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NATIONAL OFFICE

SBC Executive Committee

901 Commerce #750

Nashville, Tennessee 37203

(615) 244-2355

Herb Hollinger, Vice President

Fax (615) 742-8919

CompuServe ID# 70420.17

BUREAUS

ATLANTA *Jim Newton, Chief, 1350 Spring St., N.W., Atlanta, Ga. 30367, Telephone (404) 898-7522*

DALLAS *Thomas J. Brannon, Chief, 333 N. Washington, Dallas, Texas 75246-1798, Telephone (214) 828-5232*

NASHVILLE *Lloyd T. Householder, Chief, 127 Ninth Ave., N., Nashville, Tenn. 37234, Telephone (615) 251-2300*

RICHMOND *Robert L. Stanley, Chief, 3806 Monument Ave., Richmond, Va., 23230, Telephone (804) 353-0151*

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

February 8, 1993

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Overseas baptisms hit new high;
membership passes 3 million

By Erich Bridges

Baptist Press
2/8/93

RICHMOND, Va. (BP)--Southern Baptist missionaries and their overseas Baptist partners baptized more than a quarter of a million new believers around the world in 1992.

The 251,901 baptisms, a new high, topped 1991's record total by 8 percent.

Missionaries and international Baptists -- assisted by more than 11,000 volunteers, students and tentmakers -- also started 1,606 churches last year. That represents a nearly 6 percent jump over 1991's church starts.

All churches related to Southern Baptist foreign missions jumped to about 32,800, a 4,865, or 17.4 percent, increase. Total church membership topped 3 million for the first time, climbing 463,000 to more than 3.4 million, a 15.5 percent rise.

But the big jumps in church and membership totals reflect "cleanup" and "affiliate" growth as well as actual new churches, stressed Jim Slack, church growth consultant for the Southern Baptist Foreign Mission Board. Slack compiles the board's annual statistical report.

"Cleanup" growth results from a continuing drive for more accurate accounting of results on mission fields. "Affiliate" growth counts already-existing churches, for the most part, in areas that become Southern Baptist mission fields in a given year.

Southern Baptists became mission partners in some big areas in 1992 -- like whole chunks of the former Soviet empire. "Next year we won't have any more Russias and Eastern Europes come in through affiliate growth," Slack cautioned. "We'll have a little of that as we count the Czech Republic or Lithuania or Georgia, but those aren't large numbers."

The new church and baptism totals, however, are "real, solid statistics" revealing growth that actually occurred in 1992, Slack said.

Most significant for world evangelization, missionaries and co-workers actually planted churches -- 20 of them -- in "World A," that part of humanity virtually untouched by the gospel. Southern Baptists have begun focusing on entirely unreached peoples in recent years.

Sunday school membership in overseas churches grew by about 145,000 to 1.9 million people, 54 percent of total church membership. "Preaching points" -- gospel outposts that may one day become churches -- increased by 1,153 to almost 23,900.

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Churches and preaching points together totaled about 56,700. If current growth rates continue, and if all the preaching points become churches, Southern Baptists will reach about 75 percent of their Bold Mission Thrust goal of 75,840 churches overseas by the year 2000, Slack predicted.

But many of those preaching points aren't maturing fast enough for healthy growth, he warned.

"We have a large pool to grow from in the future, but a large number of them aren't maturing each year as they should," Slack said. "That's two sides of the same coin. The very fact that we've got 24,000 preaching points out there is an enormously good sign. The Southern Baptist Convention doesn't have anywhere near that, and it's got 38,000 churches. But some of these preaching points aren't getting the attention they need, and that's hard, because they're out in hard places."

New church starts overseas also far surpass Southern Baptist Convention levels. But they still haven't broken out of the 5 to 7 percent annual growth range.

"That's the nature of churches all over the world," Slack explained. "In the United States, 75 percent of all new churches are started by churches seven years of age and under. The older the churches get, the less willing they are to get out on the frontiers of growth. They take fewer risks, spend more on themselves, build more buildings. That's true in America, and it's true in Europe, Africa and Asia.

"If we're going to go to the next level of growth, we've got to do what we do, better, and we've got to make some hard choices and tightly focus in on evangelism and growing edges. That's hard for churches to do."

Further, the bulk of missionaries and mission resources still support existing churches and Christian institutions -- despite years of effort to focus strategies on church starting and deploy missionaries to pioneer areas.

