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FMB still needs India vols
despite Hindu-Muslim strife

By Erich Bridges

Baptist Press
4/27/93

RICHMOND, Va. (BP)--Churches in India want 400 Southern Baptist volunteers to help them mark the bicentennial of pioneer missionary William Carey's arrival in India with evangelistic crusades in November.

But so far only about 100 volunteers have indicated serious interest in participating. Reports of Hindu-vs.-Muslim religious violence in India may be frightening others.

"Recent internal events have stopped our enlistment," reported Bill Peacock of the Southern Baptist Foreign Mission Board's volunteer office. "I can't blame volunteers for not wanting to go if they read and see the news, but where we're going the people are open to the gospel."

The partnership mission effort, part of "Cross Over India," will begin with simultaneous evangelistic crusades in 120 churches Nov. 5-9 and end with Nov. 13-14 celebrations in Calcutta, where Carey first preached in 1800. It's the second of the Southern Baptist Convention's "Cross Overseas" projects that parallel the "Cross Over America" campaign in the United States. The first "Cross Overseas" project sent volunteers to Japan in 1991.

Last year volunteers led pastor training conferences and worked in medical clinics and personal evangelism projects in India.

"We're counting on volunteers to fill these teams for simultaneous crusades all over India," said Jerry Rankin, the Foreign Mission Board's area director for southern Asia and the Pacific. "We're concerned that we're not going to be able to staff them after a couple of years of preparation for it."

Rankin acknowledged that Hindu extremism is spreading in India and threatens not only Muslims but Christians and other religious minorities.

"It's a growing threat," he said. "The (extremists) intend to restore India to pure Hinduism instead of letting it continue as a democratic secular state with freedom of religion. That's being felt all over. And yet our people who serve there say a lot of Indians are embarrassed by all of this and seem to be more open to Christianity than ever before. They just don't identify with this kind of radical partisanship."

Considering the enormity of India, Rankin added, the violence receiving so much attention now is comparatively isolated.

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"Any kind of bombing is an isolated incident in a particular place and time," he said. "It's highly unlikely anyone would be in any kind of danger."

The timing of the crusades, meanwhile, is crucial. The Calcutta celebration of William Carey, the "father of modern missions," will draw national attention because of his contributions to many areas of Indian society. Churches are growing. New churches are opening. India's 1 million Baptists represent the largest single Baptist group outside the United States, although they are a tiny fraction of India's 880 million people.

"It's as responsive as any place in the world," Rankin asserted. "The climate's right to have a major emphasis like this. It all fits together."

People interested in joining the project may contact Bill Peacock of the Foreign Mission Board by calling toll-free 1-800-999-3113 or writing P.O. Box 6767, Richmond, VA 23230.

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Homosexual rights march
leaves deep division

By Tom Strode

Baptist Press
4/27/93

WASHINGTON (BP)--While nearly a third of a million people marched for homosexual rights in Washington, they appeared to do nothing to erase the deep division over the volatile issue manifested during and after the event.

Some religious groups held services affirming the participants' homosexuality, while others lined the route and implored marchers to reject their lifestyle.

President Bill Clinton, a Southern Baptist, confirmed his support of the homosexuals' cause, while a Southern Baptist agency official criticized Clinton's "encouragement" of the homosexual rights movement.

"I stand with you in the struggle for equality for all Americans, including gay men and lesbians," the president said in a letter read to the crowd by Rep. Nancy Pelosi, D.-Calif.

"Last November, the American people sent a message to make government more accountable to all its citizens, regardless of race, class, gender, disability or sexual orientation," Clinton said. "I am proud of the strides we are making in that direction."

In his letter, the president cited as "strides" by his administration: The intention to lift the ban on homosexuals in the military by July 15; increased funding for AIDS research; and the future appointment of an AIDS coordinator.

Meanwhile, James A. Smith of the Washington office of the Southern Baptists Christian Life Commission said he was "disgusted and grieved that such a display of immorality and perversity could be so openly displayed in our nation's capital with the approval and encouragement of the president of the United States. What makes this even more troubling is that the president is only too eager to identify himself as a Southern Baptist."

The march, however, was "a colossal failure," Smith said. "I'm genuinely surprised and delighted that the homosexual movement failed to produce even a third of the million they predicted would participate in the march."

Organizers of the April 25 March on Washington for Lesbian, Gay and Bi Equal Rights and Liberation had forecast a million participants. When the National Park Service estimated the crowd for the march and rally at 300,000, march officials rejected the figure and said it was 1.1 million.

