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**SBC Cooperative Program gifts
up nearly 2.5 percent in April**

**Baptist Press
5/3/93**

NASHVILLE (BP)--Southern Baptist Convention Cooperative Program receipts for April were up nearly 2.5 percent compared to the same month a year ago, according to Morris H. Chapman, president and chief executive officer of the SBC Executive Committee.

April gifts totaled \$11,866,373, compared to \$11,588,093 in April 1992, a difference of \$278,279 or 2.4 percent increase. The 1992-93 SBC monthly basic operating budget requirement is \$11,683,366. The current year's SBC Cooperative Program Allocation Budget is \$140,200,395.

The year-to-date totals for the Cooperative Program were almost identical compared to the same period a year ago: \$81,774,894 compared to \$81,788,995 or \$14,100 difference, .02 percent. The SBC fiscal year is Oct. 1 through Sept. 30.

Designated gifts continued to outpace the previous year's month and yearly totals: April 1993 was \$9,308,297 compared to April 1992 of \$8,721,696, an increase of 6.73 percent, while the year-to-date totals were \$89,734,669, compared to \$89,639,875 in 1992, an .11 percent increase.

The Cooperative Program is Southern Baptists' method of supporting missions and ministry efforts of state and regional conventions and the Southern Baptist Convention. Designated contributions include the Lottie Moon Christmas Offering for Foreign Missions, the Annie Armstrong Easter Offering for Home Missions, world hunger and other special gifts.

State and regional conventions retain a percentage of Cooperative Program contributions they receive from the churches to support work in their areas and send the remaining funds to the Executive Committee for national and international ministries. The percentage of distribution is at the discretion of each state or regional convention.

'Baby busters' finding fewer
denominational ties that bind

By Susan Simko & Mark Christie

FORT WORTH, Texas (BP)--When Rick Bennett graduates from Southwestern Baptist Theological Seminary, he will have a denominational degree to go with his Southern Baptist pedigree.

Born into a Southern Baptist family and reared in a Southern Baptist church, the 24-year-old Bennett is typical of the denominational inbreeding that has made the Southern Baptist Convention strong for the past 148 years.

But like many people his age, Bennett is ready to abandon Baptist tradition the moment it ceases to meet his needs.

"I don't think tradition is good if it's not examined," he said. "If it's examined and it stands up, then keep it. But if it doesn't and it is just tradition for tradition's sake, then get rid of it."

That ready-for-change, just-do-it attitude is typical of future ministers in Bennett's generation -- the "baby busters."

Southwestern's public relations department surveyed 300 students, 150 busters (ages 18-29) and 150 boomers (ages 30-50), and found busters less loyal to Southern Baptist tradition than their elders.

The busters' tenuous Baptist ties have long been evident. Only 39 percent of Southwestern's current student body, made up mostly of busters, graduated from Baptist colleges or universities, according to a recent report.

Typical of that trend, Bennett transferred to a state university after one semester at a Baptist college because he craved variety.

"I didn't want to think they were indoctrinating me," he said. "Though I probably would agree with what they told me at the Baptist school, I didn't want them to tell me that I had to believe that."

Busters have brought independent attitudes like Bennett's with them to seminary, according to Keith Rosenbaum, Southwestern's director of student counseling and testing.

"With the busters coming on, what I'm seeing is that they are likely to be more questioning of the professors," he said. "They don't want to do things the traditional way, but once they make a decision about the way to do it, they are very assured and push their way very strongly."

A recent report in U.S. News and World Report described busters as the "just fix it" generation whose goal is to repair the damage their elders have caused and chart a new course. Like their secular counterparts, the seminary's twenty-something crowd is ready for a change -- and they're ready to make that change if need be.

As busters began enrolling in the seminary, Southwestern responded to the their hunger for change by offering new curriculum, according to Bruce Corely, dean of the seminary's school of theology.

"From the '50s through the '70s there was utter stability in terms of degrees and programs. Nothing changed," he said. "And if you graphed this there would be something of a flat line until you get to the middle of the '80s up to now, when things have gone hyperbolic in terms of changes in degrees."

New degrees and new programs mean a new breed of young ministers graduating from Southwestern, Corely said.

"A new Southern Baptist Convention is not something that is totally discontinuous with what has been in the past," he said. "It will tell the old, old story, but it will do it in a new idiom."