Finding the right mix is difficult, Slack said. If all missionaries did nothing but start churches, growth would skyrocket for a few years. But the whole enterprise would collapse for lack of trained local leaders.

"If you quit church planting and do all discipling, then your growing edge stops," Slack said. "If you send everybody out on the growing edge to plant churches, you don't have the leadership and discipling you need to go on. So it's a delicate balance. It must not be destroyed by exaggerated emphases in either evangelism or discipling and training."

Just sending more new missionaries won't meet the challenge either, Slack added, unless they fit into a coordinated team focused on solid church growth.

But mission fields definitely need new missionaries. The Foreign Mission Board appointed 404 new missionary personnel in 1992 and reappointed 10 veterans. But 427 missionaries completed service, retired, resigned or died. That's a net loss of 13 and only the third such loss in two decades. The other two loss years were 1972 and 1989.

With the return home of the post-World War II generation of missionaries, average annual retirements have jumped from 25 to 30 a year in the late '80s to 60 to 75 now. The final missionary count for 1992 was 3,893.

Slack estimated it will take two years for the Foreign Mission Board to recover from the net loss of missionaries in 1992. Annual missionary appointments will need to average at least 430 to avoid a succession of yearly downturns, he said.

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(BP) graphic (horizontal) mailed Feb. 8 to state Baptist newspapers by Richmond bureau of Baptist Press. Outline incorporated in graphic. Graphic also available on SBCNet Clip-art menu (for information on accessing contact Marty Croll, SBC Foreign Mission Board, 804-353-0151).

Study groups are meeting,
to report progress in April

By Linda Lawson

NASHVILLE (BP)--Nine study groups named in September 1992 by Southern Baptist Convention President Ed Young have been meeting, and chairpersons will gather in April to report on their progress.

Young appointed co-chairpersons of the nine groups who then worked with Young to select members. He named Baptist Sunday School Board President James T. Draper Jr. general chairman of the process.

"We will be meeting in April to discuss with all of the chairpersons the work of their groups and come to a good report on their work," Draper said.

The work of the theological study group "may result in a statement of convictions as well as specific recommendations," according to Timothy George, dean of the Beeson Divinity School at Samford University in Birmingham, Ala. Co-chair is Roy Honeycutt, president of Southern Baptist Theological Seminary in Louisville, Ky.

The group was instructed by Young to use as foundational documents the 1963 Baptist Faith and Message statement, the 1987 report and recommendations of the SBC Peace Committee and the 1978 and 1982 Chicago Statements on Biblical Inerrancy.

"We pray for true revival and genuine reconciliation within our beloved denomination and trust that our efforts will contribute to these goals," George said. The 11-member group met Nov. 13-14 in Birmingham and plans future meetings in Louisville and Dallas.

George said the committee voted to pursue its work in confidentiality although "we welcome and seek input from all Southern Baptists."

Outreach and evangelism are the focus of the work of three groups on reaching the world, reaching youth and children and reaching America.

The reaching the world study group, chaired by Charles Fuller, pastor of First Baptist Church of Roanoke, Va., and Jim Henry, pastor of First Baptist Church of Orlando, Fla., met Feb. 4-5 in Orlando and plans a second meeting in mid-March in Atlanta.

"We want to see where we've been, where we are, what we've done right that needs to be continued and enlarged upon and, in light of the changing world, just what we ought to suggest for the future in world missions," Fuller said. "We understand we're not the committee to strategize; the Foreign Mission Board has that assignment. Our assignment, like all these other task force committees, is to offer suggestions, recommendations and observations."

Members of the reaching youth and children study group, which plans a second meeting Feb. 15-16 in Dallas, have committed themselves to increase the numbers of teen-agers being baptized in Southern Baptist churches, reported co-chair Dwight (Ike) Reighard, pastor of New Hope Baptist Church in Fayetteville, Ga. They are involving youth ministers, pastors, evangelists and state convention personnel with their group, which is co-chaired by Texas-based evangelist Rodney Gage.

"We're developing a strategy to help churches reach young people whether they have a full-time, part-time or volunteer youth minister," Reighard said.

At its first meeting Jan. 7-8 in Dallas, the reaching America study group began developing a purpose statement and defining its goals, according to co-chair Fred Wolfe, pastor of Cottage Hill Baptist Church in Mobile, Ala. Frank Pollard, pastor of First Baptist Church of Jackson, Miss., is the other co-chair.