In recent years, National Park Service estimates consistently have fallen far short of those by march and rally organizers, whether their activities supported homosexual rights, abortion rights or the pro-life cause.

During the march, some Christian groups called on participants to leave the homosexual lifestyle.

About 50 people representing Transformation Ex-gay Christian Ministry of Washington distributed more than 2,000 gospel tracts written especially for the march from the corner of 7th Street and Pennsylvania Avenue.

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Their "main success was in getting the word out to homosexuals that they do have a choice in their lifestyle," Transformation Executive Director Anthony Falzarano said. "Some (tracts) were thrown back in our faces; we were spit upon, but ... we were there for the lambs that were lost in that crowd.

"We felt there had to be some backslidden Christians who were not really happy about being in that Sodom and Gomorrah parade."

Transformation's group, which included about 30 former homosexuals, not only sought to call unbelievers and backsliders but to "counter the hatred" of some Christians who displayed signs such as "God hates fags" and "Fags are going to hell," Falzarano said.

While the marchers confronted those groups first on the route, "when they found out we were former homosexuals ... they realized at that point we didn't hate them (and) many took the tract home," Falzarano said. "We feel we planted a lot of seeds for the Lord on Sunday."

Although it was not on the march route, Greater Mount Zion Baptist Church held a special service in front of its building shortly after the homosexual rights event began at noon. About 300 or 400 people, including many from other churches, prayed and sought God's guidance, Greater Mount Zion pastor D. Lee Owens said.

"We're certainly trying to keep our city from becoming a Sodom and Gomorrah," Owens said.

Owens, who is black and whose church is a member of the National Baptist Convention Inc., said he had taken the "NAACP to task for their siding with immorality" by endorsing the homosexual rights march.

"It seems to me that we as people of color have reached an all-time high of paranoia when we side with immorality for fear of losing our civil rights," Owens said.

The sanctuary of another Baptist church was the sight of a communion service for homosexuals early on the morning of the march.

Riverside Baptist Church and Telos Ministries, a homosexual Baptist fellowship, hosted about 100 people for an American Baptists Concerned service, Riverside pastor Michael Bledsoe said.

American Baptists Concerned is a support group for homosexuals but is not an official agency of the American Baptist Churches, USA.

He "was very moved by it," said Bledsoe, who sat in the congregation. It was clear the participants were preparing themselves spiritually for the march, Bledsoe said.

Riverside voted to leave the Southern Baptist Convention last year after the SBC voted to disfellowship two North Carolina churches for endorsing homosexuality. Although not a ministry of Riverside, Telos holds a Bible study each Sunday night at the church building.

A communion service sponsored by the Universal Fellowship of Metropolitan Community Churches also was held the morning of the march. Estimates on the crowd ranged from 1,000 to more than 3,000 for the service held at the Lincoln Memorial.

The MCC, which is primarily a homosexual denomination, also sponsored a "wedding demonstration" the day before the march. According to news reports, about 1,500 male and female couples participated in the symbolic marriage ceremony outside the Internal Revenue Service building.

Troy Perry, founder of the MCC, led the couples through "a time when they could say what this event meant for them" and they repeated vows, said Candace Shultis, associate pastor of the Metropolitan Community Church of Washington.

About 300 events were held in conjunction with the march. They included receptions by homosexual rights organizations, political demonstrations on behalf of increased AIDS funding and removal of the military ban on homosexuals, state chapter meetings and such events as the Radical Faerie Get Together, S/M Leather Fetish Conference, Transgender National Meeting and Bi Erotic Reading.

The seven published demands of the march included passage of a "lesbian, gay, bisexual and transgender civil rights bill" and the right to "reproductive freedom and choice."

"The implications and repercussions of this event are enormous," the CLC's Smith said. "Public policy is not shaped in a vacuum. The truth of this fact is demonstrated by how federal officials -- the president on down -- felt compelled by political alliances to identify with the march.

"Southern Baptists must also be engaged in the public policy process."

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Boston senior adult travels
1,173 miles to convention

By Terri Lackey

Baptist Press
4/27/93

ATLANTA (BP)--The fact Rachel Sanderson traveled 1,173 miles one way from Boston to attend the Southern Baptist Senior Adult Convention in Atlanta in itself is fascinating.

That she came sans companion on a Greyhound bus makes the trip for the 87-year-old American Baptist even more intriguing. What's more, she's going back the same way she came.