That's where Bennett sees himself headed. After finishing his seminary studies, he wants to plant and lead a church that is "salt and light" but which functions in non-traditional ways.

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"I don't think I would have a strict deacon committee the way we do deacons now," he said. "I think I might not have deacons just because I would be very comfortable with women having leadership positions in my church, and in not wanting to cause too many ripples, I might not give them a name."

Bennett envisions his church members involved in non-Southern Baptist ministries like Campus Crusade for Christ, which he joined in college instead of the Baptist Student Union. He thinks it would be "the neatest thing in the world" to send his church members to teach in other denominations.

His fellow busters at Southwestern agree. Eighty percent of them advocate organized cooperation between Southern Baptists and non-Southern Baptist Christian organizations, according to the survey.

Interdenominational mixing will occur when busters take over the pulpits, Rosenbaum said. "By this survey, we are seeing that they are not going to be as denominationally loyal," he said.

That trend is already noticeable in some churches, Rosenbaum said.

"We're seeing a lot of churches who want to drop 'Baptist' out of their names. The term 'community church' seems to be becoming popular among some of the younger pastors," he said.

"I think this is part of the symbol of what's going on here, that there will be less denominational identity or people who want to identify with a particular denomination."

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**Seminary survey shows busters
less loyal than boomers in SBC**

**Baptist Press
5/3/93**

By Susan Simko & Mark Christie

FORT WORTH, Texas (BP)--Younger students at Southwestern Baptist Theological Seminary are not as loyal to the Southern Baptist Convention or to denominational tradition as their classmates who are older than 30, according to a recent survey of 300 students.

The random survey, conducted by the seminary's department of public relations, polled 150 baby busters ages 18-29 and 150 baby boomers ages of 29-50. It reported busters are erasing the line between Southern Baptist and non-Southern Baptist Christians and are shying away from convention meetings and programs.

One indication of waning loyalty is the buster's positive response to the statement, "I would advocate organized cooperation between my church and other non-Southern Baptist Christian organizations." Eighty-three percent of them agreed, while only 69 percent of boomers agreed.

The younger students also were less likely than their older classmates to participate in the annual meeting of the Southern Baptist Convention, to read Southern Baptist magazines or to use Southern Baptist literature in their Sunday school classes.

In addition, the busters indicated a greater willingness to join non-Southern Baptist churches than the boomers.

Theology school dean Bruce Corley said this trend among younger students does not show a lack of Christian commitment, only a cautiousness about placing loyalty in a denomination that proved itself to their parents but has been adrift with change during their generation.

"That is why I think there is less loyalty indicated," Corley said. "It's not that the twenty-something crowd doesn't have the capacity for loyalty. They are fiercely loyal to those things which have identity and stability."

Raymond Higgins, assistant professor of Christian ethics, said SBC instability is expressed in denominational conflict, which has shaped the busters' ideas about Baptists since childhood.

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"Busters are growing up in their formative stages in a time when it's not as positive to be associated with a particular denomination. Busters have only known conflict in the convention -- the controversy -- and that's certainly going to shape them."

Controversy in the convention was not the only contributor to busters' lack of loyalty to the SBC. Keith Rosenbaum, director of student counseling and testing, pointed out many busters were also reared by untraditional parents.

"Busters are pretty much the children of the people who grew up in the '60s -- pretty open, free, generation. They were raised by parents who did not hold to a lot of traditional values," he said. "There is radical difference in approach to child rearing, to attitudes about government and loyalty to any type of organization."

However, the busters are not ready to give up all loyalty to the SBC. According to the survey, more than 90 percent of both busters and boomers feel it is important to stay informed of current developments in the convention.

Busters also are willing to join their older classmates in financially supporting the SBC. More than 90 percent of busters and boomers agreed with the statement, "I think it is important to support Cooperative Program giving in the Southern Baptist Convention." More than 80 percent of both age groups indicated they give to the Annie Armstrong or Lottie Moon offering annually.

The statement, "I think it is important to assist the Southern Baptist agencies, including the six seminaries, through financial gifts," drew an 87 percent agreement from the busters and 90 percent agreement from the boomers.

"There is still a great deal of loyalty to the Southern Baptist Convention," Rick Yount, associate professor in foundation of education, said. "What surprises me about this survey is that there are so few differences between the two groups. What it may be saying is that we are closer together than we think we are."