"We took a glance at our past, our present and where we want to go," Wolfe said. The group plans to hear four experts in areas such as urban settings and social ministries at its second meeting in late February.

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The women's ministries group, which held its first meeting Jan. 14-15 in Nashville, is seeking "to determine the needs of Christian and non-Christian women in this decade," according to Susie Hawkins of Fort Lauderdale, Fla. "We are to study what is being offered for women through Southern Baptist churches and determine what's working and what's not working." Co-chair is Sarah Maddox of Brentwood, Tenn.

The multi-ethnic advisory study group has completed its report after meeting Dec. 3 and Jan. 14 at the Dallas-Fort Worth Airport. Co-chairs are George Harris, pastor of Castle Hills First Baptist Church in San Antonio, Texas, and James Semple, director of the state missions commission of the Baptist General Convention of Texas.

The other three groups include cords and stakes, the family, Cooperative Program and special offerings.

Members of the groups include the following:

Theological -- George; Honeycutt; William Bell, Dallas; J. Walter Carpenter Jr., Houston; Mark Coppenger, Nashville; Stephen Corts, Charleston, S.C.; Carl F.H. Henry, Arlington, Va.; Herschel H. Hobbs, Oklahoma City; Richard Land, Nashville; R. Albert Mohler, Jr., Atlanta; and William Tolar, Fort Worth, Texas.

Reaching the world -- Fuller; Henry; Don Kammerdiener, Richmond, Va.; John Bisagno, Houston; Toni Clevenger, Pensacola, Fla.; Wayne Dehoney, Louisville, Ky.; Paula Hemphill, Atlanta; Dale Hooper, Tyler, Texas; Emmanuel McCall, Atlanta; Adrian Rogers, Memphis, Tenn.; and Gary Taylor, Jackson, Tenn. Advisory consultants are David Barrett and Jim Maroney of the Foreign Mission Board and Margaret Perkins of the Home Mission Board and Woman's Missionary Union.

Reaching children and youth -- Reighard; Gage; Dennis Baw, Fort Worth, Texas; David Burton, Jacksonville, Fla.; Rick Caldwell, Geyer Springs, Ark.; Doug Couch, Atlanta; Dean Finley, Atlanta; Chuck Flowers, Dallas; Neil Jeffries, Dallas; Jack Millwood, Mobile, Ala.; Jerry Morris, Arlington, Texas; Ron Proctor, Euless, Texas; Dave Riggle, Houston; Phil Newberry, Memphis, Tenn.; and Ronnie Floyd, Springdale, Ark.

Reaching America -- Wolfe; Pollard; Larry Lewis, Atlanta; Bailey Smith, Atlanta; Charles Stanley, Atlanta; Jack Graham, Dallas; Mark Brister, Shreveport, La.; Roy Fish, Fort Worth, Texas; David Walker, San Antonio, Texas; O.S. Hawkins, Fort Lauderdale, Fla.; James Merritt, Snellville, Ga.; David Butler, Goshen, Ky.; and Jay Strack, Dallas.

Women's ministries -- Hawkins; Maddox; Denise George of Birmingham, Ala.; Clysta de Armas, Orlando, Fla.; Linda Gregory, Dallas; Rhonda Kelley, New Orleans; Penny Lowery, Albuquerque, N.M.; Barbara O'Chester, Austin, Texas; Nancy Schafer, Atlanta; Ellen Tanner, Edmond, Okla.; and June Whitlow, Birmingham. Special advisers are Esther Burroughs of West Palm Beach, Fla., and Selma Wilson of Nashville.

Multi-ethnic advisory -- Semple; Harris; Howard Anderson, Dallas; Jimmy Anderson, Shawnee, Okla.; Antonio (Tony) R. Arango, Hialeah, Fla.; James Chiu, Anaheim, Calif.; Ramon Gesualdo, Brooklyn, N.Y.; Mario Hernandez, Salinas, Calif.; Wilner Maxey, Miami; Sam Medina, Lubbock, Texas; Valentin Popovici, Chicago; and Kwan Soo Sony, Metairie, La.