"I must have a guardian angel," Sanderson said when she learned upon arrival Sunday, April 25, the bus station was located right next to her hotel. She was doubly pleased when she learned a Burger King was attached to her hotel and the site of the convention meeting was within walking distance.

"That's all I can ask for," said the member of Tremont Temple Baptist Church in Boston.

The convention, held April 26-28 at the Georgia Dome, was sponsored by the Southern Baptist Sunday School Board.

Before the actual convention had started on Monday evening, Sanderson said she had already gotten out of it what she came for.

"You have the most beautiful, friendliest people I have even seen in my whole life," she exclaimed. "In the North, people are crisper, they don't have the warmth and personality Southern people do.

"Maybe it's because of all that cold weather up there. It gives us rheumatism."

Much of the satisfaction Sanderson received from coming to the Atlanta convention came in the dead of a Boston winter even before the first registration packet had been mailed.

"Thinking of Atlanta all in blossom was the way I survived the Boston winter," Sanderson said.

Sanderson said she found out about the Southern Baptist Senior Adult Convention in Atlanta by reading Mature Living magazine, a periodical published through the board's discipleship and family development division.

"I've subscribed for ages and ages to Mature Living. I love that magazine," she said of the periodical produced through the Sunday School Board's discipleship and family magazine section.

She said when she read about the convention she wrote Jay Johnston, who coordinated the event for the Sunday School Board.

"He was wonderful. He wrote me the friendliest letters. I became his 'Dear Rachel,'" Sanderson said.

Sanderson said she only told her family in Boston she was attending the convention two weeks before the event.

"I guess you could call me overly independent. But I knew if they found out about it, they would worry too much about me traveling by myself."

About 20,000 senior adults attended the convention, sponsors said.

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(BP) photos to be mailed to state Baptist newspapers from Atlanta on Wednesday.

**St. Augustine senior wins
1993 'senior of year' award**

ATLANTA (BP)--Myrtle Wilgis is most proud of a personal accomplishment that came after she turned 55.

The 66-year-old St. Augustine, Fla., senior adult graduated from Flagler College in St. Augustine summa cum laud at age 58. She then went on to earn her master's in education with family counseling from the University of North Florida three years later in 1985.

Wilgis was recognized as the 1993 "Senior Adult of the Year" in the April 26 evening session of the Southern Baptist Senior Adult Convention. Wilgis was selected from hundreds of nominations submitted by members of the National Association of Baptist Senior Adults.

She was nominated by the senior adult members of her church, Ancient City Baptist Church in St. Augustine.

In the nomination letter, the Ancient City "Keenagers" wrote: "Her Christlike outreach and leadership in all phases of church and community and her never-ending energy, knowledge, and creativity furthered the senior adult program for all who wish to participate."

Wilgis said she and her husband, Lee, are partners in working with senior adults at their church. They started the Keenagers program at Ancient City where they now meet monthly with an attendance of about 100.

Wilgis is highly involved with her community as well as her church.

She started a weekly community Bible study for men and women who work in the area to study Scripture at the same time they eat lunch. Wilgis said about 30 people regularly attend her "Soup, Salad and Scripture" luncheons, many of whom are not members of her church.

"We've been holding them for three years and the attendance has not slacked off," she said.

Another community project supported and promoted by Wilgis is the St. Francis House, a food kitchen and sleeping facility for homeless people.

Wilgis is a member of the Ancient City sanctuary choir and the senior adult choir and is director of the senior adult Sunday school department. She helped start the intercessory prayer chapel in her church.

She also is in charge of Vacation Bible School at her church.

In accepting the "Senior Adult of the Year" award, Wilgis thanked God "for the gifts he gives," thanked her family, including her church and senior adult family, and thanked her church for "giving me the privilege to use the gifts God gave me."

About 20,000 senior adults attended the convention held in Atlanta, April 26-28.

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(BP) photo of Wilgis will be mailed to state Baptist newspapers from Atlanta on Wednesday.

**Brotherhood trustees approve
World Changers expansion**

By Steve Barber

**Baptist Press
4/27/93**

MEMPHIS, Tenn. (BP)--Trustees of the Southern Baptist Brotherhood Commission approved expansion of the World Changers coed mission action option to additional age groups and endorsed related shifts of the Memphis staff at their April 23-24 meeting.

"The expansion of the World Changers concept to senior adults and college-age men and women is a natural outgrowth of the success we've had with high schoolers. The concept has been a blessing for everyone involved," said James D. Williams, Brotherhood Commission president.