Both age groups also ranked nine church functions in the same order of importance. Praise/worship was ranked first.

"I think this comes out of the idea that the function of the church is to worship God," Yount said.

Both boomers and busters rated evangelism and missions second, which indicates a loyalty to long-standing Southern Baptist ideals, Yount said. "That has always, from the beginning of the Southern Baptist Convention, been our heartbeat," he said. "Not doctrinal integrity or doctrinal uniformity, but it has been evangelism and missions."

Denominational participation was ranked eighth in importance, and interdenominational participation was ranked last by both age groups.

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Atlanta Baptists gearing up
for '96 Olympic summer games

By David Winfrey

Baptist Press
5/3/93

ATLANTA (BP)--As athletes already are preparing for the 1996 summer Olympics, Southern Baptists from Georgia and beyond also are gearing up for what they say will be an international ministry opportunity.

From Scripture distribution and sports camps to hospitality and emergency assistance, thousands of Southern Baptist volunteers will be needed, say organizers of Atlanta International Ministries '96.

"We've got dozens of things we're looking at, and it's really going to be a question of how many of these things can we pull off," said Ray Johnson, chairman of the AIM '96 steering committee and Georgia Baptist Convention education director.

AIM '96, which has been meeting more than a year, includes representatives from the Georgia Baptist Convention, metropolitan Atlanta Baptist associations, the Home Mission Board, Foreign Mission Board and other agencies, Johnson said.

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The group is looking for a director and will be accepting applications and nominations until July 1, said William Neal, chairman of AIM's administrative committee.

More than 2 million visitors are expected in Atlanta during the games, according to Bob Brennan, press chief for the Atlanta Committee on the Olympic games.

While possibilities are endless, many of AIM's goals will depend on approval from ACOG, said Bill Lee, a member of AIM's ministry design committee and director of special ministries for the Home Mission Board.

Although the Olympic Village, where athletes are housed, and the competition arenas are tightly restricted, ministry organizers hope to post a welcome center at the airport and information booths at each venue, he said.

Lee and Johnson traveled to Barcelona last year to observe ministries during the 1992 summer games.

"We saw literally dozens of other Christian ministry groups there," Johnson said. "We were able to observe programs that worked well and programs that didn't work very well."

AIM directors hope to avoid the mistakes they witnessed in Barcelona by groups that did little prior planning, he said.

"Some groups will just come in with no local ties and no understanding of culture," he said. "They come in just to say they're doing an Olympic ministry and hand out a tract."

Those groups had limited success, Johnson said, and were often asked by security to move away from the Olympic venues.

Ministries around the games will include providing interpreters, housing and support for athletes' families and information and Scripture distribution, Lee said.

But many ministries will take place in neighborhoods, malls and other sites away from Olympic arenas, he said.

"You can't just put everybody in Olympic Village," he said. "What we learned in previous world events is you have spin-off ministries."

"The whole area is going to be caught up in the Olympic spirit," he said. "You take the energy that's wound up in a world event and you spin off other ministries that will reach people."

Organizers also hope laity will be inspired through working in Olympic ministries to continue their involvement in missions after the games are over, said Elmer Goble, who directed Summer Games Ministries during the Los Angeles Olympics in 1984.

Volunteers will be needed as interpreters, performing arts teams, welcome center attendants and other duties, Lee said.

AIM is not ready to accept volunteer applications, but the group hopes to be ready by early 1994, Goble said.

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Olympic ministry accepting
applications for director

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ATLANTA (BP)--Atlanta International Ministries, the body of Southern Baptists preparing for the Olympic summer games here, is accepting applications for a director, said William Neal, chairman of AIM's administrative committee.

Among the director's duties will be responsibility for managing ministries, overseeing paid staff and budget and laying foundations for follow-up ministries beyond the Olympics.

Applications for the position are due July 1. Anyone interested in applying or recommending others should contact AIM at P.O. Box 78005, Atlanta, GA 30357.

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Midwestern Seminary students
question recent trustee actions By Brenda Sanders

KANSAS CITY, Mo. (BP)--Heightened anxiety among the student body after the annual meeting of the Midwestern Baptist Theological Seminary trustees prompted seminary President Milton Ferguson to convene two open forums for students to ask questions and express opinions about recent trustee actions.