Cords and stakes -- Charles Carter, Birmingham, Ala., and Jerry Vines, Jacksonville, Fla., co-chairs; Billy Ramsey, Fort Worth, Texas; Ron Lewis, Richardson, Texas; Junior Hill, Hartselle, Ala.; Dick Lincoln, Columbia, S.C.; Danny Watters, Douglasville, Ga.; D.L. Lowrey, Lubbock, Texas; Mark DeMoss, Snellville, Ga.; Rick Warren, Mission Viejo, Calif.; and Gene Moore, Houston.

Family -- Charles Page, Charlotte, N.C., and Stephen Davis, Russellville, Ark., co-chairs; Kay Moore, Nashville; Jay Wolfe, Tuscaloosa, Ala.; Charles Lowery, Albuquerque, N.M.; Tom King, Nashville; Ron Mumbower, Jackson, Miss.; Suzanne Gross, Gainesville, Fla.; Miles Seaborne, Fort Worth, Texas; and Oscar Romo, Atlanta.

Cooperative Program and special offerings -- Ralph Smith, Austin, Texas, and C.B. Hogue, Fresno, Calif., co-chairs; Howard Gates, Fort Walton Beach, Fla.; Ernest Mosley, Nashville; James Pleitz, Dallas; Jim Prock, Clovis, N.M.; Bob Reccord, Norfolk, Va.; Jimmy Sheffield, Little Rock, Ark.; Mark Short, Alexandria, La.; June Tate, Huntington Beach, Calif.

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Bronx Baptist Church starts
choir for city's homeless By Karen Willoughby Santiago

Baptist Press
2/8/93

NEW YORK (BP)--The choir has a home. Its members don't.

"Next week I'll show you how to sing that song," Blaine Durham said to the choir director with a lilt in his voice. "I was in a choir once. I'll show you how to pick up the pace."

Durham was one of 16 people to join in late January what may be New York's first choir of homeless people.

The choir is the latest in 26 years of innovative, committed-to-the-city ministry led by Samuel G. Simpson, Southern Baptist pastor of Bronx Baptist Church in New York.

"We got to thinking, last October," Simpson recounted. "These people don't come to church on Sunday, we said, so how can we minister to them beyond what we do on Saturdays?"

Bronx Baptist provides a hot meal and free clothing for up to 100 people each Saturday in the fellowship hall of its stately building two blocks off the main downtown area of the Bronx, which is north of Manhattan.

Bronx Baptist's choir director, Roy Jennings, who teaches music at La Guardia School of the Arts, offered to lead the choir of homeless people twice a month. Sydney Brown, a member of the church's Gospel Vibrators musical group, volunteered to lead the choir the other weeks.

The choir doesn't care who leads it. They just want to sing.

Kingsley, that's his first name, was the first to sidle over to the piano where Jennings was working through chord progressions.

"I want to draw people's attention to God," Kingsley said in explanation of his desire to join the choir. "Besides the attention to God, I think you will actually feel the right way. I try to sing the right way for Bronx Baptist Church."

One by one, people who had been leaning against a wall ambled over to the sound of music. Some stopped at the free clothing table and with their heads kept time to the beat as they searched for fresh garments.

"I enjoy it. I enjoy it," said a man who identified himself by the "B" on his baseball cap. "I'm feeling good."

Feeling good is what it's all about, Simpson said.

"The idea is, how can we help them beyond just a hot meal and some new clothing?" Simpson asked. "As they work together, Mr. Jennings is going to pull out of them what's troubling them, and once we know that, we can try to rehabilitate them."

Besides, Simpson added, music in and of itself produces a healing.

He suggested to Jennings the choir could sing "Amazing Grace." Sure enough, they could.

Then came a suggestion for "Jesus Loves Me," and that triggered a memory in one chair member's mind.

"We need a songbook," she said. "We're in a choir. We need songbooks."

Even with the assistance of hymnals, "Jesus Loves Me" was kind of ragged, but the sound of joyous voices swelled with "Go Tell It on the Mountain" and grins spread across faces as the choir caught the joy in each other's shining eyes.

Then one spotted someone sitting down at the table set for lunch, and choir rehearsal was over as everyone claimed places.

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So many homeless people show up for Saturday's Jamaican cooking at Bronx Baptist that they eat in shifts. But before the women of the church served dinner, Simpson talked to the first shift of diners about the choir.

"We're expecting to have good fellowship, to sing music we all know and love," Simpson said. "We're going to have a big choir, and what we want is to make it your thing."