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World Changers has grown steadily since the first small pilot project in 1990. With less than two months remaining before the first 1993 projects, more than 3,900 youth and leaders from 234 churches are registered to participate, with several churches on a waiting list. Last year, 2,300 people participated.

The shape of Senior Adult World Changers and Collegiate World Changers will be similar to the high school version, which includes a series of preparation sessions with information on Southern Baptist missions and week-long work projects at sites across the country.

Senior Adult World Changers is being unveiled at the late-April Southern Baptist Senior Adult Convention in Atlanta. Projects are scheduled to begin in the summer of 1994.

Personnel changes included the election of Russell Griffin, director of the children and youth division since 1985, to the position of assistant vice president for program services. Griffin will have staff management responsibility for special projects, including World Changers, and will serve as staff to the office of the vice president of program services.

Griffin, 45, came to the Brotherhood Commission in 1981 to direct the Pioneer Royal Ambassador department after five years as a Brotherhood consultant for the Mississippi Baptist Convention.

Andy Morris, now serving as director of World Changers, will continue responsibility in this area, but as director of special projects.

Other staff assignment changes include Tim Seanor, currently director of Royal Ambassadors to director of Children/Royal Ambassadors; Tim Bearden, currently editor of High School Baptist Young Men to director of Youth/Challengers; and Eddie Pettit, currently director of Baptist Young Men to director of Baptist Men, with accountability for all age groups of men.

The changes are effective immediately.

In other action, the trustees:

- adopted a 1993-94 budget of \$4.8 million, representing a 12.5 percent increase over 1992-93. The budget calls for a 2 percent increase in staff salaries and reflects the 1.46 percent reduction in Cooperative Program funding for all Southern Baptist agencies.

- approved five new missions education products for adult audiences: Spiritual Preparation of Missions Involvement, Praying for the President, The Bible Inc., Experiencing God Weekend Retreat guide and Hope in Crisis, a disaster relief tract.

- honored retiring trustees Tim Brown of South Carolina, Tom Daniels of Tennessee, Ed Englebrecht of Colorado, Tommy Knotts of South Carolina, Joe Lenamon of Texas and Robert Stroup of North Carolina.

The next meeting of the Brotherhood Commission trustees is scheduled Oct. 22-23, 1993 in Memphis.

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**Mercer to study feasibility
of adding divinity school**

By James Dotson

**Baptist Press
4/27/93**

MACON, Ga. (BP)--Mercer University's board of trustees have agreed to study the feasibility of operating a divinity school in Georgia, a move proponents say would return the school to the original intent of its founders.

The action came after a presentation by Ches Smith, pastor of First Baptist Church of Tifton, during a "work group" session of the board's regular spring meeting.

"Jesse Mercer founded this school to train preachers, and in years gone by we've sort of shifted that responsibility to other places," Smith said, noting he was educated in the Roberts School of Theology at Mercer, which offered undergraduate theological training into the 1950s. Smith said he represented several other pastors interested in a seminary at Mercer.

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"I just had a strong feeling that we needed to get back and have a school of theology."

The study will be performed by a committee to be appointed by Mercer President Kirby Godsey, according to Larry Brumley, assistant vice president for university relations at Mercer. The committee will include Georgia ministers, faculty members, trustees and administration officials.

Brumley said the committee is expected to report its findings to the board by the December meeting.

The study, he said, will determine the need for a divinity school, the resources that would be required to get one started and the resources available. The location of the school also would be a matter for the committee to investigate, although Smith said Mercer's Atlanta campus has been discussed as a "logical spot."

At this point, he said, the university has made no commitments beyond doing the study.

Smith, in bringing the proposal before the board, said it is an idea that has been discussed around the state for some time. He noted the University of Georgia often has more ministerial students than Mercer.

"I just feel there's a strong base in Georgia, that those ministerial students ought to be at Mercer and ought to follow through with their course of study." He also noted a divinity school would "round out" a university already with strong professional programs in such disciplines as medicine, pharmacy and law.

When asked if the proposal signified a lack of confidence in the present Southern Baptist seminary structure -- particularly with the recent conservative shift at several Southern Baptist seminaries -- Smith said that was not the primary intent. Actually, he said, there was theological education at Mercer long before there was a Southern Baptist seminary system.

"I really had thought about this long before the present confusion and conflict started," he said. "I will not say that it was not maybe brought to a head at this time, but that's been a thought of mine."