After the April 19-20 trustee board meeting, in which one professor's nomination for election to the faculty was withdrawn and recommendations for two other professors to receive tenure also were withdrawn, numbers of students shared their concerns and feelings with Ferguson. In an effort to address the students' concerns, Ferguson held question-and-answer forums on April 21 and 29. About 200 students attended the first forum and 100 attended the second.

Many students utilized the opportunity to share their affirmation and appreciation for professors David May, Bill Stancil and Randall Bradley, the faculty members whose names were withdrawn from consideration during the trustee meeting. In addition, the campus' Student Body Association (SBA) prepared resolutions of affirmation for each of the three professors. About 140 students signed forms expressing their support of the resolutions and four students signed forms expressing opposition to them.

Repeated requests for Ferguson to explain why his recommendation to elect May to the faculty was withdrawn found the president unable to answer fully, since his decision to withdraw the recommendation was based on conclusions reached during the trustee instruction committee's meeting -- four hours of which was held in executive session. Ferguson said he felt May would not receive the necessary two-thirds majority vote from trustees for election to the position of assistant professor of New Testament.

"I can't speak specifically to the concerns of trustees expressed in their executive session," the president said. However, he added, "a number of issues became points of concern on the part of trustees," fostering reservations about electing May to the faculty.

David Fox, a student working toward both the master of divinity and master of religious education degrees, told Ferguson: "What grieves me is the cloud of secrecy that surrounds what goes on. If the trustees have problems with professors that we work with daily and believe in and love, I would like to know specifically what those problems are so that I can deal with their decisions."

Other students asked Ferguson for clarification on seminary procedures regarding written or verbal contact between trustees and students, whether trustees might limit educational opportunities for women students -- which Ferguson denied, and how results of the recent trustee meeting might affect future enrollment at the seminary.

Laura Farmer, a master of divinity student and 1992-93 SBA president, said students had worn ribbons prior to the trustee meeting emblazoned with the word "peace" as a show of support for the faculty and to symbolize their commitment to pray for the trustee meeting. She noted although students reacted with shock and dismay to the recent trustee actions, she felt their resolutions of affirmation for the faculty were positive signs that the seminarians were dealing with the situation in a responsible manner.

David Martin, an associate of divinity student and recently-elected SBA president for 1993-94, noted, "It is very important that the trustees know how the students feel. Two trustees told me that they understood the overwhelming majority of students were against David May, which simply was not the case. We must seek ways to better communicate our feelings to the board so that this kind of misunderstanding will not happen again."

Ferguson pledged to send copies of the taped forum sessions to trustees and also told students he would arrange a schedule in the weeks ahead for intercessory prayer opportunities in the seminary chapel.

"I'm grateful to you for your maturity, wisdom, insight, concern and commitment," he told students. "I pledge to continue to work with you in ways to help your voice be heard and have influence."

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**Baptist leaders voice sympathy
after Ala. governor's convention** By Mark Baggett

**Baptist Press
5/3/93**

MONTGOMERY, Ala. (BP)--An Alabama Baptist who played a prominent role in Gov. Guy Hunt's conviction for an ethics violation expressed sympathy for the former governor and his family after the April 22 verdict that forced Hunt out of office.

Meanwhile, a longtime Baptist friend to Hunt criticized the verdict as politically motivated.

Still another Baptist, Harper Shannon, associate executive secretary and director of evangelism for the Southern Baptist-related Alabama Baptist State Convention, was foreman of a special grand jury that indicted Hunt, a Primitive Baptist preacher, in December 1992.

Shannon refused comment on the conviction because the grand jury is still considering other cases.

Melvin Cooper, executive director of the state's Ethics Commission and a member of East Memorial Baptist Church in Prattville, said, "I think my fellow Baptists should know that I have also prayed during these last few weeks."

On Sept. 20, 1991, the state ethics panel voted 4-0 there was "probable cause" to believe Hunt might have violated the ethics law, and the panel recommended prosecution.

"I certainly didn't want the evidence to unfold as it did," Cooper said, "but it shows what I have always said: A person in public office should be accountable for the public trust, regardless of who it is.

"I feel a great deal of sympathy for Guy Hunt and his family, but I have been on the receiving end of hostility, too," Cooper said. "And I have also prayed mightily about the matter."