Choir rehearsal will start at noon every Saturday, Simpson said. Choir members will eat before the other diners, and then will entertain. (That should increase the ranks of the choir, he said in an aside.) Someone may be led to bring a gospel message and that will be all right, too, Simpson said.

He asked one of the choir members to lead in prayer. Clearly surprised, the man cleared his throat, looked around, said, "Everybody, bow your heads," and prayed.

"Dear Lord in Heaven," he opened, and closed with "May we all be back in next week. Amen."

Many homeless people are professional people who have hit bottom, Jennings said.

"It could happen to any of us," Jennings said. "If you're sick for any length of time, out of work -- it could be anything and you'd be on the streets." That's what happened to Lee Williams.

He told his story as he shuffled through items on the fresh clothing table.

He employed six people in a wood floor treatment business. One night he happened to look out his third-floor apartment window as three people set afire his van that had inside it three uninsured machines.

"Ever since then I started going down, down, down," Williams said. "You learn how to get along, but I wouldn't wish it on anybody."

He enjoyed singing in the choir, he said.

"It makes me feel good," Williams said. "When you see other people smiling and laughing it makes you feel you want to smile and laugh too. It will make you feel happy for awhile."

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Waltz elected executive
for Penn/Jersey Baptists

Baptist Press
2/8/93

HARRISBURG, Pa. (BP)--The Baptist Convention of Pennsylvania/South Jersey's executive board unanimously elected David C. Waltz as executive director-treasurer during a Feb. 6 regular session in Harrisburg.

Waltz, 40, will become the convention's fifth executive director, succeeding Wallace Williams, who resigned last year to become a faculty member at Samford University's Beeson School of Divinity in Birmingham, Ala.

Waltz has been the interim executive since mid-August of last year. He has headed the Evangelism/Brotherhood Division since September 1990.

He is the son of the late Joe Waltz, the convention's first executive director-treasurer, who died after only a year in office in the early 1970s.

Charles Teague, search committee chairman and pastor of Country and Town Baptist Church in Mechanicsburg, gave the report of the committee as the board's first item of business.

Following a question-and-answer period, board members voted by voice assent. Robert Colvin, member of the administrative committee and pastor of Valley Baptist Church in Middletown, prayed for God's blessing to be upon Waltz.

"The number one role for the state convention is to serve the churches and to strengthen the churches. We cannot move ahead without strong churches. Strong churches can start new churches," said Waltz responding to a question about priorities.

When asked if he favored dual alignment with the Cooperative Baptist Fellowship, Waltz said he felt no inclination to do that.

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Waltz grew up in Pittsburgh. Prior to his work on the state convention staff, he was pastor of First Southern Baptist Church of Williamsport 12 years.

He was president of the BCP/SJ, 1985-87, and first vice president, 1983-85. He served as chairperson of the convention's Twentieth Anniversary Committee in 1990.

Waltz and his wife, Janice, have two children, Lauren 7, and Jonathan, 5.

A graduate of Princeton University, Waltz holds master of divinity and doctor of ministry degrees from Southern Baptist Theological Seminary in Louisville, Ky.

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Denominational relations group
claims SBC charge is 'obsession' By Herb Hollinger

Baptist Press
2/8/93

NASHVILLE (BP)--Officials of the Southern Baptist Denominational Relations Information, Inc., say charges by SBC officials that the group has no right to the name "Southern Baptist" are proof of a "Fundamentalist obsession to impose its conformity upon all Southern Baptists in order to gain absolute control over all individuals and churches as it has over all SBC institutions."

But James P. Guenther, Nashville-based counsel for the Southern Baptist Convention, said the group has tried to portray his request to conform to Tennessee law "as being part of some bigger issue."

"I know very little about this corporation except that its name, I believe, implies that it is affiliated with the Southern Baptist Convention," Guenther told Baptist Press. "The Tennessee law says that no Tennessee corporation may use a name which makes that implication without the SBC's approval."

The denominational relations group, in a Feb. 5 news release, did not say whether it would comply with Guenther's request except to say it would receive "full consideration as will the text of the quoted Tennessee statute" when the group receives the letter.

Guenther's firm sent a Jan. 8 letter to the Tennessee-based denominational relations groups asking it to cease using the name "Southern Baptist." The letter was sent to the firm's legal address at a Knoxville, Tenn., office building but the group uses a Nashville post office box for its correspondence.