Smith was one of the organizers of the Cooperative Baptist Fellowship of Georgia, the state counterpart of the Cooperative Baptist Fellowship. The CBF is an organization of moderate Southern Baptists dissatisfied with the current direction of Southern Baptist Convention leadership.

Smith said that although Mercer has been actively involved in support of the CBF and other moderate causes, it would not be his intention that the seminary would be known simply as a moderate alternative.

"It would be open to anyone," he said. "I would not want it to be labeled, that this is the kind of school its going to be as over against another kind of school. If it comes to reality, I would hope it would be just a solid school of theology where anyone could go and get a good round of education."

Although the six Southern Baptist seminaries continue to be the primary source of graduate theological education within the convention, divinity schools at Baptist colleges and independent seminaries have become more popular in recent years.

Among colleges, Baylor University plans to open its George W. Truett Seminary in the fall of 1994 and Wake Forest University has announced plans for a divinity school. Samford University in Birmingham and Gardner-Webb College have divinity schools operating. Also, Emory University in Atlanta and Duke University have begun Baptist studies programs within their existing divinity schools.

Richmond Baptist Theological Seminary in Richmond, Va., and the George W. Truett Seminary at Baylor both receive funding from the Cooperative Baptist Fellowship.

In Georgia, alternatives for graduate-level theological education for Southern Baptists include Luther Rice Seminary in Lithonia, an independent Southern Baptist institution, and the New Orleans Baptist Theological Seminary's North Georgia Center, an extension program based at Roswell Street Baptist Church in Marietta.

Retiree honored for impact
on race relations in SBC

By James Dotson

SNELLVILLE, Ga. (BP)--The 1960s were a turbulent time for Southern Baptists, particularly when it came to race relations. But in the center of the storm, Victor T. Glass was the ever-present force quietly leading the forces of change.

As head of the Southern Baptist Home Mission Board's department of work with National Baptists -- later called the department of cooperative ministry to National Baptists -- he remembers the difficulties of traveling with black colleagues in a time when restaurants and motels were more particular about whom they served. And he remembers gathering in a circle at Ridgecrest (N.C.) Baptist Conference Center at a conference sponsored by his department with a group of National Baptists singing, "We Shall Overcome."

But he also remembers how acceptance slowly came, from the churches with the "Everyone Welcome" signs in front of churches to the advent of true mutual cooperation.

Retired for the past 18 years and now living near Snellville, Ga., the 82-year-old Glass recalled the changes he helped shape.

"Our people come to our seminaries, come to our colleges, they're not going to hear a thing about black Baptists," he said, noting the degree to which race has ceased to be a barrier. "They're just going ahead with the Sunday school and the outreach. And that's a pattern. We're fast amalgamating with people of all kinds."

Southern Baptist Theological Seminary -- Glass' alma mater -- recently acknowledged his contribution by naming him a distinguished alumnus. Emmanuel McCall, president of the Southern Seminary Alumni/ae Association and pastor of Christian Fellowship Baptist Church in Atlanta, said Glass' selection followed a study several years ago that the Southern Baptist Convention, despite its history, is actually the "most open denomination in racial inclusiveness."

An attempt was made to find which Southern Baptists had the biggest impact on that statistic, McCall said, and "you could not look at that list without coming to Victor Glass, who was a Home Mission Board employee who gave himself to that kind of inclusiveness."

A native of Spray, N.C., Glass' own concern for black Baptists took shape while he was a student at Vanderbilt University in 1940. He was struck by the incongruity of the Sunday School Boards of two major Baptist groups -- National Baptists and Southern Baptists -- being located in the same city, yet having very little to do with each other. So he set about to bring change, even to the point of attending the black First Baptist Church.

Glass tells of walking into the office of the president of the National Baptist Sunday School Board and telling the president, W.A. Townsend, he wanted to work with National Baptists.

"At first he said, 'Why don't you go teach your own people?' And then I said I'd been called to do this. And he said, 'If that's what it is, then I'll help you,'" Glass recounted.

Glass worked with several black congregations before deciding to continue his education at Southern Seminary. In 1945, he returned to Nashville to serve on the faculty of the American Baptist Seminary, a joint project of National Baptists and Southern Baptists designed to provide theological education for black pastors. He later became registrar, academic dean and acting president.

In 1952, he completed his doctor of theology degree from Southern Seminary on "An Analysis of the Sociological and Psychological factors Related to the Call to Christian Service of the Negro Baptist Minister."

He moved to the Home Mission Board in 1957 as an associate of Guy Bellamy, himself a pioneer in Southern Baptist work with blacks.