Kenneth Pruitt, a member of Birmingham's Roebuck Park Baptist Church, grew up with Hunt in Holly Pond, Ala. He defended Hunt's character and said the conviction was politically motivated.

"It's a complicated issue and I have mixed feelings about it," Pruitt said. "Wrong is wrong, but two wrongs don't make a right.

"My honest feeling is that Guy Hunt was victimized by the system he was part of," Pruitt said. "I've known him since we were boys in high school, and I know his family. They are people of integrity, honest and hard-working. In high school, he was a person of exemplary character and a good scholar. I feel like he's the same kind of man.

"The jury found guilt, and I don't dispute the verdict. At the same time, there seems to be a lot of ambiguity in the laws, and it is a shame that this man should be singled out and strung up for something that seems to be a common practice in Montgomery. You've got to be an idiot not to think it was politically motivated," he said.

But Cooper said Hunt might have avoided his fate if he had settled the original charges, which involved using the state airplane for preaching engagements out of state.

"When I met with him and his legal advisors on Aug. 19, 1991, the day after he returned from a national governors' conference in Washington state, I did not have a written (ethics) complaint against him," Cooper said. "I had had telephone calls from the media asking whether his use of the state airplane was an ethics violation.

"I only knew of two of his preaching trips at the time, one to Virginia and one to Georgia," Cooper said. "He called me in at his request, and it was my purpose to resolve what was developing into an embarrassing situation.

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"I assured him that if I had had to draft an advisory opinion, that his use of state aircraft would be an ethics violation. But I had prepared a press release to avoid even the appearance of improper conduct in which he would refund the money and in which he would express his support for the ethics laws," Cooper said.

"Those of us in the room were under the clear impression that he would accept this for his 2 o'clock press conference and that the matter would be resolved. Instead, at that press conference, he took a 180-degree turn and decided to stonewall the problem. We were all shocked. That's all it took. Had he paid back the cost of the aircraft usage and deposited the money he earned on his preaching trips, I think the people of Alabama would have applauded him."

Instead, Cooper's office began to receive citizens' complaints, which sparked an investigation by the commission.

Once Cooper took the commission's findings to Attorney General Jimmy Evans, the investigation expanded. Hunt was convicted under the same law, but not on the aircraft charges. Instead, his felony conviction involved his use of inaugural funds for private purposes.

"My job is not to get people out of trouble; it is to keep public officials out of trouble," said Cooper, who said the religious dimension made this ethics case different.

"I had a long discussion with the attorney general when I took the original findings to him on the use of the state airplane for preaching trips. We realized that if those counts had gone forward we risked converting the case into a religious martyr inquisition. He showed me the enormous number of letters that addressed the issue of Hunt's religious freedom. These are hostile, vehement letters written by church people and preachers. That matter is still before the special grand jury."

In fact, Hunt sued Cooper personally, claiming he and the commission had interfered with his religious freedom.

"That really hurt," Cooper said. "People who know me would know I would be the last person to interfere with someone's religious freedom." The Eleventh Circuit Court of Appeals in Atlanta dismissed the suit.

Troy Morrison, executive secretary-treasurer of the Alabama Baptist State Convention, called Hunt's conviction "a sad and somber occasion for all citizens of Alabama."

"I did not hear the testimonies during the trial and would not propose to speak for the innocence or guilt of the governor," said Morrison. "However, he and Helen will be in my prayers as they face the future."

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Dorothy Patterson tells seminarians
godly husbands create godly wives By Jon Walker

Baptist Press
5/3/93

WAKE FOREST, N.C. (BP)--Christian men need to lead their wives with love, said Dorothy Patterson, addressing the men of Southeastern Baptist Theological Seminary during a presentation sponsored by the school's Student Wives' Fellowship.

Patterson, saying she was going to be their "momma for a little bit," told the men their families should be a priority, even over their ministries.

"The home and the family are the very dearest things to the heart of God himself," Patterson, wife of Southeastern President Paige Patterson, said. "If the truth were known, I think you would have a very difficult time preaching to your congregation week by week, or communicating the gospel, or discipling a new convert, if it were not for the model you're supposed to have in the family."

Patterson said she wanted the men to understand, from a woman's perspective, what a godly wife needs from her husband: headship and love.