In a Jan. 29 Baptist Press article Guenther said the group's use of the name "Southern Baptist" heightens the chance of the public and SBC constituency being misled into thinking the group is affiliated with the SBC. Tennessee is the home of nine of the SBC's 19 entities, eight of them in Nashville, which also is the home of the SBC building.

The denominational relations group's news release said the request by Guenther "reflects only a minuscule facet of the vital issue that is central to the ongoing witness and work of Southern Baptists. More specifically, have the principal characteristics by which the Fundamentalist religion is typified been irreversibly embedded in the practices embraced by SBC leadership?"

The group charged that other groups are using the name Southern Baptist and identified the "Southern Baptist Advocate, possibly the most reprehensible publication in the history of Christendom," the Southern Baptist Communicator and the Southern Baptist Watchman. The three publications have generally been identified with the conservative movement in the SBC.

Also listed by the group were the Southern Baptist Pastors' Conference and the Conference of Southern Baptist Evangelists, "none of which have an affiliation (legal relationship) with the Southern Baptist Convention."

Guenther said the denominational relations group, however, is the only one which is a Tennessee corporation and it is not the first time the SBC has acted to protect the convention's legal rights regarding the names of Tennessee corporations.

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"In the last 12 months we have dealt with three other instances," Guenther said. "We are just now talking to one of these corporations. We would hope Southern Baptist Denominational Relations, Inc., will be similarly respectful of the law."

Guenther also said as the convention's lawyer it is his duty to protect his client's rights.

"When I learned of the existence of this corporation I recommended that I be authorized to ask them to conform to the law. That is all there is to it," Guenther said. His response was to earlier charges by Randall H. Fields, a San Antonio, Texas, attorney and a director of the group, that Guenther must have been asked by the SBC Executive Committee to send the letter.

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HMB report: bivocational churches
strong in baptisms, missions giving

Baptist Press
2/8/93

By David Winfrey

ATLANTA (BP)--Although smaller and less affluent than other Southern Baptist churches, congregations with bivocational pastors have a higher rate of baptisms and hold their own in other key statistics, according to a report by the Home Mission Board.

"It's encouraging for those bivocational pastors, particularly in new work areas, that the church doesn't necessarily have to suffer because they're working another job," said Steve Whitten, author of the report and associate director of the HMB program research department.

More than 25 percent of all Southern Baptist churches have a bivocational pastor, but some question whether their work is valued as much as their fully funded counterparts. This report, church-starting leaders say, proves the effectiveness of pastors who work a secular job to support their ministry.

The study, based on 1991 Uniform Church Letter reports from constituted churches, found congregations with bivocational pastors have 4.1 baptisms for every 100 resident members. Churches with non-bivocational pastors have a baptism rate of 3.8.

"Because the pastor is bivocational, there may be broader lay involvement in doing evangelism," Whitten said.

The study also found bivocational churches compare favorably to non-bivocational churches in other categories, including the percentage of budget going to missions and the percentage of resident members attending Sunday school.

At least 9,470 Southern Baptist churches have bivocational pastors, according to the study. While that is 30 percent of churches reporting to have pastors, those churches have only 12 percent of the resident members.

The actual number of bivocational churches is probably higher, HMB church extension leaders said. African-American and ethnic churches, which have a high percentage of pastors working a secular job, often don't fill out the Uniform Church Letter, leaders said.

Willie McPherson, HMB director of black church extension, estimated more than 50 percent of black Southern Baptist churches have bivocational pastors.

The term "bivocational" does not translate well into other languages, often suggesting the pastor's secular job is more important than the ministry calling, ethnic church starters say. Instead, they use the term "messengers of the word."

More than 40 percent of ethnic Southern Baptist churches are led by such pastors, said Rodney Webb, HMB director of language church starting.

Bivocational churches are not as strong in average resident membership, total receipts per resident member and enrollment in discipleship training, Woman's Missionary Union and Brotherhood, according to the report.

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Charles Chaney, HMB extension vice president, said he believes comparisons of equal-size churches would show bivocational churches are just as effective as non-bivocational. Bivocational pastors were instrumental in the growth of the convention, said Chaney. "The West was won, virtually, by men who made their own living and bootlegged the gospel."

After World War II, however, the Southern Baptist Convention challenged many churches to sponsor their pastor full-time, resulting in the growth of many congregations and the convention as a whole, Chaney said. "Somehow in the process, we began to disparage a pastor who made his living while he pastored."