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Glass became head of the department of work with National Baptists in 1964 -- the same year of the Voting Rights Act. Glass created his own commotion soon thereafter when he hired a black secretary, the first at the Home Mission Board. Concerns were raised about how she would be accepted by the other secretaries. But the new employee, Arvella Turnipseed, showed an ability that eventually led to her appointment as a home missionary in Georgia.

"She said, 'Well, just give me about six weeks and I'll take care of all that,'" Glass said of her response to the concerns. "She knew how to do things in a nice and kind way."

Glass also had a hand in other blacks coming to the HMB, including Emmanuel McCall, who became an associate in Glass' department in 1968.

It was Glass, according to McCall, who had the most impact on the shift in Southern Baptist strategy from "a paternal to a fraternal" relationship.

"There was a time when Southern Baptists went to the ethnic community to do for them, and what Glass advanced was the idea of working cooperatively with ethnic leaders, with each contributing equally to each other," he said.

Indeed, Glass saw the Home Mission Board department where he worked change its name from the department of work with National Baptists to the department of cooperative ministries with National Baptists. Later, in 1980, further progress brought a change in the name to the department of black church relations. More recently, as more predominantly black Southern Baptist congregations have been formed, the department has become part of a larger black church extension program, said McCall, who until 1991 was its director.

Glass has not had a direct hand in many of the more recent changes but he has been an enthusiastic supporter from the sidelines. He's encouraged by the development of black churches, the increase in black seminary students and their willingness to start new churches. Change, he says, has been slow but sure.

"Things are changing about our society and I think it's going to be a continuing thing. It's not going to stop," he said. "It's not going to stop."

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**HMB staffer is 3-time winner
in Baptist PR competition**

**Baptist Press
4/27/93**

NEW YORK (BP)--Bill Bangham, associate editor of the Southern Baptist Home Mission Board magazine Missions USA, won an unprecedented three of five top awards presented by Baptist Public Relations Association in its annual meeting/workshop in New York City April 15-17.

Bangham won the association's highest awards for writing, the Frank Burkhalter Award; for publication photography, the Fon H. Scofield Award; and for print media and design, the Albert McClellan Award. He has worked for the Home Mission Board for four years. Prior to that he was employed by the Baptist Brotherhood Commission in Memphis, Tenn.

Lloyd Householder, awards chairman, reported the association had not awarded three top awards to the same person in its known history.

For the second year in a row, Trish Landers of the Foreign Mission Board, earned the M. E. Dodd Award in video production. Barbara Denman of the Florida Baptist Convention received the Arthur S. Davenport Award in public relations and development.

A total of 80 awards were presented to association members.

Thirty entries were recognized in the print media and design division. The Home Mission Board swept the division with 10 first and second place winners.

First place winners were Bangham, Kathy Jennings, Joe Westbury, and Eddy Oliver, Home Mission Board; Marv Knox and Mark Wingfield, Western Recorder; Linda Lawson, Baptist Sunday School Board; Martin O'Gwynn, Oklahoma Baptist University; Sondra Epley, Foreign Mission Board; Karen Merrick, Arizona Baptist Children's Services; and Tim Seanor, Brotherhood Commission.

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In the area of writing, the Home and Foreign mission boards each received six of the 25 presented to first- and second-place winners.

First place winners were Bangham; Craig Bird, Michael Chute and Sondra Epley, Foreign Mission Board; Pat Cole, Southern Baptist Theological Seminary; Ken Camp, Baptist General Convention of Texas; Greg Warner, Associated Baptist Press; Karen Merrick, Arizona Baptist Children's Services; Laurie Lattimore, Missouri Baptist Convention; Wayne Grinstead, Home Mission Board; Linda Lawson, Baptist Sunday School Board; and R. Albert Mohler Jr., The Christian Index.

The two boards also won the most awards in photography among 10 distributed. Earning first place in addition to Bangham were Warren Johnson, Foreign Mission Board, and Jim Burton, Brotherhood Commission.

Of the 12 video production entries, six first- and second-place awards were won by the Foreign Mission Board. First place winners were Landers; Tyrus Wood Jr., Florida Baptist Convention; Bill Boatwright, Baptist State Convention of North Carolina; Van Payne, Foreign Mission Board; and Karen Benson, Woman's Missionary Union.

The smallest division was public relations and development with three winners, two of those won by Denman.

Business and religious public relations professionals in Nashville were judges for this year's contest.

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