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Headship, Patterson said, means the husband provides servant leadership within the home, and once that leadership is established, the wife's most natural response is submission. She said one of the most common complaints she hears among Christian women is that their husbands do not provide spiritual leadership within the home.

"You would be amazed at how heartbreaking it is to the wife of an equipping minister when, in her own home, her husband does not do anything more than pray over the meal," Patterson said.

The feminine nature is not only the antithesis of masculinity, Patterson said, it is also complementary to it. She said there are distinct differences between men and women that, unless understood, will lead to communication problems between couples. For instance, God has built a maternal instinct into women that draws them to their nurturing role.

As an example, Patterson pointed out that Hannah's husband could not console the grief she had over her barrenness.

"I'm sure he poured out on her expressions of love and concern," Patterson said, "but he could not fill that need in her life because God had placed in her very nature a maternal instinct.

"So when you have little ones running around at home," Patterson added, "and when your wife may not have supper on the table at the right time, or when she's made some other grave mistake, keep in mind that maternal instinct which drives her to meet the needs of your children is something that God built into her and that actually is part of her responsibility to you. She helps you by being the mother she ought to be to her children."

Patterson said women also are emotionally, intellectually, socially and spiritually different than men. All of these factors compel women to approach life from a different perspective than men, and husbands need to understand that as they support their wives.

"No one in this world can bring your wife to excellence any better than you can," Patterson said. "You hold a key, and some of the things that annoy you the most about your wife may be the very things that are her greatest assets if you will learn to analyze, study, challenge and mold her. She needs you to do that."

Citing the Genesis account of Adam and Eve, Patterson said the Bible teaches that a man should love his wife by providing for her, protecting her and leading her. He can do this through intimacy, gentleness, loyalty, patience, forgiveness, service and romance.

"Romance has to do with words and deeds, not just the invisible," Patterson said.

According to Patterson, this means a husband should affirm his wife, particularly within the context of her home or work, by treating her to things she considers important and doing the unexpected.

"God has given us very explicit directions in the Book of Proverbs about how we should communicate with one another and how we are to build up one another," Patterson said.

Patterson pointed out Deuteronomy 24:5 explains that a new husband should take one year off from his duties so he can spend time with his wife. She said she has told her husband rather than take a whole year off, he can give her attention one day at a time for the rest of his life.

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Southeastern may expand
seminary ties in Russia

By Norman Miller

Baptist Press
5/3/93

WAKE FOREST, N.C. (BP)--Sergey Nicolaev, vice president of the Union of Evangelical Christians-Baptists in Russia, and officials of Southeastern Baptist Theological Seminary are exploring a possible relationship between the Wake Forest, N.C., seminary and St. Petersburg Theological Academy in Russia.

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Nicolaev, a pastor and president of the academy, met with Southeastern President Paige Patterson and the co-directors of Southeastern's Center for Great Commission Studies, Phil Roberts and Keith Eitel April 22.

"The thrust of our discussion," Nicolaev said, "was the possibility of professorial and student exchange between Southeastern and the St. Petersburg Academy." Nicolaev said he also hopes to network between the St. Petersburg institute and the Academy of Modern Knowledge in Obninsk, Russia, where Roberts serves as dean of the theology school."

"Rev. Nicolaev realizes that we must take extraordinary means to evangelize eastern Europe NOW," Patterson said, "while there is an open door and, unfortunately, that's something very few Russians and very few Americans realize.

"Some of Sergey's requests are feasible immediately," Patterson continued, "but regrettably, others must wait until finances are available."

Patterson said Nicolaev is perhaps the most strategic person for the evangelization of northwest Russia and beyond. "Sergey is one of the most vigorous pastors and evangelists I've ever known," Patterson said, "and he has the unique capacity, because of his great cross-cultural abilities, to choose the best of the Russian and Western cultures and make them confluent."

Nicolaev, a doctoral student at Southwestern Baptist Theological Seminary in Fort Worth, Texas, began working in northwest Russia in 1979. "When I came to this field, there were only 33 churches, but God has blessed the ministry here." Nicolaev now serves as "bishop" of more than 100 churches in an association of Baptists in northwest Russia. He also led his church to begin seven suburban mission churches in St. Petersburg, a city of 5 million people.

"The time is short," Roberts said, "for mobilizing educational and evangelistic efforts in Eastern Europe, and we need to walk through this door God has opened as soon as possible. Hopefully we can establish a network between Southeastern and the Obninsk and St. Petersburg academies."

