baptist Foundation.

The funds also have been sought by the SBC Christian Life Commission.

The SBC Executive Committee, in its Feb. 17-18 meeting, voted to recommend to the Southern Baptist Convention in its June meeting in Indianapolis that the committee be permitted to reallocate the funds to SBC causes as the committee "deems appropriate." At the same time, the Executive Committee recommended that the SBC allocate accrued interest on the \$300,000 sum to the Baptist Joint Committee on Public Affairs. A check for more than \$80,000 has been sent to the BJC.

Representing the BJC will be the firm of Powell, Goldstein, Frazer and Murphy with offices in Washington and Atlanta. BJC executive director James Dunn said the firm will provide "the level of expertise that we know is required in a matter so important and sensitive."

To date, neither side in the dispute has initiated formal legal action.

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The \$300,000 fund was created by SBC action in 1964 and the BJC has received interest on the sum since, totaling more than \$560,000. A dispute over the funds erupted last year between the BJC and CLC over ownership of the funds. The BJC requested the funds last fall with the intent to purchase a building in Washington, but by then the matter had been referred to the Executive Committee by the Southern Baptist Foundation. A special committee appointed to research the matter framed the recommendation adopted by the Executive Committee in February.

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Southern Baptists take three
of six top preaching awards

Baptist Press
3/31/92

SAN FRANCISCO (BP)--Three of six first-place awards in the fifth annual Best Sermons competition sponsored by publisher HarperCollins were given to Southern Baptist preachers.

First place in the evangelistic sermon category went to Michael Duduit, director of development and church relations at Samford University in Birmingham, Ala.

Top honor in the expository sermon category was given to Richard F. Wilson, dean of the chapel at Mercer University in Macon, Ga.

First place in the pastoral sermon category went to Walter B. Shurden, Callaway professor of Christianity at Mercer.

More than 1,000 sermons were submitted to the national competition judged by leading preachers and teachers from several denominations. According to HarperCollins, the annual program seeks to recognize and encourage excellence in preaching.

Winning sermons will be published in "Best Sermons 5" later this spring, edited by another Southern Baptist, James W. Cox, Lester professor of Christian preaching at Southern Baptist Theological Seminary in Louisville, Ky.

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Toscanini recording
now aiding missions

By Robert Dilday

Baptist Press
3/31/92

RICHMOND, Va. (BP)--A 42-year-old recording of "Dixie" by Arturo Toscanini and the NBC Symphony Orchestra is providing funds for Southern Baptist missions endeavors.

The 78-rpm transcription disc was made by a Richmond radio station during a 1950 concert at the Mosque, then the city's main concert hall.

Toscanini's concert was part of a six-week, coast-to-coast rail tour by the legendary 83-year-old conductor and the NBC Symphony. As an encore, he led the musicians in a rousing rendition of the old Confederate song.

B. Hutson Cousins, a member of First Baptist Church in Richmond and former head usher at the Mosque, discovered the disc among his records last year. An engineer from the radio station had given it to Cousins, 86, shortly after the concert.

After learning the recording's value and considering various options, Cousins decided to donate the disc to his church.

"I gave it to First Baptist in honor of my wife, Douglas, who died in 1990," he said. The couple was married for 61 years.

Sound technicians at First Baptist transferred the disc to audio cassette tapes last month and have made them available for \$3 each. All proceeds from sales will be contributed to missions causes.

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About half the running time of the tape contains the long ovation following Toscanini's concert. Before the clapping has died out, the orchestra bursts into its arrangement of "Dixie."

According to Clarke Bustard, music critic for the Richmond Times-Dispatch, Cousin's recording is one of the few sound documents to survive the widely publicized 1950 tour.

Mortimer M. Frank, director of the Toscanini Archive in Wave Hill, N.Y., told Bustard "a number of musicians from the NBC Symphony claim that some of Toscanini's finest performances were on this tour."