Today, bivocational pastors are "absolutely crucial" to the Home Mission Board's church-starting strategy, he said.

New work areas for Southern Baptists are especially dependant on bivocational pastors and volunteers, said Allen Baldwin, church starter strategist with the Frontier Baptist Association in western New York state.

Twelve of that association's 32 churches and missions are bivocational, he said, adding bivocational pastors often are more dedicated with a "desire to see people saved and just to get the job done."

"There's not the promise of a good salary or an easy job," said Baldwin, originally from Rome, Ga. "They work two full-time jobs, so normally they know what God wants them to do and they stay focused."

The association hopes to start 17 churches in the next five years, a goal Baldwin said would be impossible without bivocationalists.

Many western rural areas also require bivocational pastors who must teach or work on a ranch to gain acceptance among the local residents, Chaney said. "Otherwise, they'll just see them as someone who is paid from outside and has come in to proselyte them."

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More information about the study is available from the Home Mission Board research department at (404) 898-7644.

Bivocational and non-
bivocational comparisons

Baptist Press
2/8/93

ATLANTA (BP)--The following comparisons come from the Home Mission Board's report on bivocational pastors based on the 1991 Uniform Church Letter of constituted churches:

	Churches with bivocational pastors	Churches with non-bivocational pastors
Total number	9,470	22,446 *
Percentage of total	29.7	70.3
Number rural	7,332	11,747
Number urban	2,138	10,699
Baptisms per 100 resident members	4.1	3.8
Churches organized in 1980 or later	1,035	1,866
Average resident membership	122	373
Average resident membership - rural	106	213
Average resident membership - urban	178	548
Percentage of resident members attending	36.4	37.1

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Sunday School		
Percentage of church budget to missions	13.9	14.7
Total receipts per resident member	\$307	\$500
Percentage of members enrolled in:		
Discipleship Training	17.9	21.6
WMU	9.5	11.6
Brotherhood	4.7	5.9

* This does not represent all Southern Baptist churches because 6,305 either did not have a pastor or did not complete the information needed on the 1991 Uniform Church Letter.

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Bivocational churches
by state convention

Baptist Press
2/8/93

EDITORS' NOTE: The following can be used as a chart, or the information for your state can be used in the story, "HMB report: Bivocational churches strong in baptisms, missions giving."

State Convention	Total churches with pastors	Churches with bivocational pastors
Montana	63	31 (49.2%)
Wyoming	51	21 (41.2%)
Utah-Idaho	82	33 (40.2%)
Tennessee	2,384	943 (39.6%)
Alabama	2,646	1,022 (38.6%)
Missouri	1,620	615 (38%)
Kentucky	1,872	687 (36.7%)
Dakota	50	18 (36%)
Arkansas	1,126	405 (36%)
Illinois	750	269 (35.9%)
Iowa	54	19 (35.2%)
Michigan	178	62 (34.8%)
New England	73	25 (34.2%)
Georgia	2,581	865 (33.5%)
Kansas-Nebraska	210	70 (33.3%)
Indiana	251	82 (32.7%)
Minnesota-Wisconsin	71	23 (32.4%)
Alaska	42	13 (31%)
Mississippi	1,738	506 (29.1%)
Northwest	275	79 (28.7%)
Oklahoma	1,235	354 (28.7%)
Louisiana	1,163	320 (27.5%)
Ohio	426	116 (27.2%)
New Mexico	211	55 (26.1%)
West Virginia	102	26 (25.5%)
Texas	3,532	892 (25.3%)
Puerto Rico	37	9 (24.3%)
California	831	199 (23.9%)

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Baptist Press

North Carolina	3,010	708 (23.5%)
New York	86	20 (23.3%)
Pennsylvania-S. Jersey	83	18 (21.7%)
Florida	1,471	311 (21.1%)
Virginia	1,322	256 (19.4%)
Hawaii	42	8 (19%)
Arizona	237	42 (17.7%)
South Carolina	1,564	276 (17.6%)
Colorado	160	28 (17.5%)
Nevada	63	10 (15.9%)
Maryland-Delaware	223	34 (15.2%)
<u>District of Columbia</u>	<u>1</u>	<u>0 (0%)</u>
TOTAL	31,916	9,470 (29.7%)

Source: Compiled by the Home Mission Board's research department from 1991
Uniform Church Letters of constituted churches.

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