"Long before the openness we now see in the Commonwealth of Independent States occurred," Patterson noted, "Nicolaev caught a vision for the evangelization of his people."

This vision became reality when Nicolaev and his church, The Temple of the Gospel, began the St. Petersburg Theological Academy in 1990. Nicolaev said of the academy's student body and curriculum, "We have very few students who are studying to be pastors in the classic sense; most of our them will be church planters, because our institute focuses on evangelism, missions and church planting."

In an interview at Southeastern, Nicolaev had two things to say to Southern Baptists. He said that while Russians need to understand the problems and solutions Southern Baptists have faced in doing missions in America and around the world, he asked that American Baptists "do not bring to Russia obstructive, cultural methods" that would ignore the Russian culture.

Of the political upheaval in the former Soviet Union, he said, "Please pray for us." Nicolaev explained he was in Moscow about a month ago, when President Boris Yeltsin and the Parliament were at odds. "The brethren in Moscow sent my family and me from the city, because the military and security police were in a high state of readiness." Nicolaev said the military was ready to support the winning side, regardless of who it would have been.

"The old leaders are still there," Nicolaev said. "They only changed their colors. Instead of wearing Russian suits, they now wear Pierre Cardin."

Nicolaev has a bachelor of divinity degree from Spurgeon's College in London, England; a music degree from the Leningrad Conservatory of Music in St. Petersburg, Russia; and he receives his doctor of ministry degree from Southwestern in May.

**British Baptists to serve
with Portuguese Baptists**

By Gunita Harrell

FARO, Portugal (BP)--British and Portuguese Baptists have agreed for British Baptists to send missionaries to Portugal, working cooperatively with the Portuguese Baptist Convention.

Portuguese Baptists also will cooperate with the British Missionary Society in particular missions projects in England and Europe under an agreement signed during the Portuguese Baptist Convention's 16th annual assembly, April 14-16.

In an address by Jeronimo Cessito, Portuguese Baptists also were challenged to send more missionaries to the Portuguese-speaking country of Mozambique. Cessito is president of the Baptist Convention of Mozambique.

Many new missionaries arrive in Mozambique with a weak grasp of the Portuguese language, he said. "How about you Portuguese brethren who already know the language? Why don't you come and help us?"

One Portuguese Baptist couple already has responded. Antonio Miguel and Isabel Pires will leave for Mozambique in August. Portuguese Baptists and the European Baptist Mission, the overseas missions arm of European Baptists, will support the couple jointly.

In the assembly's closing session Southern Baptist missionaries James and Carolyn Kirk were honored by the convention for their ministry in Portugal. In September the Kirks will transfer to England. Kirk delivered the assembly sermon. Seventeen other Southern Baptist mission personnel currently serve in Portugal, working in cooperation with the Portuguese Baptist Convention.

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EDITORS' NOTE: Please substitute the following story for one with the same headline in (BP) 4-22-93.

**Dockery speaks of need
for renewal in worship**

By Ferrell Foster

Baptist Press
5/3/93

HANNIBAL, Mo. (BP)--Southern Baptists "have really gone through a generation without worshipping" because Sunday morning services have become so evangelistic, said David Dockery during a seminar here.

Dockery, dean of Southern Baptist Theological Seminary's school of theology in Louisville, Ky., dealt with the subject during the recent Midwest Bible Conference at Hannibal-LaGrange College.

While insisting he is not against evangelism, Dockery said Southern Baptists try to have everything in their services. "And I'm not sure we can have it all."

Evangelistic services are "not a substitute for the worship of God," he said. "We need a mixture."

In a separate message, Dockery stated, "Modernity has crept upon us without us realizing it" and it has "reeked havoc on the church."

He listed three modern forces that have impacted the church:

-- Secularization: The church is losing its influence in society, Dockery said. Morality and truth are now more often the property of the media. "Secularism makes the case that Christianity is less real."

-- Privatization: This is the process that produces a "cleavage" between the public and private lives. Someone's "personal faith is often suspended" in public arenas, such as the business world.

-- Pluralization: There is a wide variety of religions today, and all convictions about values are seen as having equal validity, Dockery said. Christianity is seen as offering "one of many competing worldviews."

For Christianity to continue in this environment the church must "continue in the holy Scriptures," he said. "In Scriptures we learn what makes us wise unto salvation."

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He stressed the importance of reading and preaching the Bible in a way that magnifies Jesus Christ.

"Proclaim God's Word like town criers in the marketplace," Dockery said. "One of the great needs of the contemporary church is faithful biblical exposition ... We need a relevant and theologically informed message.

"We need young people ... to stand firm in the Scriptures ... and live by them."

Christians need to sense the need of the moment, trust the Lord for direction and seize the challenge to confront the modern world, he added.

But, Dockery said in a subsequent message, when worship services are only evangelistic, a void is left, and that void "saps the life out of the church."

Dockery said worship is "the act of giving worth or praise to someone." In the church, it is "an offering" given to God "out of recognition of who God is."

Genuine worship also "has a content to it," he continued. "As we sing the songs we must be able to think through what we are singing," and Christians should learn from and respond to the preaching.

"We are involved It is a participation," Dockery said. But many people go absent-minded through a service, not remembering what hymns were sung nor the basic content of the sermon.

"I think there is a need for renewal in our worship," Dockery added, listing "four broad reasons" for the need:

-- The current shift toward entertainment in the modern world. People come to church expecting to be entertained, and "entertainment is no substitute for worship."

-- The Enlightenment has created an overemphasis on the rational element. This emphasis has left "no room for an emotional response to God."

-- The rise of revivalism. In some sectors, there has been an imbalance in emphasis on unbelievers.

-- The general trend toward secularization and the adaptation of that culture. It has reduced the distinction between the church and the culture.

Dockery listed four steps for what to do in response:

-- Help the redeemed community rediscover and understand that worship is a primary function of the church.

-- Learn that worship is not passive, but active.

-- Understand that worship is primarily rooted in the "Christ event."

-- Emphasize worship is primarily spiritual and symbolic.

David Dockery, dean of the School of Theology at Southern Baptist Theological Seminary, spoke on "Confronting the Modern World with the Biblical Message."

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EDITORS' NOTE: In (BP) story titled "Unpublished BSSB history emerges as issue at Baptist conference," dated 4/30/93, please add the following to the 22nd paragraph as the second sentence: McBeth added to Baptist Press: "I do not imply that Dr. Elder himself had anything to do with this."

Thanks,
Baptist Press

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CORRECTION: In (BP) story titled "Key SBC Committee appointments made," dated 4/30/93, please note these corrections:

CORRECTIONS TO THE COMMITTEE ON COMMITTEES LIST:

ARIZONA -- Tim Warren is a member of Lifegate Baptist Church, Phoenix (not Glendale).

ALASKA -- Keith Miles is a member of Muldoon Denali Baptist Church, Anchorage.

COLORADO -- Bill Schmidt is a member of Applewood Baptist Church, Wheat Ridge (not Denver).

HAWAII -- Paul Oyer is a member of Olivet Baptist Church, Honolulu (not Kaneohe).

MICHIGAN -- Jeffrey Kibert is a member of North Prospect Baptist Church, Ypsilanti (not New Prospect).

NEW ENGLAND -- Ken Tanner is a member of Screven Memorial Baptist Church in Portsmouth, N.H. (not Hampton). Joe Blalock is a member of Emmanuel Baptist Church, Chicopee (not Chickapee).

NEVADA -- Kathleen Kelley is a member of College Park Baptist Church, North Las Vegas (not Las Vegas).

PENNSYLVANIA-SOUTH JERSEY -- Melvin Felts is a member of North Park Baptist Church, Allison Park (not Wexford).

TENNESSEE -- Jerry Tidwell is a member of West Jackson Baptist Church, Jackson (not Grace in Tullahoma).

UTAH-IDAHO -- Michael McGuire is a member of First Southern Baptist Church, Rupert, Idaho (not Kimberly).

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CORRECTIONS: Please make the following changes in (BP) stories relating to the SBC Committee on Nominations, dated 4/29/93:

-- In story titled "Executive Committee, board nominees are recommended," under Sunday School Board, Timothy George is dean of Beeson Divinity School.

-- In story titled "Trustees nominated for commissions, committees," under Education Commission, use only first and last name of James McDaniel, no middle initial; under Order of Business Committee, L. Bert Miller is administrator of operations, First Baptist Church, Springdale, Ark.

Thanks,
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